

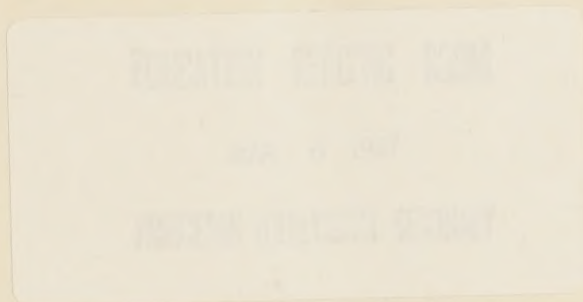
THE BOOK OF
A THOUSAND TONGUES



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The Book of a Thousand Tongues



O EARTH, EARTH, EARTH,
HEAR THE WORD OF THE LORD

Jeremiah 22.29

The Book of A Thousand Tongues

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*Being Some Account of the Translation and
Publication of All or Part of
The Holy Scriptures
Into More Than a Thousand Languages and Dialects
With Over 1100 Examples from the Text*



Edited by
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PUBLISHED FOR
THE AMERICAN BIBLE SOCIETY

Harper & Brothers, Publishers
New York and London

1938

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Printed in the United States of America
By R. R. Donnelley & Sons Company
Chicago, and Crawfordsville, Indiana

COLLABORATION

No body of information covering several centuries and worldwide in scope can be assembled without very large indebtedness to many. For this book in particular the past labors of bibliographers, librarians, and historians of early printing have been indispensable. The great reservoir in which their streams of knowledge have been most comprehensively gathered is, of course, Darlow and Moule's great four volume "Historical Catalogue of Printed Editions of Holy Scripture" of thirty years ago. This principal source of data has of necessity been supplemented from many directions, chiefly the records kept by the Libraries of the American Bible Society and of the British and Foreign Bible Society. The resources of these two unrivalled collections have been drawn upon freely both for Scripture text and for data.

Of the persons immediately related to the present book, acknowledgment is made of the contribution of the Rev. Charles A. McAlpine, A.B., B.D., whose vision of the place of such a book in recognition of the occasion led to its being undertaken and to the collaboration of the Society and the publisher.

The extensive geographical and bibliographical data in italic type have been prepared by Miss Margaret T. Hills, M.A., Librarian of the American Bible Society, whose mastery of the materials has been invaluable at every turn. The special articles concerning versions in particular languages, printed in roman type, have, except for those on the Cherokee, English, Gothic, Massachusetts, and Tahitian versions, been prepared by Dr. James Oscar Boyd, Assistant Secretary of the Society, to whose scholarship the editor has been constantly indebted. For the introductory article, "And Now—In a Thousand Tongues!", the editor is responsible. Miss K. M. Davidson has helped to keep the many books, photographs, and references in order.

Miss Christine M. Woodward, Librarian of the British and Foreign Bible Society, has sent valuable supplements of information and photographs and transcripts of texts and has given much effort to securing materials otherwise inaccessible. For this and for the manner in which the British Society's resources have been generously made available hearty gratitude is expressed.

Acknowledgment is also cordially made of the counsel of Mr. Eugene Exman and Mr. A. W. Rushmore of Harper and Brothers, of Mr. Fred Moore of R. R. Donnelley and Sons Company, the printers, and of the considerable aid of Mr. Charles H. Huesgen, Jr., in photographing pages from several hundred volumes of Scripture.

To many others within and without the Society the editor is most grateful for practical aid and hearty encouragement.

The larger number of portraits have been drawn from the files of the American Bible Society, from "The Bible in the World" of the British and Foreign Bible Society, London, and from the rich files of the Department of Visual Education of the Boards of the Methodist Episcopal Church, Chicago. A few have come from the Mission Boards of the Presbyterian, Baptist, Reformed, and Protestant Episcopal Churches, in New York. Their courtesies are gratefully acknowledged.

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AND NOW—IN A THOUSAND TONGUES!

FOUR MEN sit at a rough table on the porch of a little house in an African jungle clearing. Two are dark-skinned natives. Two are Europeans. Before them on the table lie eight or ten printed books, some of them much worn. There are also several hard-worked note-books and a pile of carefully corrected manuscript. Before one of the men is a partly written sheet. They are conversing in a language unknown to us. One reads aloud:

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

He speaks again in the unknown tongue, looks for the agreement of his three colleagues, and after further conversation writes down:

*Yesu akeri bekere besa bevuku ovongo. Ya ozuku
infuna nda zi zama, nda ya nda, bua mantea
ntuari nasonga boke lebo minkanda mi mama.*

Little do they realize that a milestone in the spiritual history of the human race has been passed. For the pile of manuscript, carefully wrapped and regis-

tered, goes to a city some 5,000 miles away; a compositor patiently thumps out on his typesetter keyboard the words of the manuscript meaningless to him; a printing press picks up in quick succession sheets of white paper and slides them out with the strange words impressed; a binder folds and sews; a packer nails cases of bound books shut and stencils a label "Bendela, Congo Belge, via Matadi,"—and a Bible House scribe enters on a list in a committee's minutes, "No. 1000, Sakata. The Gospel according to St. John."

It is the thousandth recorded language in which some part of the Holy Scriptures has been translated and published!

In a sense richer than he dreamed, the prayer of Charles Wesley has been fulfilled:

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of thy name."

THE SPREAD OF TRANSLATIONS

There is much more to that list than a thousand names of languages.¹ Let us look at it. It starts in the third century before Christ with the translation of the Old Testament into Greek—the so-called Septuagint—the source of many of the Greek New Testament's quotations from the Old Testament.² In the second century A.D. comes the New Testament in the Syriac version, probably the first of the great translations and in its developed form second only to the Latin Vulgate and the English Bible in its far-flung influence. Also in the 2nd century Latin texts appear, to culminate in Jerome's great "Vulgate" translation in the 4th and 5th centuries, the official Bible of the Roman Catholic Church. Africa joins Europe and Asia on the list with early translations in two Coptic dialects and

with the start of the Ethiopic version in the 4th century. In the 4th century also, valiant Ulfilas, perhaps himself a Goth, gave to the Goths a new alphabet and the Bible—save the books of Kings, for he thought his people already warlike enough. Similarly Mesrop and Sahak gave the Armenians and the Georgians their alphabet and their Bible in the early 5th century. The missionaries Cyril and Methodius laid the foundations of written Slavonic with both alphabet and Bible in the 9th century; and to this day the alphabets of Slavonic, Russian, White Russian, Serbian, Bulgarian, Ukrainian and a number of other Slavic dialects owe their origin to the Cyrillic alphabet.³ Then, after a gap of three hundred years, the 12th century sees the translations begun in modern European languages or

their immediate ancestors. Yet less than a score are recorded before 1450.

Thus it is estimated that on the eve of the invention of printing only 33 languages—22 European, 7 Asian, 4 African—had had any part of the Bible translated. Few common folk could read and in spite of much manuscript copying (170 manuscripts of the Wyclifite English version are known) the legible words of Scripture were rarities to the multitudes of the people. Yet even the invention of printing did not at first greatly accelerate the expansion of translation into new languages. To be sure the first hundred years of printing saw great history-making versions of the whole Bible put into print in Latin, German, Italian, Catalan, Czech (Bohemian), Dutch, French, English, Swedish, and Danish. But even by 1800 only 71 languages and dialects had seen some printed portion of the Bible—50 in Europe, 13 in Asia, 4 in Africa, 3 in the Americas (Massachusetts, Mohawk, and Arawak), and 1 in Oceania.

The next thirty years saw an amazing expansion. Eighty-six languages received some part of the Bible—more than in all the 1800 years before! And sixty-six of these were languages outside of Europe! The missionary movement, with its roots watered and fertilized by the Evangelical Revival of the 18th century, bore this sudden burst of bloom. This was the era of the great modern pioneer missionary translators—the Serampore missionaries in India—Carey, Marshman, Ward and their associates, with a record of New Testaments in 27 languages and of whole Bibles in nine more—, of Morrison in China, Henry Martyn in Persia, Adoniram Judson in Burma, Henry Nott in Tahiti. Then were founded the British and Foreign Bible Society (1804) and the American Bible Society (1816). Through them translators were aided and the

fruits of their labor in printed form sent forth for widespread distribution.

These thirty years were no flash in the pan. In the hundred and seven years between them and now 851 languages have been added to the list, surpassing the thousand mark by at least eight! An amazing record!

THE ACHIEVEMENT

This then is the achievement here celebrated—the translation and publication of some substantial part of the Holy Scriptures in more than a thousand languages and dialects—173 of them in Europe, 212 in Asia, 345 in Africa, 89 in the Americas, 189 in Oceania. The numbers alone jolt us somewhat provincial Americans, living as we do in probably the largest homogeneous language area in the world. Most of us could hardly list fifty languages. Yet here are more than a thousand which missionary and scholarly effort have provided with some part of the Holy Scriptures. And let no one think this has been the adventure of putting a few verses of Scripture into as many languages as possible as a *tour de force*!¹ On the contrary here are 179 languages with whole Bibles containing both New and Old Testaments! Here are 212 more—391 altogether—with the entire New Testament! Here are 488 more with at least an entire Gospel and 48 with some other whole book of the Bible. Many of these last two groups have more than a single book though not an entire Testament! *There are 880 languages that have at least one entire Gospel translated, either singly or within a Testament or a Bible.* For those who have minds to discern, this achievement outranks the whole gamut of modern invention at which we so often marvel! For implicit in it is a hope for the human race which no amount of secular learning or scientific technique can offer.

¹The word "languages" as used in these pages is ordinarily inclusive of "dialects." The distinction between dialect and language is often difficult to apply.

²It is recognized that the "Targums," which were somewhat free translations from the Old Testament into Aramaic (Chaldee), a language which the literate few understood better than Hebrew, may have existed in written form before the 1st century A.D. (T. Walker in *Hastings Dict. of Bible*, IV, 678).

There are some scholars who maintain, though their view is not generally accepted, that the first three Gospels were written in Aramaic and translated therefrom into Greek (C. C. Torrey, *Our Translated Gospels*).

The Syriac translation referred to above may have been preceded by Latin translations (at first oral) of passages and quotations in ecclesiastical writings; the existence of any extended translation is not certain. (H. A. A. Kennedy in *Hastings Dict. of the Bible*, III, 47 ff.)

³"The alphabet for which they were really responsible may have been the glagolitic and not the cyrillic." Latourette, *History of the Expansion of Christianity*, II, 161.

⁴If such were to be counted one could add over 430 more from the illustrative translations in the *Linguistic Survey of India* alone.

TO WHOM THIS ACHIEVEMENT IS DUE

When one turns from the achievement to the achievers, we find it due first of all to that comparatively small group of people in the church who have the missionary passion. Alas—and strange—that this

should be only a part of the church—a minority part! What might have been won for God had that minority been a great majority! This minority has held that the Gospel of our Lord Jesus Christ was not given to

assure respectability but to redeem a world from destruction and death. By their own priceless experience of the redemptive love of God in Christ Jesus they have come to share the spirit of Him who looked upon the multitudes with compassion and who gave Himself, the Son of God, to the ignominy and death of the cross for them. It is this group who have poured out their prayers and their treasures, who have given themselves and their sons and daughters that the message of the Bible in all its varied power might be given to the world.

THE TRANSLATORS

This achievement is due in the second place to the translators. Would that one had the pen of the author of the Epistle to the Hebrews to write again a great eleventh chapter filled with the deeds of the great known and unknown translators! Down through the centuries they by faith subdued languages and so kingdoms, wrought righteousness, out of weakness were made strong, had trial of bonds and imprisonment. Of them not a few were stoned, were slain with the sword, were destitute, afflicted, tormented. Here are the great pioneers of the early centuries—Jerome, Ulfilas, Mesrop and Sahak, Cyril and Methodius. Here are stars of the Reformation—Jan Hus the Bohemian, Martin Luther the German, Olaus Petri the Swede, and Erdösi and Károly the Hungarians. Here is the English galaxy—Caedmon and Bede, Wyclif and Purvey, and the superb Tyndale through whose skill and sacrifice even to death at the stake every English-speaking person is blessed. Here are his successors—Myles Coverdale, John Rogers the martyr, Gregory Martin and the “companies” of the great versions. Here are other Europeans—Enzinas, de Reina, and de Valera in Spanish, d’Almeida and Figueiredo in Portuguese, Malermi and Diodati in Italian, Le Fèvre d’Étaples and Olivetan in French. To these and some scores more Europe owes its Bibles and to them America owes its heritage in the great versions of Europe.¹

Some of this debt America has paid back in the Near East. Such was the work of the Americans Elias Riggs in modern Armenian, Riggs and A. L. Long in modern Bulgarian, Goodell, Schauffler, Riggs and others in the Turkish Bible, just now revised, Eli Smith and then Van Dyck in Arabic, whose translation has had a profound effect on Arabic literary advance.

Further eastward were other men who flung themselves in faith against the languages of unknown peoples on the other side of the world when that other side was half a year’s sea journey away! A century before the great advance Bartholomäus Ziegenbalg bravely wrought the New Testament in Tamil in India in 1715. Then in 1800 St. Matthew’s Gospel in Bengali marked the first product of the Serampore band, of which William Carey was the leader. This marvelous young cobbler, out of his unshakable missionary fidelity, initiated in India modern education, new conceptions of agriculture, new industries, the first steam engine, the first Indian newspaper, great movements of social reform, and had a major part in the translating of the Bible into four languages and an influential share in all the amazing record of the Serampore group. In China Robert Morrison clung to his tiny foothold at the barred gates of China, serving as a mercantile clerk and interpreter on a narrow shore in Canton, that he might in seventeen long years put the Scriptures into the language of the millions behind the barriers. Adoniram Judson was soon to hide his translation of the New Testament in a pillow in a Burmese jail, have it stolen, and later recovered. In Macao Karl F. A. Gutzlaff, an inspirer of other translators, prepared St. John’s Gospel in that Japanese which he had learned from shipwrecked Japanese sailors nearly twenty years before Japan was open to western intercourse.

After these courageous explorers in the Far East come more pioneers. Henry Martyn masters Persian, Stallybrass, Swan, and Yuille conquer Mongolian, Jaeschke Tibetan. A still larger number wrestle powerfully with additional versions in various forms of Chinese and in the multiplied colloquial dialects of China—Milne, Medhurst, Bridgman and Culbertson, Bishop Boone, Griffith John, Blodget, Schereschewsky, Burdon, Mateer, Goodrich and a host more—until several both “one-man” and “committee” versions have appeared in High Wenli, Easy Wenli, and Mandarin (Kuoyü), more than thirty local and tribal dialects have received some portion, and more than a hundred missionaries have taken a material part in the task.² Here is the record of one of them—Schereschewsky:

Born a Jew in Lithuania, educated in rabbinic schools, reading the New Testament for the first time in his late teens, emigrant to Amer-

¹ See *passim*, P. Marion Simms, *The Bible in America*, New York, 1936.

² See Marshall Broomhall, *The Bible in China*, R.T.S., London, 1934.

ica and there converted, sent as a Protestant Episcopal missionary to China, later appointed Bishop, founder of St. John's University, Shanghai, able to speak thirteen languages and read seven more, twenty-five of his seventy-five years a paralytic and, chiefly in his paralytic years, translating the entire Bible into Wenli Chinese,¹ most of it into Mandarin Chinese, St. Matthew into Mongolian, making complete revisions of the Mandarin Old Testament, the Wenli New Testament, and preparing reference editions of both entire Bibles.

In Japan meanwhile Bettelheim and Goble, Nathan Brown, Verbeck, S. R. Brown, and Hepburn and their successors made the Japanese Bible an instrument of new life to the lately opened land. In Korea Ross and McIntyre, Appenzeller and Underwood and a dozen more did the same for the "hermit nation." Nor was Jeremiah's exhortation forgotten "Hear the word of the Lord, O ye nations, and declare it in the isles afar off." For Henry Nott in Tahiti, John Williams, the martyr, in Rarotonga, John G. Paton in the New Hebrides, Hiram Bingham the elder in Hawaii and his son in the Gilbert Islands were forerunners of scores who mastered the dialects of the Netherlands Indies and the archipelagoes of the Pacific.

In the more than 300 African languages in which translations have appeared, many translators have worked as individuals among small tribes; in the larger tribes group and committee work has prevailed. But here also are names that stand out as those of great pioneers. Robert Moffat, translator of the Chuana Bible, was at work in Africa twenty-five years before Livingstone's immortal journeys. Edward Steere, described by one of his early parishoners in England as "a downright shirt-sleeve man and a real Bible parson," administrator, pioneer, Bishop, and builder of a great church on the site of the old Zanzibar slave market, translated the New Testament and part of the Old into the widespread Swahili language. George Pilkington, inheritor of the early work of Mackay

and others, started in 1891 with only St. Matthew's Gospel in print in Ganda and in 1896 saw the fruit of his labor in the whole Bible in Ganda, no small factor in the marvelous growth and strength of the Uganda church today. These are but three of many.

And in America, like a morning star long before dawn, even in other lands, John Eliot produces the Massachusetts Indian Bible in 1663, the first whole Bible printed in a new language as a missionary enterprise and the first Bible printed in America. Eliot's verdict "Prayer and Pains, through faith in Jesus Christ, will do anything," might well be the epilogue of hundreds of translations. Not till long after him—but faithful to his motto—came Worcester for the Cherokees, Samuel Riggs and T. S. Williamson for the Dakotas, James Evans of the famous Plains Cree alphabet², William Mason, and among the South American Indians J. W. Lindsay, Thomas Bridges and Clorinda de Turner and others.

THE UNKNOWN TRANSLATORS

These are a few and a few only of the better known names.³ But there are many whose names have never been recorded—such as the "Septuaginta" (Seventy), and the makers of the Syriac version, and Francis Xavier's translator in Japan in the 16th century. There are hundreds upon hundreds of whom the world will never hear, but each of whom some band of Christians in some obscure tribe will forever hold in grateful memory because through him the Eternal Light shone upon them. Upon many the task was laid unexpectedly; for it they were unprepared but no one else was available. Impelled by the desperate need they made themselves scholars by their very devotion to the intricate task. Living in a strange land, among strange customs, frequently among a folk entirely illiterate, constantly forced to think in strange idioms, balked again and again by stupidity or hostility, by illness or climate or the inroads of other duties, they nevertheless pressed on and on, more than five thousand of them—truly a cloud of witnesses.

Tribute must also be paid to at least as many others—known and unknown—the thousands of native ling-

¹ This he called the "one-finger Bible" because he tapped it all out with one finger on a typewriter in romanized form for transcription into the ideograms. For his biography, see J. A. Muller, *Apostle of China*, Schereschewsky, Morehouse Publishing Co., 1937.

² Evans designed a very useful system of syllabic characters and printed some Scripture passages as early as 1833 at a fur trading post in Saskatchewan on birch bark, with ink made of soot and fish oil, from type cast in hand-cut wooden molds with lead from tea-chest linings.

³ If any reader misses a favorite translator, let him, mindful of limits of space, regard the writer with mercy. One ought also to mention the many women

translators for their distinguished work and also the wives of the masculine translators. The wives took over other mission duties that the men might be free, protected them from interruptions, and themselves did endless copying and proof-reading. It is said that Mrs. Hiram Bingham, whose husband translated the Gilbert Islands Bible, inserted in the manuscript 120,000 commas. One trusts that their number was matched by the wisdom with which they were placed. At any rate of this translation the American Bible Society has printed in the last forty-five years 21,000 Bibles and 5,500 Testaments and the demand continues steadily.

uists who, as teachers of translators, as helpers, copyists, purveyors of words, or as members of translation committees in their own right, made indispensable contributions to the achievement. Such a one was Tsai A-ko, helper of Robert Morrison in the printing of his New Testament and his first convert. Such were the two learned Buriat Mongols who translated the New Testament between 1817 and 1827 in St. Petersburg, and who were converted in the process.¹ Ye Suchon (Rijutei) was one of the pioneers in Korean translation. Abma-ram Harmma was the translator of the Assamese New Testament under the guidance of William Carey in 1819. In Africa the Yoruba, Samuel Crowther, later bishop, translated the New Testament into his own tongue in 1862. Tujo Soga, of distinguished Kaffir tribal lineage and trained to the ministry in Scotland, contributed to the Kaffir Scriptures. Many of these men also knew destitution, affliction and torment. Morrison wrote home "I am under continual dread of the arm of the oppressor and, more than that, the natives who assist me are hunted from place to place and are sometimes seized."² One of his first Chinese teachers carried poison with him lest his secret occupation be discovered and a slow death in jail be the consequence.

These then are those who by faith have put the Scriptures into a thousand languages. But like those in Hebrews 11, "these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." We shall see later what we have to do to perfect their labor.

THE CONTRIBUTION OF THE BIBLE SOCIETIES

In the third place the Bible Societies have played an important part. Their one keen purpose unwaveringly pursued is that every man willing to possess the Scriptures shall have them in his own tongue and at a price within his reach however much it may cost the Society. This has meant a far flung organization for distribution of Gospels, Testaments, and Bibles throughout the world. It has also meant extensive efforts to aid translation and publication. Generally the missionary societies have provided the support of members of their staffs engaged in translation, but the Bible Societies have constantly met the salaries of native members of translation committees and of

other helpers, and the costs of copying and necessary travel. For some of the great revisions, such as the Japanese Revised New Testament, the Chinese Mandarin Union Bible, and Union Wenli New Testament, the Brasileira Portuguese New Testament, and the Hispano-American New Testament, two or more of the Bible Societies have united to meet the expenses of several years of work required from a number of scholars. Skilled counsel of trained linguists and the accumulated fruits of experience have also been brought to the help of many individual translators. Finally when the translation is finished the Societies have provided the means for publication—composition, proof-reading, plates, presswork, paper and binding, and for warehousing that the books may be supplied as required. A large part of the expense of these processes is absorbed by the Societies that these life-giving books may be priced within the means of common folk. It is estimated that the Scriptures in 449 languages have been published solely by four Bible Societies—the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Netherlands Bible Society. There are more than three hundred additional languages in which the Societies supply Scriptures but which have also been issued by mission presses or private publishers. It is a striking fact that the peoples of all Asia, all Africa except English-speaking South Africa, all Latin America and all the island world depend with almost no exception on the Bible Societies for the Scriptures. And in the United States, the British Dominions and Europe there are multitudes who would never know the Scriptures if these Societies did not bring them.

THE PURPOSE OF GOD

Finally this achievement of translations in a thousand tongues would never have been reached if it had not been part of the purpose of God. This is His Book for the world. The making of it, the translating of it, the spreading of it abroad before the eyes of men, is part of His plan whereby men are being redeemed. Whether their first knowledge of the holy love of God in Christ Jesus comes to them by word of missionary, priest, preacher, or layman, or directly from this Book, they and missionary, priest, preacher, and layman alike must possess it above all else. For in it and it alone can each lay hold for himself on the eternal

¹ Broomhall, 128.

² Marshall Broomhall, *Robert Morrison*, 99.

facts of the Gospel and by it direct his redeemed life. The Bible is for man not by the will of man but by the will of God. He it is who called out this host of translators. He it is who has raised up people of mis-

sionary passion to undergird with support and prayer the translators and the Bible Societies. And it is God who calls us to labor that they, with us, may be "made perfect."

WHAT THE MAKING OF A TRANSLATION REQUIRES

Obviously in the making of a translation there must be knowledge of at least two languages, that from which and that into which the translation is to be made. Here at once the hard work begins. The original languages of the Bible are not native to the translators. The meaning and power of the Bible has come to them through a translation. If they are able to do so they of course make use of the Hebrew and Greek texts. Most of the major versions have been made by men with such capacity. But in hundreds of cases the translator has worked chiefly from a version in his own tongue, with guidance from commentaries and such other aids as he could secure. In his work he has often come to discover the strength or weakness of his own language as problems of translation force him to penetrate the original meaning more deeply. Probably every translator has had the strange experience of finding the Bible itself a new book to him. As Dan Crawford said in the midst of his work on the Luba New Testament, "I never really knew my Bible before."¹

STRUGGLES WITH GRAMMAR AND CHARACTERS

When one turns to the language into which the translation is to be made, fresh difficulties arise. If it is a language already reduced to writing and possesses dictionaries and grammars that is a great advantage. But even here there are some very high hurdles to cross. The language must be *mastered*. Notwithstanding the dictionary's simplicity, words are not mathematical symbols which can be substituted for each other. They have force, color, shades of meaning, associations, dignity—or lack of it,—to say nothing of changes of form such as inflections, conjugations, and grammatical structure or substitutes for them. These must be mastered, and mastery is the work of years. Many languages having at first sight simple syllables, modify the tones in which they are uttered. Thus in the Shan language in Burma, "*ma ma ma ma ma*" with a different tone on each syllable means "help the horse a mad dog comes." Again there are multiple consonants or vowels where we have but one. In

Quechua, spoken by hundreds of thousands of Indians in the Andes, *ca* means *grind-stone*; *c'a* means *better*, *ka* means *if*, *k'a* means *boy*, *gkagk* means *fire*, each a variant of the *k* sound. In Valiente (Panama) *ko* can mean *place*, *tied string*, *year*, *he*, *she*, *it*, *oil*, *line*, *time* or *name* depending on the value given the "o." Some languages are both simple and orderly in structure. Others are extremely complicated but orderly. Some are full of exceptions and modifications—to the distraction of the student. Some pile prefixes, suffixes, and enclitics on the verb, others on the object acted upon. In Oterela (Belgian Congo) a pronoun object is put inside the verb of which it is the object. In Cakchiquel (Guatemala) any verb may have some 100,000 possible forms by the variety of particles which may be added to its root.

The written languages have another hurdle in the characters in which they are written. In many the characters are based on the sounds, though a single character, as in English, may have several sounds to the great confusion of the learner. In some instances the sounds are represented by fairly simple forms as in the "roman" alphabet used in English. In others the forms are extremely complicated with curlicues and patterns—often artistic in themselves but a great barrier to easy reading. In Siamese the 44 consonants, 32 vowels, and 5 tones require three lines of type, for the tones and vowels may be set in or above or below the line. In other written languages as in Chinese there is no alphabet at all, each idea being given an ideogram, a picture of its own, sometimes simple and sometimes built up of complex forms. These can be learned only by memorizing each one. Six thousand such characters are said to be required for newspaper use in China, some of them being composed—in writing—of as many as 49 strokes of the pen. Some other languages, like Japanese, use combinations of ideograms and phonetic symbols.

THE UNWRITTEN LANGUAGES

These problems seem, indeed, hard enough. Yet for several hundred of these translations there was no

¹ *Bible in the World*, September, 1934, 132.

dictionary, grammar, or even alphabet. In many instances the natives had never seen any kind of writing till the missionary came and were amazed at the effect of soundless written messages. Here the missionary must be phonetician, lexicographer, grammarian all in one. He must listen critically and accurately for sounds unfamiliar to his ears and his lips and learn to make them—"explosives" and "implosives," "aspirates" and "clicks," "glottal stops" and "tones." He must find which are really required to ensure accurate identification of a word and try not to multiply characters and marks needlessly. He must also assemble words; his constant companions are his notebook and the sentence "What is this?" One missionary in Africa was named by the natives "The-white-man-who-carries-a-book-he-who-pesters-us-with-questions." But one cannot find the equivalents of *love, hate, trust, forgiveness, power, beginning, repent, peace* by pointing and saying "what is it?" Thus hours must be spent in listening to and transcribing native folk tales, songs, conversations. "Familiarity with grammars and dictionaries is not enough; the translator, if he is to succeed, must know intimately the life of the peoples."¹ If there are a few sympathetic natives with a smattering of some other language they can render great help. Often there are none and always the translator must be on his guard lest he be misunderstood or be misled.

When all these difficulties have been surmounted the actual process of translation begins. Then comes the discovery of the poverty or richness of the language. In Nupé (Nigeria) there are a hundred different words for *greatness*; sixty meaning *long*. In Bulu (Cameroon) there is no word for *trust* nor *holy*; *righteousness* must be translated by *straightness*, *grace* by *kindness*. But there are two words for *lying*, ten for different kinds of *seeing*. In Otetela (Belgian Congo) *my father* is *papa*, *your father* is *sho*, *his father* is *shi*, *our father* is *shesu*; in the same language there are seven words for the direction *there*, each with a different aspect. In Ponape (Oceania) there is no word for *father*, but four or five ways of saying *brother*. What will you do for *spirit* when the only spirits are the *tree-spirit*, the *house-spirit*, the *long-armed-monkey-spirit* as in Valiente (Panama)? How will you say *white as snow* when there is no word for *snow*? How will you distinguish *lord*, *king*,

ruler, *prince*, *master*, *chief priest*, when there is only the word for *chief*? On the other hand in Keres (south-west U.S.A.) the word *with* appears in many varieties depending on the purpose of *with*. In the passage "Lo, I am with you always," the translator chose the form having the force of *to-go-along-with, -in-dangerous-places, -for-comfort-and-companionship*. Of the Kongo language (Belgian Congo) the translator Bentley wrote

At every point and turn new surprises were met with, as the richness, flexibility, exactness, subtlety of idea, and nicety of expression of the language revealed themselves. . . . The Kongos speak a language so exact and truthful that the tricks, the double intention, the falsities and illogical perversions which are so freely perpetrated in European languages would not be possible in Kongo argument. Half the quibbles and mountains of reasoning, thrown up upon strained usages of words and indefinite expressions, which have vexed and separated sections of the Christian Church, could trouble no Kongo with so exact and definite a speech at their command."²

DIFFICULTIES IN TRANSLATION

It is not to be expected that in the face of these difficulties all translations will be equally successful. The Bible Societies, even after checking the text by various processes, customarily issue first translations as "tentative editions" to be tested and reviewed in use. A translator into an Eskimo dialect found he had rendered "*Nation shall rise up against nation*," by "*A pair of snowshoes shall rise up against a pair of snowshoes*," the difference being a single letter in a seventeen letter word. In an early Florida (Solomon Island) translation of Psalm 104, the phrase *the wild asses quench their thirst* was later found to be literally *the cannibal pigs drink water to stop hiccoughs*.³ Among numerous people in a part of India the conception arose that God was a bluish being because the first word in the phrase *heavenly Father*, was taken to mean *having the color of the sky*. Imagine the shock and disappointment of the missionary who discovered he had translated a familiar passage, *Jesus took the little children in his arms and pinched them*. Yet again and again difficulties are

¹ Edwin W. Smith, *The Shrine of a People's Soul*, Edinburgh House, London, 1929. It is much to be regretted that this illuminating and compact account of the translation of the Scriptures and its problems is reported to be passing out of print. The writer has long been greatly indebted to it.—E. M. N.

² W. H. Bentley, *Dictionary . . . of the Kongo Language*, xxiii; cited in Smith, *Shrine*, 122.

³ Cited in Smith, *Shrine*, 95, 140.

overcome and richness of meaning may succeed poverty of phrase. In the Miskito New Testament (Nicaragua) *forgiveness* is rendered *to take a man's fault out of your heart. God's mercy is the law of God's white heart*. In the Labrador Eskimo version *forgiveness* is *issuma-vokgi-jaujungnainernich*, literally, *not-being-able-to-think-about-it-any-more*. In the Hwa Miao Gospel of St. John the Comforter is literally *the-One-who-gets-the-heart-round-the-corners*. Dr. J. G. Paton had difficulty in finding a word for *trust* among the South Sea islanders, but the answer to "What must I do to be saved?" comes out in strength—*Lean your whole weight on the Lord Jesus Christ and be saved*. Dr. A. I. Good, principal translator of the Bulu Old Testament, sums it up:

One of the marvels of translation is that, in regard to spiritual truth, no matter how profound, we have always found a way to express it. With careful search, a good native helper, a knowledge of the language and the use of judgment in selection, no essential truth need be lost to the native mind. In a very few cases, a word may not carry its full content of meaning at first, but with usage and instruction, the content will develop in time.

In the case of many of the great languages, early translations or partial translations have been the work of one man, but eventually the contributions of many make for improvement. Time brings more knowledge of the language, richer experience, and the results of many experiments. Thus the work of Wyclif and Tynedale and Coverdale in English was followed by the Geneva version, the King James version, and the Revised versions, all the work of "companies" of scholars.¹ So Gutzlaff, Wells, Williams, Bettelheim, Goble, Verbeck and Hepburn were followed by the union committee on the Japanese Bible of 1889, and a similar committee on the Revised New Testament of 1917. In China the Union Mandarin Version, now the principal text, succeeded not only the pioneers but several local versions by groups of scholars.² Dr. Chauncey Goodrich somewhat humorously describes an early meeting of the Union Committee:

Now we sit down to our task, ten men including our Chinese teachers. . . . We always be-

gin the session with prayer; it is prayer that saves us. We are trying to settle the text of the Book of the Acts. How simple it looks in English, but almost every verse means a battle. . . . A verse is read and the debate begins: "The style is too low, just what the coolies on the street use." "But we want a style that even the coolies can understand. The trouble with our Bibles is that they have been translated for the learned and not for the common people." "This phrase is quite impossible in our section; it is a classical phrase with us and would never be understood." "But it isn't what the Greek says . . ." "I hold that if Luke had been writing in Chinese, he would have used just this phrase . . ." So the debate goes on and the result for a morning's work is a few verses. (In the afternoon the members of the committee work separately each with his Chinese associate.) Three months of such work and the first draft of Acts is ready to be printed and sent to the printer later to undergo two long and careful revisions."³

This translation of the whole Bible occupied more than twenty-nine years. Of it, the great Chinese scholar of to-day, Dr. Hu Shih, said at the Bible House in Peiping in 1937:

"This translation of the Bible, undoubtedly the greatest achievement in all translations from the European languages [into Chinese] is most remarkable in several respects. First, the religious devotion and reverence of the translators has produced what may be called a model of 'literal translation' which is most faithful to the original text, and which, because of its intrinsic worth and beauty of the Book itself, is quite readable and enjoyable to those who take the trouble to read it carefully and with patience and sympathy. The Gospels and poetic portions of the Old Testament stand out as most beautiful literature in the Mandarin translation. This will continue to influence Chinese translators and creative writers."⁴

¹ There have been apparently 26 English versions of the whole Bible since Wyclif and some 36 additional versions of the New Testament, and 5 of the Old. In German some 28 versions of the whole Bible have followed 1466; 20 more New Testaments and 4 Old Testaments. In French since 1528 have appeared 24 Bible versions and at least 14 additional New Testament versions.

² Of the Mandarin (or Kuoyü) form of Chinese there have been two versions of the Bible and 3 more of the New Testament; of the High Wenli form, 8 Bibles and 4 New Testaments; of the Easy Wenli, 1 Bible and 3 New Testaments.

³ China Year Book, 1913.

⁴ Bible Society Record, May, 1937.

Such, in rapid outline, are some of the elements in the making of a translation—keenness of ear, patience in listening, infinite capacity for “harmless drudgery,” determination to seek the best—and often courage and endurance of a high order. These qualities the translator shares with workers in many another field of human endeavor. But for him there is another aspect also. That with which he deals is more than orthography, lexicon, grammar and the ordinary art of translation. The meanings which he seeks to convey out of one language and into another are priceless. His very capacity to translate aright depends upon his own awareness of moral and spiritual values—in the text and in human life. Small wonder then that the translators have been men of prayer who have sought to make themselves fit channels for the guidance of God in carrying His message in its purest form. Let the quaint words of John Purvey, a helper

of Wyclif and a translator in his own right in the fourteenth century speak for all:

“A translatour hath nede to lyve a clene lif, and be ful devout in preiers, and have not his wit ocupied about worldli thingis, that the Holi Spiryte, autour of wisdom and kunnyng and truthe, dresse him in his werk and suffre him not for to erre. By this maner, and with good lyving and greet travel, men moun come to trewe and cleer translating, and a trewe undurstonding of Holi Writ, seme it nevere so hard at the bigynnyng. God graunte to us alle grace to kunne wel and kepe wel Holi Writ, and suffre ioicfulli sum payne for it at the laste. Amen.”

Ay, John Purvey, you and many more suffered joyfully at the last some pain for Holy Writ!

SOME SIGNIFICANT ASPECTS OF THE ACHIEVEMENT

There is something more to this achievement of the thousand languages than just the fact, great as is the fact and amazing as are the labors that have made the fact a reality. There is meaning here we must not miss.

CHRISTIANITY DISCOVERS THE WORLD

Consider it as evidence of what has been happening within Christianity in the last five generations. It means that Christianity has discovered in a vital intricate sense the size and complexity of the world with which it must deal—a world containing a Babel of tongues, a Babel of customs and thought-patterns, and gathered in blocks as great as China and as tiny as a coral islet in the Pacific. It means that Christianity has discovered that its mission is to the whole world—that redemption in Christ is both for masses of unhappy humanity, nearby and distant, and for the last man in the deepest jungle or on the most isolated reef. The generalized “universality” of Christianity is becoming specific and explicit. It means that Christianity has discovered that what the printed Bible in the hands of hundreds of thousands in Britain and Germany and Scandinavia and Bohemia and Holland and America has done for them in revelation of God, in nurture of the religious life, in quickening of conscience it can do—ay! it is *meant to do* for all men on every slope and plain, on every shore. We shall do well to hold fast to the experience of these five gen-

erations and explain and expound it to every member of our churches. It is at once an antidote to the too gloomy feeling that pervades the church just now and a signpost showing clearly the way in which the Christian experience must be found and communicated.

THE BIBLE AND OTHER SCRIPTURES

A second meaning comes forward in the light that this event throws on the difference between the Bible and the sacred literature of other religions. One extreme comparison would be with the Granth of the Sikhs. Every day at their central shrine their sacred book is intoned through by their priests in its original language, worshipped but not read! There are Christians who also keep their Bible on the “god-shelf.” They reverence it, keep it dusted, yet never open it. But that is not the true character or conception of a Book that has broken its way into a thousand languages. Such adventure does not happen to unread books! The scriptures of Hinduism are so voluminous that they can be surveyed only by scholars and are in large part so inaccessible that comparatively few Hindus have access to any considerable part of them. The scriptures of Buddhism, the first religion to become international, have not all even yet been translated into English, or printed in any Indo-Aryan script. The scriptures of Confucianism have been extremely influential in the making of classic Chinese ideals of

character, and have been not without influence in Korea and Japan; yet they are rarely known even by educated persons outside of the Far East. Similar or even more limited circulation has been reached by the scriptures of other living religions, Jainism, Taoism, Shinto, and Zoroastrianism. Of all such scriptures the best known in the world as a whole are the Koran of Islam and the Hebrew Scriptures. The latter are known, however, through their incorporation, as the Old Testament, in the Christian Bible and not primarily by their circulation by the Jewish people themselves. The Koran is claimed to have been revealed by the Deity Allah in Arabic; and it has been so revered by Mohammedans that its translation into any other language has been discountenanced; it has been a closed book to all but Arabic-speaking Moslems, who now are only a minority in Islam. Its circulation in English is largely due to scholars and to curiosity on the part of the reading public. Bibles, New Testaments, or Gospels may be obtained in almost every one of the scores of languages spoken by Mohammedans, the Koran in scarcely a handful.¹

THE UNIVERSAL CHARACTER OF THE BIBLE

Third, there is in the event here celebrated a demonstration of the universal character of the ministry of the Bible and of its message to humanity. To be sure, the Scriptures have not been translated into these thousand tongues because the people who spoke all these tongues demanded it. But they have been translated because Syrians and Goths, Armenians and Ethiopians, Slavs, Spaniards, Saxons, Poles, Germans, Scandinavians, Britishers, Americans, and men and women of many other nations, finding that this foreign Hebrew and Greek Book spoke to them as no other book spoke—ay more, had the very message of life for them—determined that their own people should have it and that other peoples ought to have it, too. "Among all the links which bind together the scattered branches of the English-speaking race, one of the very strongest is their common possession of a book not a single line of which was written, or a single thought conceived, by an Englishman."² At a cross-roads in Syria a Circassian lawyer is slowly translating the New Testament for his people. He is moved to do so because so many other languages possess it and because of what it has come to mean to him. The

Ponape New Testament was translated by a German, printed in England, paid for by the American Bible Society, and is being distributed by Japanese Christian missionaries to the Pacific Islanders of Ponape.

And what a welcome men of every race and tongue and condition give to it. A Livonian said when he received a Gospel: "Here is a document which proves we are human beings—the first and only book in our language."³ An African on holding in his hands for the first time the New Testament in his own tongue said, "Now I am a man." Timothy Litondo, of the Nyore tribe in Kenya Colony, Africa, wrote of the arrival of the first Nyore New Testaments:

The people who were present rejoiced exceedingly as they would when a brother who had been lost returned home, because they had been waiting for the books to come many, many days. Those who had money with them right there, were very glad, like a bird snatches at flying ants. But those who had no money were very sad, thinking perhaps the books would be all sold. They tried hard to see where they could borrow money from. Also, when they heard the price was only a shilling, because the people of America had paid the other shilling on each book, they were more pleased than I can describe. (Translation)⁴

Equally striking is the manner in which the Bible, by itself, without benefit of clergy, missionary, or other interpreter, has in innumerable instances done its redemptive work among people of many different lands and circumstances. In an irreligious home in a southwestern State, a home where the Bible was unknown, a ten year old lad in a bit of boyish trading acquired a ten cent New Testament. Its reading fascinated him, remade his conception of life, set his feet on the road of Christian service, brought him and most of his family into the church of which he is now a trusted leader. A missionary pressing into the isolated interior of an island in the Philippines found a little colony of eleven Christians who had never seen a missionary or a Christian teacher or pastor. They had gathered about a man to whom distant friends on another island had sent a Bible and a few letters about their faith. A church in Panama resulted from the hold a shipwrecked Bible half buried in the

¹ Some of the points in this paragraph are drawn from R. E. Hume, *The World's Living Religions*, Scribners, 1925.

² Baikie, *The English Bible and Its Story*, 7.

³ Smith, *Shrine*, 195. ⁴ *Bible Society Record*, December, 1937.

sand came to have upon its finder. An inquiry in Egypt revealed that in eighteen out of twenty-one conversions from Islam to Christianity the principal and in some cases almost the exclusive factor was the reading of the New Testament. A missionary in Belgian Congo wrote of the Luba-Lulua Bible, "There have been European traders among us, not versed in French or English, but with a knowledge of the native language, who have found their first real introduction to the way of life in the pages of the Luba-Lulua Bible."¹

In 1883 Dr. G. F. Verbeck, a veteran missionary in Japan, quoted with approval the verdict that if the choice were ever to be between the Bible without the teacher or the teacher without the Bible he would unhesitatingly choose the former. Two of his early converts were brothers belonging to a noble Japanese family, one of whom, on guard to prevent foreigners entering Japan, found floating in Nagasaki harbor a Dutch New Testament. Through a Dutch trader he learned of a Chinese translation and was studying it when Dr. Verbeck was admitted to Japan in 1861, six years later. What Dr. Verbeck then discovered has been witnessed again and again in country after country. The Bible itself is the most powerful of all vernacular preachers. It goes where the human preacher cannot go. It stays when the human preacher must leave. It hides in the memory and soul and cannot be expelled. Its message reaches men of every race and condition.

SOME BY-PRODUCTS OF TRANSLATION

In addition to these striking manifestations of the power of the translated Bible there are some by-products of its translation which must be given at least a glance. Often no dictionaries or grammars have been available and the missionary translators have had to produce them, giving to the outside world the first comprehensive knowledge of the language. After years of persevering and scholarly labor, Dr. Hepburn produced in 1867 the first dictionary in Japanese. Carey produced dictionaries in Sanskrit and Bengali; Judson in Burmese; Morrison in Chinese; Jaeschke in Tibetan; Krapf in Kaffir; Gale and Underwood in Korean. Again the lack of facilities for printing brought into being mission and other presses in the 19th century. The Shanghai Mission Press led the way in the quantity production of movable Chinese type. Homan

Hallock, a missionary printer, by his work in preparation for printing the Arabic Bible at the American Press in Beirut, practically determined the standard of Arabic type faces. Again when the language has been an unwritten one, the Bible through the work of the translators has been the creator of the written language and the preserver of the speech of the people. It has opened to them the marvelous doors of written inter-communication and of literate life and has placed moral and spiritual standards at their very gateway. It has cut hundreds of paths into the sterile jungle of mass illiteracy and over them hundreds of thousands of people have made their way into new freedom and new capacity for achievement.

It has also made an amazing contribution to "unlabeling Babel" by its influence as a unifier of languages and dialects. Sometimes this is wrought out consciously. The more than four million Ibo people in Nigeria have among them many sub-tribes and many dialects. Various missions working independently began to produce translations in different dialects, one whole Bible was issued and parts of two New Testaments, none of them understandable by the whole tribe. More missions were entering the field with increased prospect of perpetuating the confusing dialects. Then under the leadership of Archdeacon Dennis the bold project was undertaken of making a "union" version and after eight years of unremitting effort the entire Bible was produced in "Union Ibo." At first each dialect group felt that this was not really their language. But systematic educational effort by the missions began to bear fruit and this "Union Ibo" has become not only a literary but a spoken language and the life of the whole tribe is quickened. The dialects will remain as spoken dialects for a long time, for languages die slowly. But Iboland is saved from a chaotic literary and intellectual heritage.² In the preparation of the Mam New Testament (Guatemala) now on the press, Mr. and Mrs. H. Dudley Peck through twelve years of intensive scientific study have produced a New Testament understandable by a people among whom are six principal dialects and twenty lesser ones. Some day this will have on this hitherto illiterate tribe the same unifying effect as the Union Ibo Version.

In some conspicuous instances the merging of dialectal differences has not been consciously sought but the power of the translation has molded and unified

¹ *Bible Society Record*, March, 1937.

² Smith, *Shrine*, 77-79.

the language with immeasurable consequences. The recent commemoration of the 400th anniversary of the printed English Bible has brought fresh reminders of the influence of the English Bible on English speech. Tyndale and Coverdale and the Geneva group and the "companies" of revisers authorized by King James I did more than contribute words and phrases to the English language. They welded it and molded it into a unity and into an instrument of power. The American historian, John Fiske, wrote: "Great consequences have flowed from the fact that the first truly popular literature in England — the first which stirred the hearts of all classes of people, and filled their minds with ideal pictures and their everyday speech with apt and telling phrases — was the literature comprised within the Bible."¹ So likewise Luther's translation in Germany helped materially to establish the common High German speech, having "a unique impor-

tance not merely for the religious and intellectual welfare of the German people, but also for their literature."² In a more modern instance Dr. James L. Barton wrote of Dr. Elias Riggs' Armenian version, "this one book has accomplished more to fix, unify, and simplify the modern spoken Armenian language than all other influences combined. What the King James version has done for the English speaking peoples and Luther's Bible for the Germans, this scholarly and accurate translation has done for the Armenians all over the world." The publication of the Bulgarian translation by Riggs and Long in 1871 "put an end to the linguistic disorder and the wrestling of dialects for leadership in establishing the literary language. With the appearance of the Bible . . . the Eastern Bulgarian dialect became the common language for all workers in the fields of thought and national consciousness."³

¹ John Fiske, *The Beginnings of New England*, 54. ² *Encycl. Britannica*, 11th ed. XI, 781 ff., 788. ³ Pencho Slaveikoff, in *In the Mother Tongue*, BFBS London, 1930.

THE DEEPEST SIGNIFICANCE OF THE TRANSLATIONS

The deepest significance of these translations does not, however, lie in these by-products of their making. It lies in what they do to the inner life of men and of society. It is beyond the power of anyone to appraise rightly, neither to assert too much nor affirm too little about the influence of a book that speaks chiefly to the hearts of men, that molds the motives not of a few but of multitudes, that shapes destinies of men and nations by words which touch the inner sentiments of voiceless millions. When one deals with the things of the spirit—and such the Bible is—there are no divining rods by which the course of the secret emotions of the human heart may be fully traced. Yet of the power of the Bible there is abundant manifestation however incomplete our picture of its fruit may be. In a mountain region in Bulgaria two men with rifles held up a Bible-seller and took the little money he had, and in response to his proffer, accepted a Bible from him. A few months later as the Bible-seller entered a village home with his wares, one of the men who had robbed him sprang up and embraced him with joy and told how the Book had brought him to repentance and a new life. In China's far west, a Szechuan man was traveling through the mountains "preaching and selling Gospels as he went. He fell among bandits, to whom he continued to tell his story with earnestness. They thought him harmless and let

him go. But when the robber chief had read his books, he sent after the man and from him received a New Testament, and later renounced his foot-pad life, became a baptized Christian and the recognized headman of the village near which he joined the church."¹ In a single recent year reports of colporteurs of the American Bible Society from three widely separated countries brought word of the direct power of the printed Gospel in the conversion of three men each planning a murder of revenge.

Nor are these influences exerted on men of small affairs and limited experience. Generalissimo Chiang Kai-shek of China referring to the crisis when he was kidnapped in 1936 wrote:

I have been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and

¹ 116th Annual Report, American Bible Society, p. 13.

love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, to uphold righteousness.

THEIR INFLUENCE ON WHOLE COMMUNITIES

A book which influences individuals so powerfully has inevitable effect on whole communities. Arthur Mayhew, sometime Director of Public Instruction in the Central Provinces of India, wrote: "The record of the life and personality of Christ has done far more educationally for India than the whole of Western literature."¹ Sir Narayan Chandavarkar likewise declared "The ideas that lie at the heart of the Gospel are slowly but surely permeating every part of our society and modifying every phase of Hindu thought." The Maharajah of Travancore said "Of one thing I am convinced, do what you will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land." Here belongs J. R. Green's well-known verdict concerning the English Bible:

No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. . . . Far greater than its effect on literature or social phrase was the effect of the Bible on the people at large. . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class.²

Under vastly different circumstances the Bible has had an amazing influence on those multitudes of the sons of Africa who were carried from its shores as slaves and upon their millions of descendants—an influence the more amazing when one considers the limited channels of contact. The Negro "spirituals" reveal not only the poignancy of suffering but the power of the Scripture story to plumb its depths. "It is not possible to estimate the sustaining influ-

ence that the story of the trials and tribulations of the Jews as related in the Old Testament exerted upon the Negro."³ Dr. Harold A. Moody of Jamaica, founder and president of the League of Coloured Peoples, speaking for his people, said:⁴

"Without this comfort my people would long since have lain down and died. They could never have survived the crushing experiences of these long years of bondage. We can fully appreciate this when we study some of their most moving Spirituals. . . . It was undoubtedly the influence of the Bible which accounted for the fact that when liberation came [in Jamaica] on 1st August, 1834, there was neither rioting nor drinking, but a service of worship at midnight in which they gave thanks to God the Author and Giver of their deliverance. . . . They could not therefore indulge in any bitterness against their oppressors. . . . The fears of their masters . . . that these freed slaves would now turn upon them proved wholly unfounded because of the influence of the Bible." He adds, "I hope that those who read this will remember the remarkable patience of my people under great hardships . . . ; will remember above all the triumphs of the Bible in their lives and that if these triumphs are not to be brought to nought then they must have economic, intellectual as well as spiritual release."

THE BIBLE IN THE MAKING OF THE CHURCHES

These effects of the Bible upon single persons and upon the inner life of masses of men reveal something of the power it possesses when it is in the vernacular—the mother tongue. But there is a further aspect of its influence that is equally significant for the life of mankind—the place of the Bible in the making and the sustaining of the Church. Let us look at the negative aspect first. Again and again in one part of the world and then in another, Christian churches have been founded without the translation of the Scriptures into the language of the people. But when onslaughts have come there has rarely been

¹ Mayhew, *The Education of India*, 1926, 74; cited in Smith, *Shrine*, 199.

² J. R. Green, *Short History of the English People*, Chapter VIII, Section 1. See also the series of pamphlets issued by the American Bible Society: "A Ready Reference History of the English Bible," "The Influence of the English Bible upon the English Language and upon English and American Literature," "The

Bible and the Life and Ideals of the English-Speaking People," "The English Bible and British and American Art."

³ James Weldon Johnson, in *The Book of American Negro Spirituals*, 1925 20.

Reported in *Bible in the World*, May, 1938.

in them strength to survive. "The sections of the Eastern Church—Greek, Armenian, Georgian, Syrian, Coptic, and Ethiopic—from the beginning had the Scriptures in the vernaculars of their adherents, and these churches have survived the storms to which they have been subjected through the centuries. On the other hand the great Churches founded in North Africa from Rome had the Bible in Latin only, a foreign tongue which effectively closed the Book to the common people. When the waves of Islam swept along the southern littoral of the Mediterranean, these churches could not survive the storm and they perished. The same truth has been demonstrated on the mission field." The Church had "flourishing missions in China, Korea, and Japan in the fourteenth and fifteenth centuries, but they failed to give their converts the Bible in their mother tongue, and when persecution came, their churches were practically wiped out of existence."¹ Stewart of Lovedale sums it up, "No record exists, as far as I know, of any mission, whatever be its methods or history, making much real progress and becoming permanent among any people, if the Bible has not been given to them in their own vernacular."² Bishop Westcott the great master of the study of the Greek New Testament text wrote: "A people which is without a Bible in its mother tongue, or is restrained from using it or wilfully neglects it, is also imperfect or degenerate or lifeless in its apprehension of Christian truth and proportionately bereft of the strength that flows from a living creed."³ This echoes the word of Tyndale, "I had perceaved by experyence how that it was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their mother tonge."

On the positive side the rising young churches of Africa, Latin America, and the Far East bring overwhelming tribute to the part the Bible has played in their making. Consider the Church in Madagascar. In 1818 the missionaries first came; twelve years later 3,000 New Testaments had been printed and circulated. These with their implicit criticism of superstition, idolatry, and immorality created a great stir. By 1835, 18,000 New Testaments, Psalms, and other parts had been distributed and the whole Bible was in preparation. Two hundred persons had professed Christianity; there were several hundred adherents.

¹ J. H. Ritson, *The Bible Among Men*, 1928, 87.

² Cited in *In the Mother Tongue*, B. F. B. S., London, 1930.

³ Brooke Foss Westcott, *History of the English Bible*, 1868, 1872. Introduction.

Then the blow fell. The queen Ranaváloná forbade Christian worship; demanded the return of the Scriptures to the missionaries; finally drove out the missionaries. But not before they had in desperate haste completed and distributed the Bible. The Queen's measures increased in violence. Books were confiscated and burned. Then came persecution, torture, executions, burning at the stake. The Scriptures were hidden in caves, buried in the ground, secretly read at night, memorized and passed from one to another. Twenty-five years the persecution lasted. In it, without the missionaries but with the Bible, the Church grew. Ten thousand people are estimated to have suffered in the persecution. In 1861 at the end of the persecution there were thousands of Christians where there had been but a handful before.⁴

In Uganda in 1880 Mackay began translation among people who were then illiterate savages; in 1885 Bishop Hannington was murdered by order of King Mwanga. But steadily the work of mission and translation went on. Out of such beginnings grew up one of the greatest missionary enterprises in the world, a church which erected its own churches and its own cathedral, with tens of thousands of members and missions to other tribes. A great revival followed the translation of the whole Bible in 1896 and as a result immensely increased the circulation. "The eagerness for Scripture portions became greater than ever and the classes for studying them were multiplied. In the following year twenty-three classes were held simultaneously, *every day*, before the early daily service; and after the service about the same number for candidates for Baptism."⁵ Years later Mwanga was converted. Theodore Roosevelt after visiting Uganda in 1910 and finding hundreds of thousands of literate church members and hundreds of educated people characterized the result as "astounding." Part of the explanation of the great growth of the Korean Church is the ardent and constant study of the Bible and its almost universal possession.

The Bible not only works powerfully for the expansion of the Church and the nurture of the Church's life through its own pages and in all the echoes of it in the prayer-books, rituals, and hymnals. It also at periods has played striking part in those times when new depth and fullness of life have come into the Church. The circulation of vernacular Scriptures in

⁴ The story is told in Shillito and Patten, *The Martyr Church and Its Book*, B. F. B. S., London, 1936.

⁵ Stock, *History of the Church Missionary Society*, III, 452, *passim*.

manuscript in the pre-Reformation decades had no little to do with the concern for a more spiritually minded church and with the initiation of spiritual movements which later became significant.¹ The part of the Bible in the lives of the Reformers and in the Reformation is too well known to elaborate here. The

roots of the modern missionary enterprise are in part to be found in the devotion of the German Pietists to Bible study in the end of the 17th and the early 18th century.² That four passages from the Bible spoke out to John Wesley on the day of his conversion in 1738, has far more than a merely individual meaning.³

In this brief review we have seen in outline how the labors of translators have made some part of the Bible available in more than a thousand languages and dialects and how this great Book has penetrated into the experience of men and of nations, exerting not only a literary influence in purifying and dignifying their speech, but molding and transforming the nature of their very lives.

Indeed, we might liken these thousand translations with their influence to a rising tide. Slowly as

the tide comes in, the race is being lifted up, up, out of the stagnant pools and muddy shallows. Little by little on the tide's depth new enterprises for the succor of the world are being floated. Where it is deepest the living of vast populations is purified and great grain-bearing ships move freely in and out to supply human need. Meanwhile far inshore among forgotten marshes innumerable creeks and inlets are flooded with its cleansing waters—the incoming tide of a mighty ocean.

WHAT HAS YET TO BE DONE

Let no one think, however, that translation of the Scriptures into a thousand tongues means that the millennium has arrived and that nothing more needs to be done. A great milestone—the Roman mile, *milia*, was a thousand paces—has been reached indeed. But milestones were not made to sit on—a wise traveler counts most important what they tell of the distance he has yet to go. And a long distance lies ahead. They who by faith made these translations and who have indeed obtained a glorious report wait for what we, under God, have now to do.

Three ranges in the area of translation must command our next endeavor. To be sure translations in some part exist for probably nine-tenths of the people of the world and most of the major languages have the whole Bible. This has great meaning for the future, as we shall shortly note, but very considerable new translation has yet to be done. And St. Mark 13:10—“the gospel must first be published among all nations”—is a reminder of what God expects of us, especially when we reflect that the word *nations* here, does not signify what we mean by *nations* today—politically organized national entities—but, in the sense of the Greek *ἔθνη*, *tribes* or *peoples*.

No one knows how many languages and dialects the world contains. Authorities differ widely, especially as there is no applicable standard for determining when a variant speech-group deserves to be set off as a separate dialect. In fact there are hundreds of languages and dialects upon which no studies have yet been made. The estimate of the French Academy may serve our purpose. They list 2,796.⁴ *The Linguistic Survey of India* describes 179 languages and 544 dialects; the India Census keeps track of 238 of them. Translations have been made into only 121. There are said to be some 800 languages and dialects in Africa; parts of the Scriptures have appeared in 345.

Most of these are of course spoken by quite small groups. Yet only a year or two ago a little mimeographed Gospel of St. Mark appeared in Moré, the language of some 2,000,000 people in French West Africa, and there are undoubtedly scores of sizable tribes for which no written language yet exists. Only in 1937 did a Gospel appear in Kekchi (Guatemala) spoken by some 120,000 people. In Mexico there are over 300,000 people who speak only Mexicano, and over 100,000 speaking only Mixteco; perhaps several translations will be required for each of these because

¹ T. M. Lindsay, *History of the Reformation*, I, 147, *passim*. The Anabaptists used one of these early versions long after Luther's appeared.

² Ziegenbalg and his colleagues were trained in Francke's school in Halle. Newman, *Manual of Church History*, II, 530.

³ 2 Peter 1:4; Mark 12:34; Psalm 130; the Epistle to the Romans. See Wesley's *Journal*, May 24, 1738.

⁴ *World Almanac*. The authors of “Les Langues du Monde” A. Meillet and M. Cohen remark: *The exactness of linguistics are not those which can be expressed in numbers.*

of dialect differences, but at present there is no published Scripture in either.¹ Kenneth Grubb lists² seven tribes of from 15,000 to 35,000 persons each in northern South America for which no translations have been published. The hinterlands of Asia undoubtedly contain many similar instances.

Thus there may be from 500 to 1,000 more forms of speech in the world in which new translations are needed.

IN THE MOTHER TONGUE

Moreover, it cannot be assumed that some neighboring dominant language will suffice for these smaller groups. To many of them, to be sure, a second language will come as the entrance into the wider world. Dominant governments are constantly pressing the subject populations toward the use of the language of the government. All too often this is deliberately for the purpose of destroying the mother tongue of the people and the racial loyalty which accompanies it. On the other hand, where the language of the natives is respected and used, there is justification in the provision of a second language in school, for only so will the great ranges of human life and thought be available to them. So a great part of the education of India has been in English. In some areas long historical and cultural association bring about the dual language basis. Thus in Mexico, a million people whose mother tongues are Indian dialects speak Spanish also. The practice of the mission and the church must favor either the dual language policy or, at least, the right of use of the tribal language so long as it is current. An indication of their realization of this is given in the astonishing number of cases in which Scriptures have been issued in "diglot" or bilingual form. More than 130 such combinations have been made.

But there is a deeper reason why the Scriptures must be in the mother tongue of the people. When it comes to religion, to the things of the home and the heart, no speech is adequate save the home-speech. "Language is a solemn thing; it grows out of life, out of its agonies and its ecstasies, its wants and its weariness. Every language is a temple in which the soul of those who speak it is enshrined."³ However little it may figure in population statistics, to him who speaks it, it is his own and anything in another language is a foreign thing.

¹ Kenneth Grubb, *Religion in Mexico*, 100.

² Grubb, *Lowland Indians of Amazonia*, 134.

³ Oliver Wendell Holmes, *The Autocrat at the Breakfast Table*.

Men need two kinds of language, in fact; a language of the home, of emotion, of unexpressed associations; and a language of knowledge, exact argument, scientific truth, one in which the words are world-current and steadfast in their meanings. Where the mother tongue does not answer both needs, the people must inevitably become bilingual; but however fluent they may succeed in being in the foreign speech, its words can never feel to them as their native words. To express the dear and intimate things which are the very breath and substance of life a man will fall back on the tongue he learnt not at school, but in the house—how, he remembers not. This is the vehicle of his emotions. He may bargain in the other, or pass examinations in it, but he will pray in his home speech. If you wish to touch his heart you will address him in that language.⁴

This was felt from the very beginning by the translators of the Bible. "When the evangelists put into Greek the words of our Lord which had been spoken in Aramaic, it was not the Greek of Plato and Demosthenes, but the popular colloquial language. Let one example illustrate this notable fact. The word translated 'daily' (*epiousios*) in the Lord's Prayer was formerly considered to be a coined word; but it has now been found in the fragment of an ancient household account book with the meaning 'our amount of daily food for tomorrow.'"⁵

The Gospel because it was the message of God to humanity could daily reveal itself as the simplest of garments . . . the complicated is immobile, the simple is mobile . . . The New Testament, as is also proved by its language, was ordained for a destiny the like of which no work which originated in the highest literary culture has had or could have had . . . This simple book with its carpenter's and tent-maker's language, was a book for all, and it could resound, unadulterated to humanity in all centuries, the message of the Gospel which had moved men in a small corner of the Mediterranean World . . . The New Testa-

Edwin W. Smith, *In the Mother Tongue*, B. F. B. S., London, 1930, 8. See also Michael West, *Bilingualism*, London, and Smith, *Shrine*, 42 ff.

⁵ *In the Mother Tongue*, 14.

ment has become the Book of the Peoples because it began by being the Book of the People.¹

Thus Wyclif wrote "Crist and His apostlis taughten ye puple in yat tunge yat was moost knowun to ye puple. Why shulden not men nou do so?"

This is the fundamental reason both for the first thousand translations and why the first range of work yet to be done is translation into some hundreds more of new unconquered languages.

ADDITIONS TO EXISTING TRANSLATIONS REQUIRED

The second large translation task is the giving to some hundreds of languages at least the whole New Testament where only a Gospel or two exist now. To take a very few examples—here are 300,000 Sulu Moros in the Philippines who have only one Gospel, likewise 220,000 Nyuon Nuer in the Sudan; 280,000 Quiché Indians in Guatemala; 295,000 Dioula on the Ivory Coast. There are only two Gospels for 1,300,000 Shilluk in the Sudan; for 500,000 Aymara Indians in the Andes; for 1,800,000 Balinese in the Dutch East Indies.

Again there are many languages of importance which have only the New Testament but should surely have the whole Bible. The Old Testament has a distinct part to play. Many primitive tribes find themselves on the level of civilization of parts of the Book of Judges and see how far they have to progress. Missionaries have remarked that the Old Testament contained the needed correctives for a number of aspects of Japanese civilization. Here are 4,000,000 or more Quechua Indians in the Andes, 2,000,000 Cambodians in French Indo-China, 7,500,000 Ruanda in East Africa, 1,000,000 Guarani in lower South America, as well as the numerous Aymaras, Shilluks, and Balinese already mentioned, who do not yet have a whole Bible. These again are but examples of others. The desirability of pushing steadily on to give the people the Old Testament as well as the New is cogently expressed by Dr. E. W. Smith, translator of the Ila New Testament:

Begin with the Gospels most certainly and let these thoroughly soak into the hearts of the people before they read verbatim versions of

Genesis and Judges and the rest. But to permanently deprive the Christians of the whole of the Old Testament other than the Psalms, would be to inflict upon them a very great loss. If they are taught as they should be taught, the very fact that so much of the Old Testament reflects their own life is a tremendous help toward appreciating the teaching and personality of our Lord. An open and a complete Bible; this is the right policy.³

To carry it out will involve labor long and expensive but full of reward in the life of our world neighborhood.

THE NEED FOR REVISIONS

The third great range of work to be done is revision of what already exists. Rarely does an original version remain permanently what the people and the Church should have. The need of the Scriptures for mission work and eagerness to make them available have often resulted in their production before it was possible to explore fully the resources of the language. The translation may be substantially faithful and yet be wooden and stiff, not having caught the force and fluency of the native idiom, having in it too many foreign words and too many artificial words. If it is to fulfil its mission, it must pulsate with the warmth and movement of the current spoken language. When native church workers in India began to use the *new* revised Tamil version, they spoke of feeling as if they had a new sharp plow with which to cultivate their fields.

Then again language is not static but a living, flowing thing. The passage of time, the impact of new ideas, of foreign contacts, of nationalist zeal, mold it powerfully. Wyclif's *whether profecies schulen be voided, ether langages schulen ceese, ether science schal be distried, charite fallith neuer down*, would baffle many present-day Americans. Even with the widespread use of the King James and the Revised versions in English, not only have many translations by individual scholars appeared but three major revisions are under way now.² Japanese is said to have changed not a little even since the Revised New Testament of 1917. Siamese is simplifying its grammatical structure and the Government is struggling to simplify the complex alphabetic character. One of the most striking changes has taken place in Turkish. Here by Government decree the use of the

by the Roman Catholic Church; and a "modern" translation projected by a group of American Roman Catholics. (*New York Times*, Oct. 4, 1936.)

³ Smith, *Shrine*, 195.

¹ Adolf Deissmann, *The New Testament in the Light of Modern Research*, 1929.

² The revision of the American Standard Revised Version (set up by the International Council of Religious Education); the British Westminster revision

old Arabic characters was swept away and a modified roman alphabet introduced. Much ingenuity and powerful pressure were applied to get it used. Publication in the old letters was prohibited by law. Then the Government endeavored to throw out all the Arabic, Persian, and other foreign words in the language and substitute original Turkish words; prizes were offered for suggestions; old Turkish vocabularies were searched. The effort to nationalize the language, though not completely successful, has considerably altered it. This, of course, put urgent duties upon the Bible Societies. The first book issued in the new character was Proverbs with the text in old and new characters on opposite pages. Now nine long years of careful work by Dr. F. W. MacCallum and a highly qualified Turkish colleague, with a cooperating committee, have completed the re-translation of the entire Bible. Even an incomplete review of the field shows more than twenty languages in which revisions of Testaments or Bibles are going on at the present time or are awaiting publication.

Superb as many of the translations and revisions have been, the principal scholarship in their making has thus far been European and American. The time will come in the future, however, when the younger churches in Asia and Africa will have developed a sufficient number of their own sons, trained and competent in Greek and Hebrew and masters of their own speech, who with devotion equal to their predecessors will make the Bible even more vivid and powerful in their mother tongue. Then indeed will new light break again out of the Scriptures.

To accomplish this needed additional translation and revision there must come to the Bible Societies and the missionary societies the support required for the translators and their helpers and to make publication possible.

THE GREAT URGENCY FOR DISTRIBUTION

An even greater and more pressing duty is upon the Christian churches. Printed translations may exist in some part in the speech of nine-tenths of the world's

population. But it would be a disastrous mistake to think that the Scriptures are in the hands of nine-tenths of the people of the world. On a "calculated guess" considerably less than one-fifth of them actually possess Scriptures. The issues of the principal Bible Societies appear large—a million and a half of Bibles, two million Testaments, and nearly twenty million Gospels and other portions annually.¹ The production of other Bible Societies and commercial publishers might bring the total to twenty-nine or thirty million copies of Bibles, Testaments, and Gospels or other portions. Some three-fourths of these, however, are single Gospels in paper covers, designed to be sold for the minimum coin, immensely useful in spreading knowledge of the Gospel and arousing desire for more, but impermanent in form and inadequate for long-continued use. Furthermore a proportion of the total distribution inevitably consists of the supply of additional copies or the replacement of copies worn out or lost by those already reckoned as possessors.² Thus the annual distribution of thirty million Scriptures does not mean that thirty million people each year come into the retentive possession of the Scriptures for the first time. Far less than that number is the probability. Suppose it were twenty million—a generous estimate. Confront this with more than 600,000,000 literate persons without the Scriptures and 600,000,000 more not yet literate, though of literate age and rapidly being transferred to the literate group.³ Confront it also with the world's annual increase in population of some 15,000,000. The Scriptures are in the languages of perhaps all but a tenth of these millions. The task is to see that they have the chance to have them.

Even in the areas where the Bible is best known and where churches are numerous enough to make its publication a profitable undertaking for commercial publishers its distribution is by no means as universal as we assume. Take the United States and Canada, Europe, Australia and New Zealand—a combined population of some 630,000,000 with an estimated annual increase of perhaps 6,000,000.⁴ The distribu-

¹ Circulation by the three principal Bible Societies in 1937:

	Bibles	Testaments	Gospels, etc.	Total
American Bible Society,	311,763	454,710	6,562,077	7,328,550
British & Foreign B. S.	1,151,099	1,379,509	8,787,967	11,318,575
National B. S. of Scotland,	69,236	267,091	4,089,962	4,426,289
	1,532,098	2,101,310	19,440,006	23,073,414

² E.g., in 1937, the American Bible Society supplied 9,744 Bibles and 10,197 Testaments to churches and individuals whose books were ruined in the Ohio Valley Flood.

³ Total world population: 2,028,000,000 (A. M. Carr-Saunders, *World Population*, Oxford University Press, 1936); 2,092,940,000 (Hubners *Geographisch-*

Statistische Tabellen Aller Länder der Erde, 72d Edition, Leipsic, 1936). Estimated annual increase, 15,000,000, based on the continental rates given in *Encyclopedia of the Social Sciences*, art. "Population." Population under 10 years of age in U. S.: 24,051,999 out of 122,775,046 or 19.6 per cent according to the U. S. Census, Statistical Abstract, 1931; this figure would be high for world as a whole. When one sets aside the fifth of the population who are supplied and a fifth for those under ten years of age, approximately 1,200,000,000 are left as without Scriptures. F. C. Laubach (in *Toward a Literate World*, Columbia University Press, 1938) estimates about half the world to be yet illiterate.

⁴ Summary of figures drawn from *Encyclopedia of the Social Sciences*.

tion of all agencies combined, in this area, is estimated to be about 11,000,000 copies and again 7,000,000 of this is in the form of the little single Gospels. In other words even here the distribution of Bibles and Testaments is not keeping pace with the growth of the population.

When we turn to the world outside of the United States and Canada, Europe, Australia and New Zealand we face the great populations of Asia, Africa, Latin America and the Islands of the Pacific. Here the Bible Societies are with almost no exception the sole publishers and distributors of the Scriptures. The combined annual circulation by the Bible Societies in these areas was approximately 17,000,000 copies of which some 15,000,000 were single Gospels and other single parts. This over against a population of some 1,400,000,000! Here the distribution of Bibles and Testaments is less than one-third the annual increase in population. The circulation of Gospels and other single books might catch up, statistically, with the total population in 160 years without allowing for increase in population.

These translations into a thousand languages are a priceless resource, indispensable to the world's advance. But they are of effect only when they are distributed. They are steel in the mill but not yet rails laid on the road bed. Unless the rails are laid wisdom and truth cannot go forward. They are seed in the granary; not until the seed is sown can there be any hope of harvest. This is where the major advance must be made. In it lie the hope of countless millions of humble despairing folk and the possibility of the saving of the world from bitterness and destruction.

HOW THIS DISTRIBUTION MUST BE MADE

Let us see a bit of what this involves. It involves first the Bible Societies. Pledged solely to the "wider circulation of the Holy Scriptures without note or comment," representing the common conviction of all Christian churches as to the significance of the Scriptures, having no sectarian, racial, or nationalistic bias, they are a primary instrument for the united fulfillment by all the churches of Christ's command "Go ye unto all the world and make disciples of all nations." Consider the chaos and waste if each denomination set up its own Bible Society to fulfil its inescapable responsibility for the translation and distribution of God's Word!

The Bible Societies are a necessity not only from the point of view of the churches but also in respect to the world in which the Scriptures are to be circulated. The plain hard fact is that the people of the world will not have the Scriptures unless they are taken to them. The Bible is the best seller—there is demand for it in areas where there are great numbers of churches and church members. But most of the people in the world either have never heard of it or having heard of it have had no opportunity to secure it. If they are to want it, it must be offered to them with conviction and by those who can bear witness to its power and its meaning. The commercial world spends billions of money to advertise its wares. The Church must spend life to put its priceless gifts before men. Thus colporteurs and other distributors must be found and trained, guided and encouraged, and, back of the front lines, printers and binders, packers and shippers, clerks and supervisors must be employed and directed, and all supported by the living wage that is their need and right.

Nor is this all. It is another plain hard fact that most of the people in the world are so poor that even the cost of a small printed book is a barrier to its purchase. The daily wage of an unskilled laborer in Brazil, in terms of the money in which printing of Scriptures must be paid for, may be 80 cents, in Haiti 15 cents, in Paraguay 5 cents. In the Congo a month's wages will amount to less than a dollar. In the mines on the Rand in South Africa, about 70 cents a day is the worker's wage.

There are many missionaries who would endorse for their field this statement from the Gilbert Islands:

Much as the people desire to possess copies of the Scriptures, many of them find it impossible, after payment of government taxes and provision of minimum clothing for decency, to save enough money to purchase Bibles or Testaments for their children.

And this from the Marshall Islands:

The average income of each adult on these islands in flush times is about thirty dollars a year. This, with scant native food and the fish of the sea, constitutes the living of these simple people. During the past year the average income was cut to perhaps less than \$12 for the twelvemonth . . . Many children could not go to school for lack of clothing. Conditions

are improving but these people will always be poor.¹

So extensive are similar conditions throughout the world that the returns to the American Bible Society from the sales of the Scriptures are less than one-third of what the Society must expend to translate and print and distribute them.

The limitations of the distribution of the Scriptures are thus not fixed by unreadiness of people to receive them or the lack of suitable organizations for distributing them. Doors are wide open—some wider than they have ever been before. The Societies are probably more efficient than they have ever been and their inter-Society cooperation is a landmark in the missionary world.² The limitations lie in the inade-

¹ Cited in *Annual Report, American Bible Society, 1932, 214, 215.*

² In China, and the Near East (including nine countries), Chile, Uruguay, and Manchuria the work of the American Bible Society and the British and Foreign Bible Society is carried on as one work.

quate recognition by churches and Christians in privileged lands of their responsibilities and opportunities. This is especially true in America where there are thousands of churches in which year in and year out the distribution of the Word of God is hardly given an effective thought or is taken for granted. There are even some whole denominations whose contributions to the Bible Society—from which their own missionaries abroad draw their Scriptures—average less than one—three—nine—thirteen cents a year per church. Considerable as has been the comparative share of the American churches in the support of the missionary enterprise and fine as has been the work of Americans in translation, the American churches have yet to take their full part in bringing the Bible to mankind.³

³ The support of the British and Foreign Bible Society, from a people half as numerous as Americans and certainly no more well-to-do, is from two to three times the support the American churches give to the American Bible Society.

SOME FINAL REFLECTIONS

We now—and finally—must turn to considerations which are deeper and more central and which have important bearing upon whether this great task out beyond the thousandth milestone is to be done or not. If it is to be done it rests upon Christian churches and Christian people and their convictions.

And we have to admit that the convictions which brought about these translations into a thousand tongues are not as prevalent among our people today. This is not the place to examine why so many lack these convictions and why so many more, loyal to them, yet hesitate to express them. Undoubtedly multitudes of folk, hearing the storm of controversy and criticism about the Bible a generation and more ago, took refuge in an indifference to which our generation is heir. Over-enthusiasm about the scope of science and the possible achievements of man "on his own" will account for much. There were many misconceived "defenses" of the Bible; when such "defenses" crumbled, many who could not see beyond them thought the Bible had crumbled too. Floods of new knowledge, desperately intricate relationships of industry and commerce in a suddenly contracted world, omnipresent new amusements—all these have swiftly overwhelmed modern men and thus displaced the center of their thought. Religion is for many pushed to the margin or beyond it. Whatever the causes, mul-

titudes in our churches and just outside them regard the Bible with respect and a vague loyalty, but without conviction and fervor.

The attitude toward the Bible is reflected in the experience of the Church. Living in a confused age and assimilated all too much to its secular environment, it has found clear witness to the meaning of the Gospel for our present industrial age very difficult to bear. This weakness in its sense of mission was intensified by the shock of the economic crisis and the whole missionary outlook of the church became hesitant. As a result the Church looks up in some astonishment to find that instead of challenging other religions in far-away lands it is itself being challenged at home. The human spirit, dissatisfied with the merely relative message into the expression of which the Church had drifted, and being unable to endure without something absolute and requiring its complete loyalty, has thrust up new religions insisting on a loyalty which should be given only to God. These demand the worship of a ruler, a class, a race, a State. Their combined intensity and falsehood are creating terrific tensions in every part of the world today. Yet these new religions could not have come into being had the imperative declarations of the Bible laid hold upon the multitudes; indeed, it is those who grasp most firmly the primary meaning of the Bible who

resist most faithfully the falsehood on which these religions rest.

In this situation, in the hesitation and perplexity of the church and the overwhelming confusion in the world, the hope and the remedy lie in the Bible itself. For out of the years of criticism the Bible and the Christian faith have emerged stronger than ever before—a new strength of which the congregations in the churches are hardly aware. They are stronger, not because anything has been added to them, but because they have been freed from a vast weight of misconceptions, from methods of interpretation false to their spirit, from confusion as to their historical basis, from entanglement with philosophies never a part of their genius.

With a new clarity and assurance men may be directed to the Bible as the primary and unique witness to God. Herein is shown the experience of men with God, not in a passing voice, not in legend or allegory, but veritable experience held firm before our eyes in letter and print that we may read and reread. Ay, herein God speaks to men through His Son, the world's Redeemer—"I am the Way, the Truth, the Life." Again and again men, with good intention but with an unrealized lack of faith in the power of the Bible to make its own way with men, have applied to it formularies, systems, diagrams of the progress of the soul. But though hampered for a time the Bible constantly breaks through these shackles, saying, "O my children, can you not learn that the Voice which

speaks through me is not the voice of a preceptor to his class, but of a Father to his sons and daughters and that His name is not 'I prescribe' but 'I AM.'"

Now the assurance that the Bible is this unique and indispensable witness to God does not come upon men as a reality because someone else says so, no matter how authoritative. It comes only by experience with the Bible. If our generation and the generations to follow are to find in the God and Father of our Lord Jesus Christ the one Being worthy of absolute loyalty, if we are to lean our whole weight on Him for the saving that we and the world so desperately need, the only place we and the world can find Him is in the Bible and the one thing we need to do with the Bible is to read it—and read it and read it. Courage to stand off other preoccupations, faith that here is the supreme hope for us, patience with what we may not yet understand, and willingness to do God's will—this and *reading* are all we really need. That is the Bible's way to bring us into the presence of God.

It is to open this way that these thousand and more translations have been made and that many more must be made and put into the hands of the people. For if humankind all across the world—the multitude harassed by poverty, ignorance, and war and the few who vainly build their proud houses on wealth and force and the sowing of hate—are to know that the God and Father of Our Lord Jesus Christ is Sovereign Lord of all, they must have this Book.

THERE IS ONE, the only one of all the human race, Who becomes as it were a native wherever He comes to be truly known. His Olivet is wherever faith in Him is born, His Galilee is wherever love for Him is cherished. In Him, East and West that never can meet, do meet—in Him alone, and in no other. Let Him come and make His abode in Labrador or New Guinea, on the Ganges or on the Congo, and He becomes a Brother indeed, of the people's very kith and kin. He speaks in every language as though it were His mother tongue. Many who listen this morning are familiar, like myself, with His words at least in two languages. If one of the two happens to be English, we open the English New Testament and read, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Such clear, idiomatic English! If the other language some of us know is Welsh, we open the Welsh New Testament and read, "Deuwch ataf Fi, bawb a'r sydd yn flinderog ac yn llwythog, a Mi a esmwythaf arnoch." Such clear, idiomatic Welsh—the last four words being in the form of a particularly happy Welsh idiom. Anyone ignorant of ulterior facts would ask in perplexed wonder, Which is the original? Both are so homely, so heart-finding. His wonder would grow if he were told that both were translations from a language of long ago; still spoken, it is true, but so changed as to be almost another language. I heard that same invitation in Madagascar in words that were foreign to me; but they were not foreign to the Malagasy. These words had found their hearts also, and had helped them to come to Him and find rest. The One Who first said them was broadcasting for the whole world. And because He loved the whole world, He knows how to win the ear of the whole world. He was broadcasting for all continents and islands—and so for this our island-home. When I listen on the wireless to what is spoken or sung in German, it is German; in French, it is French. But when I listen "in the Spirit"—a far kinder and quieter wireless—to the voice from the hillside of Galilee, and the shore of the Syrian Sea, He speaks in my mother tongue. But so He speaks also in hundreds of languages and dialects in all parts of the earth. And all would do well to ask "How hear we every man in our own tongue, wherein we were born?" On the morning of Pentecost was born a universal language—the language of a Perfect Teacher of Perfect Love.

—From an address by Dr. Elvet Lewis, quoted in
"TELL THE WORLD," B.F.B.S., London, 1933

CHRONOLOGICAL LIST OF 1018 LANGUAGES

IN WHICH THE BIBLE HAS BEEN PUBLISHED IN WHOLE OR IN PART

LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE	LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Latin			1456	Labourdin Basque		1571	1865
German			1466	Lithuanian	1579	1701	1735
Italian			1471	Lettish	1587		1689
French		1474	1530	Upper Wend	1597	1706	1728
Czech		1475	1488	Irish		1602	1685
Dutch	1477	1480*	1522	High Malay	1629	1668	1733
Hebrew	1477	1488*	1599	Dorpat Estonian	1632	1686	
Catalan			1478	Samaritan	1645		
Ancient Greek	1481	1516	1517	Swedish Lapp	1648	1755	1811
Chaldee	1482	1517*		Oberland Romansch		1648	1718
Spanish	1490	1543	1553	Nogai Turkish	1659	1666	
Slavonic	1491	1580	1581	Formosan	1661		
Portuguese	1495	1681	1753	Massachusetts		1661	1663
Serbo-Croatian	1495	1563	1831	Bohairic Coptic	1663	1716	
Ethiopic	1513	1549		Gothic	1665		
Arabic	1516	1616	1645	Frisian	1668	1933	
White Russian	1517	1931		Georgian		1709	1743
Polish	1522	1553	1561	Lower Wend		1709	1796
Danish		1524	1550	Tamil	1714	1715	1727
English		1525	1535	Reval Estonian		1715	1739
Swedish		1526	1541	Mohawk	1715		
Hungarian	1533	1541	1590	Flemish			1717
Icelandic		1540	1584	Sinhalese	1739	1776	1823
Yiddish	1540	1678*	1700	Urdu	1743	1814	1843
Persian	1546	1815	1845	Greenland Eskimo	1744	1766	1900
Welsh	1546	1567	1588	Dakhini	1745	1758	
Modern Greek	1547	1638	1840	Manx	1748	1767	1773
Judæo-Spanish	1547	1743*	1829	Fanti Ashanti	1764	1896	
Finnish		1548	1642	Gaelic		1767	1801
Slovenian	1555	1577	1584	Hungaro-Slovenian		1771	
Ancient Syriac		1555	1645	Dutch Creole		1781	
Upper Engadine Romansch		1560		Osmanli Turkish	1782	1819	1827
Rumanian	1561	1648	1688	Sahidic Coptic	1786		
Lower Engadine Romansch	1562		1679	Arawak	1799		
Ancient Armenian	1565		1666	Bengali	1800	1801	1809
Anglo-Saxon	1571			Modern Western Armenian	1802	1825	1853

* Publications listed in the second column are New Testaments unless marked thus * which indicates an Old Testament.

LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Accra	1805	1859	1866
Marathi	1805	1811	1819
High Hindi	1806	1811	1835
Léon Breton	1807	1827	1866
Sanskrit		1808	1822
Gujarati	1809	1820	1823
Oriya		1809	1815
High Wenli Chinese	1810	1814	1822
Labrador Eskimo	1810	1826	1871
Fayumic Coptic	1811		
Malayalam	1811	1829	1841
Negro-English	1811	1829	
Kanarese	1812	1823	1831
Telugu	1812	1818	1854
Bullom	1814		
Balochi	1815	1900	
Burmese	1815	1832	1835
Kalmuk Mongolian	1815	1827	
Low Malay	1815	1835	
Panjabi		1815	
Jaipuri	1815		
Mewari	1815		
Russian	1815	1821	1875
Khasi	1816	1831	1891
Samogit Lithuanian		1816	
Susu	1816	1884	
Tahiti	1817	1829	1838
Delaware	1818		
Konkani Marathi		1818	
Pashto		1818	1895
Western Kirghiz Turkish	1818	1820	
Assamese		1819	1833
Lahnda		1819	
Literary Mongolian	1819	1827	1840
Norwegian			1819
Indo-Portuguese	1819	1823	
Karaite Turkish	1819	1842*	
Karel Finnish	1820		
Toulouse French	1820		
Awadhi Hindi	1820		
Braj Bhasha Hindi	1820	1824	
Bikaneri		1820	
Chuvash Turkish	1820	1911	

LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
High Cheremiss	1821	1824	
Bagheli Hindi		1821	
Kanauji Hindi		1821	
Kashmiri		1821	
Ersa Mordoff	1821	1824	
Nepali		1821	1914
Marwari		1821	
Maltese	1822	1847	
Manchu	1822	1835	
Harauti		1822	
Bulgarian	1823	1840	1864
Faroe	1823	1931	
Auvergne French	1823		
Ziryan	1823		
Tosk Albanian	1824	1827	
Amharic	1824	1829	1840
Finnish Lapp	1825		
Kumaoni	1825		
Sindhi	1825	1890	
Bhatneri		1826	
Magahi Bihari		1826	
Tlapi Chuana	1826	1840	1857
Cornish	1826		
Otomi	1826		
Dogri Panjabi		1826	
Malvi		1826	
Choctaw	1827	1848	
Frankish	1827		
Hawaiian	1827	1835	1839
Malagasy	1827	1830	1835
Manipuri		1827	
Maori	1827	1837	1858
Srinagaria Garhwali		1827	
Palpa		1827	
Pali	1827	1835	
Ojibwa	1828	1833	
Rarotonga	1828	1836	1851
Aymara	1829		
Cherokee	1829	1858	
Javanese		1829	1854
Seneca	1829		
Modern Vaudois French	1830		
Modern Eastern Armenian	1831	1834	1883

*Publications listed in the second column are New Testaments unless marked thus * which indicates an Old Testament.

LANGUAGE	DATE OF FIRST PUB- LICATON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Bourgogne French	1831		
Nama	1831	1866	
Tonga of Tonga Islands	1831	1849	1862
Slovak			1832
Lesser Kabyle	1833		
Aztec	1833		
Xosa	1833	1846	1859
Piedmontese Italian	1834	1835	
Osage	1834		
Siamese	1834	1843	1896
Kachchhi Sindhi	1834		
Muskogee	1835	1886	
Fiji	1836	1847	1864
Marquesas	1836		
Samoa	1836	1846	1855
Shawnee	1836		
Japanese	1837	1879	1884
Mandingo	1837		
Oneida	1837		
Oto	1837		
Spanish Romany	1837		
Talaing	1837	1847	
Guipuzcoan Basque	1838		
Grebo	1838		
Norwegian Lapp	1838	1840	1895
Dakota	1839	1865	1879
Southern Shoa Galla	1839		
Suto	1839	1855	1881
Atka Aleut Eskimo	1840		
Unalaska Aleut Eskimo	1840		
Ottawa	1841		
Ngaju Dyak	1842	1846	1858
Tulu	1842	1847	
Azerbaijani Turkish	1842	1878	1891
Sgaw Karen		1843	1853
Bassa of Liberia	1844		
Abenaki Micmac	1844		
Rabai Nyika of Kenya	1844		
Pottawotomi	1844		
Curaçao Spanish	1844	1916	
Modern Syriac	1844	1846	1858
Lepcha	1845		
Nez Percés	1845		

LANGUAGE	DATE OF FIRST PUB- LICATON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Isubu	1846		
Miskito	1846	1905	
Zulu	1846	1865	1883
Carib	1847		
Shanghai Chinese	1847	1870	1908
Plains Cree	1847	1859	1862
Pwo Karen	1847	1860	1883
Maré	1847	1864	1903
Mombasa Swahili	1847	1909	1914
Votik	1847		
Duala	1848	1861	1872
Kadiak Aleut Eskimo	1848		
Fernando Po	1848		
Ancient Provençal French	1848	1887	
Ancient Vaudois French	1848	1890	
Ossete	1848		
Yoruba	1848	1862	1884
Herero	1849	1879	
Kamba	1850	1920	
Mpongwe Omyene	1850	1893	U ¹
Micmac	1850	1874	
Warau	1850		
Pakewa Alfuor	1852		
Amoy Chinese	1852	1882	1884
Foochow Chinese	1852	1856	1884
Ningpo Chinese	1852	1868	1901
Badaga Kanarese	1852		
Aneityum	1853	1863	1879
Toba Batta	1853	1878	1894
Tréguier Breton		1853	1889
Swampy Cree	1853		
Saintonge French	1853		
Hausa	1853	1880	1932
Kanuri	1853		
Musalmani Bengali	1854		
Southern Mandarin Chinese:			
Nanking	1854	1857	
Moose Cree	1854	1876	
Cagliaritan Sardinian Italian	1854		
Logudorese Sardinian Italian	1854		
Sassarese Sardinian Italian	1854		
Tempiese Sardinian Italian	1854		
Sundanese	1854	1877	1891

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LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE	LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Temne	1854	1868	1890	Tyneside Northumberland English	1860	1873	1893 U ¹
Luchu Japanese	1855			Somerset English	1860		
Lifu	1855	1868		Sussex English	1860		
Eastern Low Navarrese Basque	1856			North Yorkshire English	1860		
Souletin Basque	1856		1905	West Yorkshire English	1860	1873	1893 U ¹
Kurmanji Kurdish	1856	1872		Gilbert Islands	1860		
Lowland Scottish	1856	1905		Isuama Ibo	1860		
Biscayan Basque	1857			Bergamasco Italian	1860		
Spanish Navarrese Basque	1857		1870	Frioulan Italian	1860	1915	1885
Vannes Breton	1857			Genoese Italian	1860		
Bghai Karen	1857			Sicilian Italian	1860		
Rotuma	1857	1870		Fiadidja Nubian	1860		
Central Basque	1858		1872	Nupé	1860	1878	1901
Marquina Basque	1858			Tibetan	1860		
Benga	1858	1872		Uvea	1860		
Cumberland English	1858			Corsican	1861		
Newcastle Northumberland English	1858		1877	North Wiltshire English	1861	1864	1866
Westmorland English	1858			Parsi Gujarati	1861		
Ewé	1858			Neapolitan Italian	1861		
Sihong	1858	1877		Roman Italian	1861		
Yakut Turkish	1858		1914	Niué	1861	1866	1904
Marshall Islands	1858	1885		Galician Portuguese	1861		
Twi Ashanti	1859	1864		Asturian Spanish	1861		
Modern Cornish English	1859			Algerian Arabic	1862		
Central Cumberland English	1859		1871	Canton Chinese	1862	1877	1894
Dorset English	1859			Efik	1862		
Durham English	1859			Bolognese Italian	1862		
Bolton Lancashire English	1859			North Calabrian Italian	1862		
Craven Yorkshire English	1859		1885	Kusaie	1862	1888	1900
Sheffield Yorkshire English	1859			Maya	1862		
Adamawa Fula	1859			Bugis	1863		
Transylvanian German	1859			Land Dyak	1863		
Milanese Italian	1859		1887	Guernsey Norman French	1863	1870	1874
Venetian Italian	1859			Amiens Picard French	1863		
Ponape	1859	1887		Eastern Livonian	1863		
Hakka Chinese	1860	1883		Western Livonian	1863		
Devonshire English	1860		1916	Maliseet	1863	1870	1874
Eastern Devonshire English	1860			North Mandarin Chinese: Peking	1864		
North Lancashire English	1860			Sea Dyak	1864		
Norfolk English	1860			Eromanga	1864		
Northumberland English	1860			Franche Comté French	1864	1909	

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LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Macassar	1864	1882	1900
Mota	1864	1885	1912
Narrinyeri	1864		
Kazan Turkish	1864		
Maithili Bihari	1865		
Romagnuolo Italian	1865		
Gheg Albanian	1866	1869	
Kinhwa Chinese	1866		
Efate	1866	1889	
Marseilles Provençal French	1866		
Ciec Dinka	1866		
Perm	1866		
Tigrinya	1866	1909	
Mende	1867		
Sicilian Albanian	1868		
South High Navarrese			
Basque	1868		
Cornouaille Breton	1868		
Ostiak	1868		
Santali	1868	1887	1914
Slave	1868	1891	
Zanzibar Swahili	1868	1879	1891
Vogul	1868		
Bondei	1868		
Calabrian Albanian	1869		
Futuna	1869		
Greater Kabyle	1869	1902	
Ukrainian	1869	1880	1903
Kwamera Tanna	1869	1890	
Scutari Gheg Albanian	1870		
Low Cheremiss	1870		
Central Galla	1870	1876	
Mafur	1870		
Aniwa	1871	1898	
Shan	1871	1882	1892
Annamese	1872		1916
Chhindwara Gondi	1872		
Khalka Mongolian	1872		
Siaow Sangir	1872	1883	
Acawoio	1873		
Afrikaans	1873		1933
Algonquin	1873		
Angkola-Mandailing Batta	1873	1879	

LANGUAGE	DATE OF FIRST PUBLICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Senegal Jolof	1873		
Kodagu	1873		
Toda	1873		
Tukudh	1873	1885	1898
Nias	1874	1892	1911
Swatow Chinese	1875	1898	1922
Rolong Chuana	1875	1894	
Achik Garo	1875	1894	1924
Nguna-Tonga	1875	1912	
Mundari	1876	1895	1910
Waluringi Opa	1876		
Tai Yuan	1876		1927
Hangchow Chinese	1877		
Chipewyan	1878	1881	
Baffin Land Eskimo	1878	1912	
Bararetta Galla	1878		
Keapara	1878		
Russian Lapp	1878		
Ndonga	1878	1903	
Ribé Nyika of Kenya	1878		
Wallis Island Uvea	1878		
Kele of Gabun	1879		
Mer	1879		
Florida Island	1879	1923	
Moksha Mordoff	1879		
Soochow Chinese	1880	1881	1908
Taichow Chinese	1880	1881	1914
Dieri	1880	1897	
Iroquois	1880		
Mortlock	1880	1883	
Western Nyanja	1880	1886	U ¹
(Union Nyanja)			1922
Peruvian Quechua	1880		
Jagatai Turkish	1880		
Yao	1880	1898	1920
Makua	1881		
Malto	1881		
Macedonian Rumanian	1881		
Yahgan	1881		
Bogos	1882		
Bugotu	1882	1914	
Duke of York Island	1882		
Koi Gondi	1882		

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LANGUAGE	DATE OF FIRST PUB- LICATI ON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE	LANGUAGE	DATE OF FIRST PUB- LICATI ON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Gambia Jolof	1882			Kiwai	1888		
Cararact Kongo	1882			Tswa	1888	1903	1910
Korean	1882	1887	1911	Kumuk Turkish	1888		
Kwagutl	1882			Galela	1889		
Motu	1882	1901		Benguella of Mbundu	1889	1897	
Norwegian Folkemaal	1882	1889	1921	Mwamba	1889		
Chambiali	1882			Great Sangir	1889		
Raga	1882			Tangoa Santo	1889		
Easy Wenli Chinese	1883	1885	1904	Teke	1889		
Ao Naga	1883	1929		Volapuk	1889		
Thonga	1883	1894	1907	Tigré	1889	1902	
Saibai Mabuiag	1884			Tasiko Epi	1890		
Nancowry Nicobarese	1884			Madurese	1890		
Musalmani Panjabi	1884	1912		Angami Naga	1890	1927	
Wango San Cristoval	1884			Ngoni	1890		
Tabele	1884	1884		Nishga	1890		
Dauí	1885			Pedi		1890	1904
Falasha Kara	1885			Santa Cruz	1890		
Mauritius Creole French	1885			Tonga of Lake Nyasa	1890	1921	
Kaguru	1885			Ulawá	1890	1911	
Buende Kongo	1885	1891	1905	Awabakal	1891		
New Britain	1885	1901		Hainan Chinese	1891		
Northern Shilha, Rifi	1885			Shaowu Chinese	1891		
Zimshian	1885			Haida	1891		
Ainu	1886	1897		Igbira	1891		
Beaver	1886			Baba Malay	1891	1913	
Baki Epi	1886			Eastern Nyanja	1891		1912
Ittu Galla	1886			Uzbek Turkish	1891		
Ganda	1886	1893	1896	Roro	1891		
Gogo	1886	1899		Chaga	1892		
Alada Gu	1886	1892	1923	Hinghua Chinese	1892	1901	1912
Nimbi Ijo	1886	1927		North Mandarin Chinese:			
Weasisi Tanna	1886	1923		Shantung	1892		
Toaripi	1886	1914		Wenchow Chinese	1892	1902	
Blackfoot	1887			Giryama	1892	1901*	1908
Abeng Garo	1887			Lower Ibo	1892		U ¹
Pangasinan	1887	1908	1915	Pangkumu Malekula	1892		
French Provençal of La Salle				Malo	1892		
St. Pierre-Languedoc	1888			Southern Nyanja	1892		U ¹
Guarani	1888	1913		Ruk	1892		
San Salvador Kongo	1888	1893	1916	Fagani San Cristoval	1892		
Mbundu of Loanda	1888	1922		Sagalla Taita	1892		
Inhambane of Tonga	1888	1897		Taveta	1892	1906	

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LANGUAGE	DATE OF FIRST PUB- LICAT ION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Bobangi	1893	1912	
Esperanto	1893	1912	1926
Northern Galla		1893	1899
Niger Ibo	1893	1900	1906
(Union Ibo)			1913
Khondi	1893		
Uripiv Malekula	1893		
Mambwe	1893	1901	
(Union Mambwe-Lungu)		1922	
Mongo	1893	1908	U ¹
Nkundu Mongo	1893		U ¹
(Union Mongo-Nkundu)		1921	1930
Akunakuna	1894		
Dobu	1894	1908	1926
Fang of Gabun	1894		
French Dominica	1894		
Kuanyama	1894	1927	
Kermanshahi Kurdish	1894		
Aulua Malekula	1894		
Panaieti	1894		
Pokomo	1894	1901	
Shambala	1894	1908	
Torres Island	1894		
Eastern Kirghiz Turkish	1894		
Kortha Bihari	1895		
Chikunda	1895		
Mandla Gondi	1895		
Hidatsa	1895		
Southern Kachin	1895	1912	1926
Konde	1895	1908	
Kurukh	1895		
Ngala	1895		
Tehri Garhwali	1895		
Jaunsari	1895		
Rotti	1895		
Sukuma	1895	1925	
Umon	1895		
Wedau	1895	1927	
Bulu	1896	1926	
Kienning Chinese		1896	
Ntumba	1896		
Ronga	1896	1903	1923
Soga	1896		

LANGUAGE	DATE OF FIRST PUB- LICAT I ON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Judaeo-Arabic of North			
Africa	1897		
Nyungwi	1897		
Lewo Epi	1897		
Fon	1897		
Lakona	1897		
Manyan	1897		
Nyamwezi	1897	1909	
Sena	1897		
Tubertube	1897		
Bicol	1898	1911	1914
Kienyang Chinese	1898		
Bieria Epi	1898		
Lushai	1898	1916	
Saa Mwala	1898	1910	
Poto	1898		
Quiché	1898		
Shona	1898	1907	
Swina Shona	1898	1908	
Tagalog	1898	1902	1905
Tavara	1898		
Kashgar Turkish	1898	1914	
Cambodian	1899	1928	
Fanting	1899		
Ungwana Ibo	1899		U ¹
Ilocano	1899	1903	1909
Kiriwina	1899		
Kuranko	1899		
Palityan	1899		
Bashkir Turkish	1899		
Panayan	1899	1903	1915
Congo Kele	1900	1918	
Kurku	1900		
Lengua	1900		
Mabuiag	1900		
Nyoro	1900	1905	1912
Lenakel Tanna	1900		
Mapudungu	1901		
Pampangan	1901	1908	1917
Nogugu Santo	1901		
Yalunka	1901		
Mogrebi Arabic	1902	1932	
Cakchiquel	1902	1931	

¹ "U" indicates that this dialect has been supplied with a Bible through a translation in a "union" form of the dialect with other dialects.

LANGUAGE	DATE OF FIRST PUB- LICATON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Chopi	1902		
Cheyenne	1902	1934	
Kuskokwim Eskimo . . .	1902		
Ogowé Fang	1902	1927	
Vaturanga Guadalcanar .	1902		
Lwena	1902	1928	
Mehri	1902		
Namau	1902	1920	
Nauru	1902	1907	1918
Sokotri	1902		
Udin	1902		
Cebuan	1902	1908	1917
Arapahoe	1903		
Balti	1903		
Binandere	1903		
Eleku	1903		
Grasse Provençal French .	1903		
Lau Mwala	1903	1929	
Houai ou	1903	1922	
Kikuyu	1903	1926	
Luba-Sanga	1903	1904	1929
Luba-Lulua	1903	1920	1927
Namwanga	1903	1933	
Ndau	1903	1919	
Ngombe	1903	1915	
Galwa Omyene	1903	1907	
(Union Omyene)			1927
Bemba	1904	1916	
Sankiang Chinese	1904		
Chungchia	1904		
Gisu	1904		
Chhattisgarhi Hindi . . .	1904		
Kalaña	1904		
Karanga	1904	1919	
Ahamb Malekula	1904		
Masarete	1904		
Mikir	1904	1931	
Mukawa	1904	1921	1925
Tangkhul Naga	1904	1927	
Nyika of Nyasa	1904	1913	
Puthsu	1904		
Santo Bay Santo	1904		
Dabida Taita	1904	1922	

LANGUAGE	DATE OF FIRST PUB- LICATON	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Tumbuka	1904	1911	
Egyptian Arabic	1905	1932	
Arikara	1905		
Brahui	1905		
Bribri	1905		
Dimasa	1905		
Gang	1905	1933	
Luna-Inkongo	1905	1911	1927
Ladakhi	1905		
Bunan Lahuli	1905		
Meaun Malekula	1905		
Sinesip Malekula	1905		
Mandan	1905		
Masai	1905	1923	
Hwa Miao	1905	1917	
Hog Harbor Santo	1905		
Western Swahili	1905		
Tobelor	1905		
Bodo	1906		
Ila	1906	1915	
Kunama	1906	1927	
Maewo	1906		
Kuliviu Malekula	1906		
Senji	1906		
Southern Shilha, Susi . . .	1906		
Tai Lao	1906	1926	1932
Zigula	1906		
Tontembo'a Alfuor	1907		
Nagpuria Bihari	1907		
Mackenzie River Eskimo .	1907		
Heso	1907	1920	
Ibanag	1907	1911	
Northern Kachin	1907		
Manchad Lahuli	1907		
Mailu	1907	1936	
Nkole	1907		
Paama	1907		
Bolivian Quechua	1907	1922	
Winnebago	1907		
Chamorro	1908		
Bontoc Igorot	1908		
Jabim	1908	1924	
Tinan Lahuli	1908		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Lingua Franca Ngala . . .	1908	1928	1937
Ora	1908		
Ubir	1908		
Samareño	1908		
Chekiri	1909		
Kanauri	1909		
Mukri Kurdish	1909		
Buriat Mongolian	1909		
Fiu Mwala	1909		
Rabha	1909		
Tasiriki Santo	1909		
Wiza	1909		
Asu	1910	1922	
Balinese	1910	1928	
Karo Batta	1910		
Wukingfu Hakka Chinese	1910	1916	
Ungava Eskimo	1910	1938	
Kate	1910		
Ongom Kele	1910	1930	
Ponérihouen	1910		
German Romany	1910		
Navaho	1910		
Vai	1910		
Teso	1910		
Yaunde	1910		
Tunisian Arabic	1911		
Bhojpuri Bihari	1911		
Digo	1911		
Limba	1911	1926	
Luo	1911		
Mentawei	1911		
Ragetta	1911		
Siar Ragetta	1911		
Shilluk	1911		
Tonga of Zambezi	1911		
Windessi	1911		
Abkhasian	1912		
Chinook	1912		
Patani Ijo	1912	1928	
Kipsigis	1912		
Laka	1912		
Lakher	1912		
Eastern Lisu	1912		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE	
Manda	1912	1937		
Kunuzi Nubian	1912			
Omo	1912			
Bulgarian Romany	1912			
Roviana	1912			
Taungthu	1912	1933		
Lala Wiza	1912			
Zapotec	1912			
Bare'e	1913			
Bwaidoga	1913			
Gyengyen Gbari	1913	1930		
Yamma Gayegi Gbari	1913			
Zurich German	1913			
Haya	1913			
Kopu	1913			
Mawken	1913			
Mpoto	1913			
Ngumba	1913			
Car Nicobarese	1913			
Nduindui Opa	1913			
Sura	1913			
Tabaru	1913			
Addo	1914			
Hanga	1914			
Interlingua	1914			
Wukari Jukun	1914			
Konjo	1914			
Lamba	1914	1921		
Lunda of Kalunde	1914	1918		
Lunda of Kambove	1914	1933		
Maghi	1914	1936		
Munchi	1914			
Malu Mwala	1914	1932		
Ragoli	1914	1928		
Ruanda	1914	1931		
Bachama	1915	1926		
Bambatana	1915			
Chakma	1915			
Kamhow Northern Chin	1915			
Ho	1915			
Hopi	1915			
Ifugao	1915			
Bor Dinka	1915			

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Luba-Kaonde	1923		
Makushi	1923		
Nosu	1923		
Orokolo	1923		
Agni	1924		
Bura	1924		
Eastern Frisian		1924	
Igala	1924	1935	
Latgalian	1924		
Lahu	1924	1932	
Logo	1924		
Tsimihety Malagasy	1924		
Meninka	1924	1930	
Rukuba	1924		
Tae'	1924		
Waja	1924		
Wurkum	1924		
Aranda	1925		
Azera	1925		
Bamum	1925		
North Mandarin Chinese:			
Chihli	1925		
Moso	1925		
Setu Estonian	1925		
Heiban Nubian	1925		
Hungana	1926		
Adjukru	1926		
Yamma Paiko Gbari	1926		
Modern Low German	1926	1929	
White Nile Dinka	1926		
Goaribari Kiwai	1926		
Batha Lendu	1926	1936	
Mbuti	1926		
Napu	1926		
Nkoya	1926	1936	
Pende	1926	1935	
Rumatari San Cristoval	1926		
Nifiloli Reef Islands			
Santa Cruz	1926		
Pileni Reef Islands			
Santa Cruz	1926		
Utupua Santa Cruz	1926		
Vanikolo Santa Cruz	1926		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Tera	1926		
Sudan Colloquial Arabic	1927		
Bari	1927		
Walvi Bhili	1927	1931	
Haitian Creole	1927		
Idoma	1927		
Kona Jukun	1927		
Nyemba	1927		
Tawarafa San Cristoval	1927		
Songoi	1927	1936	
Sango	1927	1935	
Gagauzi Turkish	1927		
Avikam	1928		
Hé Miao	1928	1934	
Moru	1928		
Kwara'ae Mwala	1928		
Rengma Naga	1928		
Sema Naga	1928		
Zeme Naga	1928		
Ananiwei San Cristoval	1928		
Star Harbor San Cristoval	1928		
Tamashek	1928		
Ebrie	1929		
Futa-Jalon Fula	1929		
Kwese	1929		
Tupi Guarani	1929		
Gurezi Shina	1929		
Bungili	1929		
Fuliro	1929		
Hunde	1929		
Hindko Lahnda	1929		
Bali of Cameroon	1929	1933	
Tula	1929		
Dida	1930		
Kakua Bari	1930		
Bira	1930		
Erzgebirgish German	1930		
North German Romany	1930		
Worrora	1930		
Ogoni	1930		
Karamojong	1930		
Notu	1930		
Kakwa of Congo	1930		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Mam	1930	1935	
Morē	1930		
Rundi	1930		
Sebei Suk	1930		
Keres	1930		
Zinza	1930		
Karré	1931		
Atche	1931		
Izocéño Guarani	1931		
Mamvu	1931		
Marovo	1931		
Shamba	1931		
Dakkarkari	1931		
Yunnanese Shan	1931		
Siamese Miao	1932		
Siamese Yao	1932		
Machame Chaga	1932		
Mbai	1932		
Central Bulgarian Romany	1932		
Na Hsi	1932		
Banu	1932		
Lhota Naga	1932		
Kulu	1932		
Ndandi	1932		
Abor-Miri	1932		
Guajajari Tupi	1932		
Tombulu	1932		
Macina Fula	1932		
Yaka	1933		
Mundang	1933		
Kamberri	1933		
Tsamba	1933		
Mbere Baya	1933		
Habbe	1933		
Lumbu	1933		
Lettish Romany	1933		
Nandi		1933	
Sidamo	1933		
Bobo	1933		
Gbéa Baya	1934		
Dyerma	1934		
Gofa	1934		
Jita	1934		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Kunini	1934	1935	
Masana	1934		
Petats	1934		
Boran	1934		
Boroni	1934		
Lega	1934		
Mro	1934		
Tharaka	1934		
Walloon French	1934		
Krongo	1934		
Wa	1934		
Dagbane	1935		
Eggon	1935		
Gimbunda	1935		
Kissi	1935		
Kituba	1935		
Luchazi			
Luimbi	1935		
Madi	1935		
Mongwande	1935		
Nyuoŋ Nuer	1935		
Areng Khumi Chin	1935		
Somali	1935		
Shanga	1935		
Gudeila	1935		
Sengoi	1935		
Jatsi	1935		
Bembe	1936		
Bolia	1936		
Creole of Brava Island	1936		
Bern German	1936		
Ngambai	1936		
Ngbaka	1936		
Moravian Romany	1936		
Mbum	1936		
Suk	1936		
Aguaruna	1936		
Pero	1936		
Zapotec of Villa Alta	1936		
Aladian	1937		
Bankutu	1937		
Bentoeni	1937		
Bororo	1937		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Sakata	1937		
Dioula	1937		
Egede	1937		
Kanakura	1937		
Keh-deo	1937		
Kimbundu of Uíge	1937		
Maranaw Moro	1937		
Nirere Nuba	1937		
Radé	1937		
Songo	1937		

LANGUAGE	DATE OF FIRST PUB- LICATION	DATE OF FIRST TESTAMENT	DATE OF FIRST BIBLE
Lualaba Ngwana	1937		
Kekchi	1937		
Ikota	1938		
Luba-Kalebwe	1938		
Salampasu	1938		
Sarawak	1938		
Toba	1938		
Wongo	1938		
Yugoslav Romany	1938		

GEOGRAPHIC AND CHRONOLOGICAL SUMMARIES

INFORMATION about unprinted translations being often undependable, their preservation uncertain, and their use very limited, the Bible Societies include in their list of published Scriptures only printed translations. Some 84 of the languages listed have in them only "selections," i.e., Scripture passages of varying extent but no entire Biblical book. But specimen selections published in collections for purely philological purposes, e.g., the illustrations in the *Linguistic Survey of India*, are not listed. Translations of entire books, even though made for philological purposes, are included to the number of 57, being prin-

cipally the translations into dialects of English, French, Italian, Spanish, and Portuguese stimulated by Prince Lucien Bonaparte. The list includes several instances of translations which were made before the invention of printing but which were printed only after the language ceased to be spoken, as Anglo-Saxon, Gothic, Frankish, and Sahidic Coptic.

Of the 1008 languages and dialects in which translations were printed and listed by the end of 1937, in 949 the translations were made solely in order that those who spoke the language might read and know for themselves the Word of God.

I. GEOGRAPHIC DISTRIBUTION OF THE 1,008 LANGUAGES AND DIALECTS in which some part of the Scripture has been published

Languages are entered under the area to which they are native.

There have been published	in	The World	In Europe	In Asia	In Africa	In the Americas	In Oceania
Entire Bibles	in	179	49	55	37	5	33
Entire Testaments	in	211 ¹ more	19	52	90	17	33
Gospels or other entire books	in	477 more	42	102	197	51	85
Philological Translations	in	59 ² more	59	...	...	..	...
Selections	in	82 more	4	3	21	16	38
Some part of the Bible	in	1,008	173	212	345	89	189

The Library of the British and Foreign Bible Society, 146 Queen Victoria Street, London contains copies (counting some philological selections) in 1013

languages. The Library of the American Bible Society, Park Avenue and 57th Street, New York, has copies in 773 languages.

¹ All of these are New Testaments except one—the Karaite Turkish Old Testament. ² Including 2 New Testaments, several of some entire book, and 2 "Selections."

II. TRANSLATIONS PRIOR TO c. 1450

Entry is here made of a list, undoubtedly incomplete, of languages into which translations of Scriptures were made prior to the invention of printing in Western Europe. Two interesting and early testimonies are given by Chrysostom and by Theodoret in the 4th century.¹ Referring to St. John, Chrysostom wrote "Syrians and Egyptians, and Indians, and Persians, and Ethiopians, and ten thousand other nations, translating into their own tongues the doctrines introduced by him, barbarians though they be, have learned to philosophize." And Theodoret noted "Every country that is under the sun is full of these words [of the Apostles and Prophets] and the [Scripture in the] Hebrew tongue is turned not only into the language of the Grecians, but also of the Romans and Egyptians and Persians and Indians and Armenians and

Scythians and Sauromatians, and briefly into all the languages that any nation uses." The world of Chrysostom and Theodoret was small, however; the specific nature, as translations, of the "doctrines" and "words" is not quite clear. How much one is warranted in deducing is therefore a question, but it should keep us alert to look for historical evidence in many places.

The list which follows is drawn from C. H. Robinson, *The Conversion of Europe*, 1917, pp. 17-22; the compilation in *The Gospel in Many Years*, BFBS, 1929; K. S. Latourette, *A History of the Expansion of Christianity*, Vol. I, 1937; Vol. II, 1938; F. C. Kenyon, *Our Bible and the Ancient Manuscripts*, 1898; Margaret Deansley, *The Lollard Bible*, 1920. It is not always easy to distinguish between paraphrases of Biblical stories and real translations.

Chrysostom, *Homilies on the Gospel of St. John*, II, 5; Theodoret, 5, *Therapeut*. Both are cited in the Translators' preface to the King James Version, 611.

CENTURY IN WHICH TRANSLATION WAS MADE			CENTURY IN WHICH TRANSLATION WAS MADE		
		PARTS TRANSLATED			PARTS TRANSLATED
1 Anglo-Saxon	7th	Caedmon's para- phrases	15 Low German	11th	Psalms
	8th	Bede's John 1-6:9	16 Georgian	5th	Bible
	9th	Psalms	17 Gothic	4th	Most of the Bible
	10th	Gospels	18 Ancient Greek	3rd B.C.	Septuagint
2 Arabic	8th	Psalms	19 Hungarian	15th	Gospels, Psalms Song of S.
3 Aramaic (Chaldee)	1st	Targums on the Pentateuch	20 Icelandic	13th	Parts of Exodus and Deuteronomy
4 Armenian	5th	Bible	21 Italian	13th	Gospels
5 Bohemian	9th	Bible(?)	22 Latin	2nd	New Testament
6 Catalan	14th	Psalms		4th, 5th	Vulgate Bible
	15th	Bible	23 Norwegian	14th	Historical books
7 Bohairic	3rd	Most of the New Testament	24 Persian	14th	Parts
8 Fayumic Coptic	??	Fragments	25 Polish	14th	Gospels
9 Sahidic Coptic	4th	Bible	26 Provençal	12th	New Testament
10 Dutch	12th	Acts (Lambert)	27 Romance	12th	Parts
	13th	Rijmbijbel	28 Samaritan	2nd	Pentateuch
11 English	14th	Bible	29 Slavonic	9th	Bible(?)
12 Ethiopic	4th	Fragments	30 Spanish	13th	Pentateuch, Psalms, New Testament
	6th or 7th	Bible	31 Swedish	15th	Paraphrase of the Pentateuch
13 French	13th	Bible	32 Syriac	2nd	New Testament
14 German	11th	Song of Solomon		3rd(?)	Bible
	13th	St. Matthew's Gospel in part	33 Vaudois	14th	New Testament

III. CHRONOLOGICAL EXPANSION OF THE TRANSLATION OF THE SCRIPTURES

A. TRANSLATIONS OF ANY PART OF THE BIBLE

1. Languages in which translations were made before the era of printing

(See statement concerning Table II.)

	IN THE WORLD	IN EUROPE	IN ASIA	IN AFRICA
Up to 200 A.D.....	6	2	3	1
200 to 400 A.D.....	4 more	1	.	3
400 to 1100 A.D.....	6 more	3	3	.
1100 to 1450 A.D.....	17 more	16	1	.
	—	—	—	—
	33	22	7	4

2. Languages in which translations have been printed

(Including some of those in the table above)

	IN THE WORLD	IN EUROPE	IN ASIA	IN AFRICA	IN THE AMERICAS	IN OCEANIA
From 1450 to 1500.....	14	13	1	...	..	...
From 1501 to 1800.....	57 more	37	12	4	3	1
From 1801 to 1830 ¹	86 more	20	43	7	10	6
From 1831 to 1937.....	851 more	103	156	334	76	182
	—	—	—	—	—	—
	1,008	173	212	345	89	189

B. PRINTED TRANSLATIONS OF THE NEW TESTAMENT

Including those contained in whole Bibles

	IN THE WORLD	IN EUROPE	IN ASIA	IN AFRICA	IN THE AMERICAS	IN OCEANIA
From 1450 to 1500.....	6	6	...	...	..	..
From 1501 to 1800.....	49 more	37	7	2	2	1
From 1801 to 1830 ¹	52 more	7	40	1	2	2
From 1831 to 1937.....	284 more	19	60	124	18	63
	—	—	—	—	—	—
	391	69	107	127	22	66

C. PRINTED TRANSLATIONS OF THE WHOLE BIBLE

	IN THE WORLD	IN EUROPE	IN ASIA	IN AFRICA	IN THE AMERICAS	IN OCEANIA
From 1450 to 1500.....	5	5	..	..	.	..
From 1501 to 1800.....	35 more	28	5	..	1	1
From 1801 to 1830 ¹	12 more	3	9	..	.	..
From 1831 to 1937.....	127 more	13	41	37	4	32
	—	—	—	—	—	—
	179	49	55	37	5	33

IV. SOME FAMOUS "FIRSTS" AND THE "THOUSANDTH"

In 239 languages the Gospel of St. Matthew has been the first publication, in 236 St. Mark, in 123 St. Luke, in 117 St. John. But the Gospel of St. Mark appears the most frequently in the list of languages in which at least a Gospel has been printed and therefore has appeared in more languages than any other book of the Bible. More copies of the Gospel of St.

John, however, have been published than of any other book in the Bible; it is therefore the most extensively printed book in the world.

The original languages of the Old Testament:

Hebrew and Aramaic.

The original language of the New Testament: Greek.

¹The era of the great pioneer missionary translators of modern times—Morrison, Carey, Marshman, Ward, Judson, Martyn, and of the founding of the Bible Societies.

The first translation: The Old Testament into Greek in the 3d century before Christ; known as the Septuagint.

The first translations of the New Testament: Syriac and Latin and perhaps Coptic, before A.D. 200.

The first printed Bible: Latin, the "Gutenberg" Bible, about 1456. The Vulgate text.

The first printed Hebrew Old Testament: 1488.

The first printed Greek New Testament: 1514, in the Complutensian Polyglot, not issued till 1522; Erasmus's Greek text was printed and issued in 1516.

The first printed Bible in any modern language: German, 1466.

The first five printed New Testaments in the languages of—

- a) Europe: Latin, 1456; German, 1466; Italian, 1471; French, 1474; Czech, 1475.
- b) Asia: Syriac, 1555; Hebrew, 1599; Arabic, 1616; Armenian, 1666; Tamil, 1715.
- c) Africa: Ethiopic, 1549; Bohairic Coptic, 1716; Amharic, 1829; Malagasy, 1830; Chuana, 1840.
- d) The Americas: Massachusetts, 1661; Dutch Creole, 1781; Labrador Eskimo, 1826; Negro English (Dutch Guiana), 1829; Ojibwa, 1833.
- e) Oceania: High Malay, 1668; Tahiti, 1829; Javanese, 1829; Low Malay, 1835; Hawaiian, 1835.

The first five printed Bibles in the languages of—

- a) Europe: Latin, 1456; German, 1466; Italian, 1471; Spanish Catalan, 1478; Czech, 1488.
- b) Asia: Arabic, 1645; Syriac, 1645; Armenian, 1666; Tamil, 1727; Sinhalese, 1823.
- c) Africa: Malagasy, 1835; Amharic, 1840; Chuana, 1857; Xosa, 1859; Accra, 1866.
- d) The Americas: Massachusetts, 1663; Plains Cree, 1862; Labrador Eskimo, 1871; Dakota, 1879; Tukudh, 1898.
- e) Oceania: High Malay, 1733; Tahiti, 1838; Hawaiian, 1839; Rarotonga, 1851; Javanese, 1854.

The first translations in England: Caedmon's Paraphrases in Anglo-Saxon about 670; the first whole Bible, the Wycliffite version of the 14th century; the first part of the English Bible printed, possibly Tyndale's St. Matthew & St. Mark, before 1525, otherwise his New Testament; the first printed New Testament in English, William Tyndale's of 1525; the first printed English Bible, Coverdale's of 1535.

The first language (so far as known) reduced to writing by a missionary for translation purposes: Gothic by Ulfilas in the fourth century; Armenian by Mesrop at the end of that century was a close second.

The first translation made *and printed* in a non-European language as a means of evangelization: St. Matthew in High Malay, 1629, under the Dutch East India Company.

The first language of the Americas reduced to writing for missionary purposes: Massachusetts, by John Eliot. This was also the first language of the Americas in which the whole Bible (1663) or any substantial part of it appeared. This is also "the earliest example of the translating and printing of the entire Bible in a new language as a means of evangelization." Massachusetts was the 22d language to receive the entire Bible in printed form.

The first printed New Testament in any language of India: Tamil, translated by Bartholomäus Ziegenbalg, 1717.

The thousandth recorded language into which a part of the Scriptures have been translated and published, the British and Foreign Bible Society reports as Sakata. Although the American Bible Society list and the British and Foreign Bible Society list differ slightly, Sakata may be recognized as the thousandth. The language is spoken by a tribe of some 70,000 people located in Belgian Congo between the Kasai and Lukeni Rivers. Some 4,500 of them are now literate. The translator was Rev. Walle Sundberg of the Swedish Baptist Mission, assisted by Ipipi Zakens, Petero Katerushe and O. Andersson. The book is the Gospel of St. John, and was printed in London, under the auspices of the British and Foreign Bible Society.

V. THE WORK OF THE BIBLE SOCIETIES

The full account of the work of the Bible Societies, though germane to the theme of this book, cannot, for reasons of space, be included in this volume. One must leave to the reader's imagination the varied and large labors which are required to produce and dis-

tribute the Scriptures in hundreds of languages all across the world whether to the members of a small tribe or to a great and numerous nation. Here can be set forth in table and list only three phases of it which are closely attached to our theme.

PUBLICATION BY THE BIBLE SOCIETIES

The production and distribution by the principal Bible Societies engaged in translation may be substantially summarized as follows:

	Number of languages in which the Society has been the exclusive publisher	Additional languages in which the Society has published or subsidized publication	Additional languages in which the Society has distributed ²	Total
British & Foreign Bible Society.	337	342	32	711
American Bible Society ¹	46	92	92	230
National Bible Society of Scotland.	16	29	?	
Netherlands Bible Society.	30	1	?	
A.B.S. & B.F.B.S. together.	13			
B.F.B.S. & N.B.S.S. together.	2			
N.B.S. and B.F.B.S. together.	5			

¹The fact that the British Society so far outstrips the American Society is due to the following causes: The American Bible Society from its founding in 1816 was very heavily preoccupied with the supply of the vast populations flowing into the United States and moving westward in the settlement of the country, while the British Society had far more immediate relation, through British colonial enterprises in India and Africa, to areas of great linguistic complexity.

It should also be added that the British Society has had a much larger support from its constituency, actually and relatively, than the American Society.

²The figures for the third column are somewhat indefinite as each Society purchases various Scriptures from others to supply particular calls. The effort has been made, but not entirely successfully, to omit from this column Scriptures purchased in a mere handful of copies.

DIGLOT AND POLYGLOT SCRIPTURES

Some indication of the way in which the translation of the Scriptures attempts to bridge the gap between speakers of one language and another is given by the list of editions in which diglot or polyglot editions of Gospels, Testaments, or Bibles have been published. The list below names, without repetition, the language combinations which have ap-

peared in diglot or polyglot form. The symbols "A" and "B" indicate that the American Bible Society or the British and Foreign Bible Society respectively have either published or distributed such language combinations. Those without such symbols have been issued by other publishers. The list includes books both in print and out of print.

DIGLOTS			
Albanian (Tosk) — English . A	Arabic — Hausa B	Breton — French B	
" — Modern Greek . B	" — Syriac B	Bulgarian — English . . . A B	
Amharic — Ethiopic B	" — Turkish (Osmanli) . . B	Bullom — English B	
" — Galla B	" — Urdu B	Cakchiquel — Spanish . . A	
Anglo-Saxon — Gothic	Ancient Armenian	Chamorro — English . . . A	
Arabic — Chinese (Kuoyü) . B	— Modern Eastern . . B	Chinese (Canton) — English A B	
" — Coptic B	" — Modern Western. A B	Chinese (Kuoyü) — Arabic . B	
" — English B	" — English B	" — English A B	
" — French B	Aymara — Spanish A B	Chinese (Wenli) — Korean . B	
	Bengali — English B	" — Manchu . B	
		Chokwe — Portuguese . . . B	

Czech — English A B	Japanese — Luchu B	Sanskrit — Kanarese B
“ — German B	“ — Portuguese . . . A	“ — Malayalam B
Danish — English A	Kanarese — English B	“ — Oriya B
Delaware — English A	Korean — English B	“ — Tamil B
Dutch — English A B	Latin — English	“ — Telugu B
Eskimo (Labrador) — English B	“ — French	Serbian — English . . . A B
Finnish — English B	“ — German	Slavonic — Bulgarian . . . A B
“ — Swedish. B	“ — Italian B	“ — Russian B
Flemish — French B	“ — Spanish. B	“ — Ukrainian. B
French — English A B	Lithuanian — English . . . A B	Slovakian — Hebrew
“ — German B	Luchazi — Portuguese . . . B	Songo — Portuguese A
German — English A B	Luimbi — Portuguese . . . B	Spanish — English A B
Giryama — Swahili (Mombasa) B	Malayalam — English . . . B	Susu — French B
Ancient Greek — English . A B	“ — French B	Swedish — English A B
“ “ — French B	“ — Tamil B	Swedish Lapp — Swedish . . B
“ “ — German B	Mam — Spanish A	Ancient Syriac — Latin
“ “ — Modern	Marathi — English B	Modern Syriac. A
“ “ — Greek . A B	Mbunda — Portuguese . . . B	Tamil — English B
“ “ — Latin B	Mbundu of Benguela —	Telugu — English B
Modern Greek — French . . . B	Portuguese. . . B	Turkish (Osmanli) — English B
Guarani — Spanish. B	Mbundu of Loanda —	“ “ — French B
Hawaiian — English A	Portuguese. . . B	“ “ — Italian B
Hebrew — Bulgarian B	Mohawk — English B	Ukrainian — English . . . A B
“ — English A B	Nama — English B	Urdu — English B
“ — French B	Nduindui — English B	Valiente — Spanish A
“ — German B	Ojibway — English B	Vaudois — French B
“ — Hungarian B	Persian — English B	Welsh — English A B
“ — Italian B	“ — French B	Yiddish — English B
“ — Judæo-Spanish . A B	Piedmontese — French . . . B	
“ — Latin	“ — Italian B	
“ — Polish B	Polish — English A B	
“ — Russian B	Portuguese — English . . . A B	
“ — Turkish (Osmanli) B	Bolivian Quechua — Spanish A B	
“ — Yiddish B	Ecuadorean Quechua —	
Hungarian — English A B	Spanish . A B	
Ilocano — English B	Huánuco Quechua — Spanish A B	
Italian — English A B	Peruvian Quechua — Spanish A	
Japanese — Chinese B	Quiché — Spanish A B	
“ — English A B	Rumanian — English . . . A B	
“ — Korean B	Russian — English A B	

TRIGLOTS

Arabic — Ethiopic — Latin
Dutch — English — French
German — Greek — Latin
Greek — Hebrew — Latin
Greek — Latin — English
Greek — Latin — French
Greek — Latin — Syriac
Greek — Persian — Urdu . . B

TETRAGLOTS

Arabic — Chaldee — Ethiopic — Syriac	English — Gujarati — Marathi — Sanskrit . . . B
Arabic — Chaldee — Hebrew — Persian	English — Gujarati — Marathi — Urdu B
Chaldee — Greek — Hebrew — Latin	Ethiopic — Greek — Hebrew — Latin
(Complutensian Polyglot, 1514-17)	French — Greek — Hebrew — Latin
Chaldee — Modern Greek — Hebrew — Spanish	German — Greek — Hebrew — Latin
Chaldee — Greek — Latin — Syriac	Gothic — Icelandic — Latin — Swedish
English — Greek — Hebrew — Latin	Greek — Latin — Russian — Slavonic

PENTAGLOTS

Arabic — Chaldee — Greek — Hebrew — Latin
(Psalms, 1516, the first polyglot work published)
 Chaldee — Greek — Hebrew — Latin — Syriac
(1569-72, the Antwerp Polyglot)
 Chaldee — German — Greek — Hebrew — Latin

HEXAGLOTS

German — Ancient Greek — Modern Greek —
 Hebrew — Latin — Syriac
 English — French — German — Greek — He-
 brew — Latin
 English — French — Greek — Hebrew — Latin
 — Portuguese
 English — French — Greek — Hebrew — Latin
 — Syriac

HEPTAGLOT

Arabic — Chaldee — Greek — Hebrew — Latin
 — Samaritan — Syriac *(1645, Paris Polyglot)*

ENNEAGLOT

Arabic — Chaldee — Ethiopic — Greek — He-
 brew — Latin — Persian — Samaritan —
 Syriac *(1655-57, the London Polyglot)*

DEKAGLOT

English — French — German — Greek — He-
 brew — Italian — Latin — Samaritan —
 Spanish — Syriac *(1831, Bagster's Polyglot)*

DODEKAGLOT

Czech — Danish — English — French — German
 — Greek — Hebrew — Italian — Latin —
 Polish — Spanish — Syriac *(1599, Hutter's
 Polyglot New Testament)*

SCRIPTURES FOR THE BLIND

The conquest of language by the printed Scrip-
 tures would not be complete without recognition of
 the fact that there are many people who cannot read
 ink print because of blindness. As early as 1833 the
 American Bible Society set about finding ways to
 produce a New Testament while the method of touch
 or finger reading was still in its earliest stages of
 development. The table below lists the languages

and systems of reading in which the Bible Societies
 have produced Scriptures for the Blind and indicates
 as in the preceding table the relation of two of the
 Societies to the work. A large share in this task has
 been borne also by societies publishing other books for
 the Blind, especially in England. Where information
 is at hand the part of the Scripture which has been
 produced is indicated.

Arabic	Moon	About half of Bible	A B	Czech	Braille	Jn.	B
	Braille, Contracted	Bible	A B	Danish	Moon	Selections	
	Braille, Uncontracted	Ps., Mk.	B	Dutch	Moon	Gen., Lk.-Ac., Gal., Eph.	B
Modern Armenian	Moon	Mt., Mk., Jn., Eph., Col. and Sel.	B	English	Braille	N.T., Ps.	B
	Braille	Lk.	A B		Line Letter—Authorized Version	Bible	A
Batta: Toba	Moon and Braille	Lk. and Sel.	B		New York Point, Authorized Version	Bible	A
Bengali	Moon	Sermon on Mount and Sel.	B		American Braille, Revised Version	Bible	A
	Oriental Braille	Mk.	B		Uncontracted Braille	Mk., Jn.	A B
Burmese	Braille	Mk.	B		Revised Braille, Authorized Version	Bible	A
Chinese:	Moon	Mk.	B		Revised Braille, Revised Version	Bible	A
Kuoyü	Hankow Braille	N.T.	B		Grade 2, Contracted Braille, Authorized Version	Bible	A B
	Tsincheo Braille	Mt., Mk.	B		Standard English Braille, Revised Version	Bible	A
	Union System	Gen.-Deut., Josh.- Ruth, Sam., Job, Prov.-Is. Ps., N.T.	A B		Moon, Authorized Version	Bible	A B
Shanghai	Moon	Sermon on Mt.	B	French	Moon	Ps., Lk.-Rom.	A B
Ningpo	Moon	Ps., Mk., Lk., Jn.	B		Braille	Ps., Lk., Jn.	A B
Foochow	Braille	Gen., Ps., Mt.- Rom.	A B	Gaelic	Moon	Jn., Eps. of Jn., Sel.	B
Amoy	Roman char.	Mt.	B				
	Braille	Eph.	B				
Canton	Braille	Ps., N.T.	A B				

Ganda	Braille	Jn., Sermon on Mount	B	Polish	Braille	Lk.	B
German	Moon	Gen., Ps., Goss., Gal.-Col., 1, 2 & 3 Jn.	A B	Portuguese	Braille	Mk., Jn.	A
	Braille	Bible	A B	Russian	Moon	Selections	
Greek, Ancient	Moon	Selections	A B	Serbo-Croatian	Braille	Jn., Sermon on Mount	B
Greek, Modern	Moon	Selections	A	Siamese	Braille		NBSS
Gujarati	Revised Oriental Braille	Ps., Mk., Jn., Ac., 1 Jn.	B	Sinhalese	Revised Oriental Braille	Mk.	A
Hausa	Braille	Jn.	B	Spanish	Moon	Mk., Jn.	B
Hebrew	Braille	Gen.	B		Braille	Goss.	A B
	Moon	Selections			Revised Braille	Mk.-Jn.	B
Hindi	Moon	Jn.-2 Cor.	B	Judaeo-Spanish	Moon	Selections	
	Shirreff Braille	Ps., Goss.	B	Swedish	Moon	Ten books of	
Hungarian	Braille	Mt.	B			O.T., Jn., Eph.	B
Irish	Moon	Selections		Tahitian	Moon	Selections	A
Italian	Moon	Mk., 1 Pet., 3 Jn., Sel.	A B	Tamil	Moon	12 bks. of O.T.,	
	Braille	Mk., Lk.	A B			N.T.	B
Japanese	Moon	Goss., Ac., Sermon on Mount	B		Oriental Braille	Sam., Ki., Ps.,	
		Bible	A B			Jon., Mk.	B
Kongo	Braille	Selections			Revised Oriental Braille	Mk., Jn.	B
Korean	Braille	N.T.	B		Palamcotta Code	1 Ki., Ps.	B
	New York Point	Ps., Goss.	A	Telugu	Oriental Braille	Jon., Jn.	B
Kwagutl	Moon	Selections			Revised Oriental Braille	Ps., Mt., Jn.	B
Malayalam	Braille	Jon.	B	Turkish	Moon	Mt., Sermon on	
	Revised Oriental Braille	Ps., Mk., Lk., Jn.	B	(Osmanli)		Mount, Mk.,	
		Mk., Ps.	B			Eph.	A B
Marathi	Palamcotta Code	Mt., Mk.	B	Turkish,			
	Oriental Braille	Ps., Goss., Ac.	B	Azerbaijani	Moon	Selections	
	Revised Oriental Braille	Selections	A	Urdu	Moon	Mt., Lk., Jn.	B
Norwegian	Moon	Lk.	B		Oriental Braille	Jon., Mk., Jn.	B
Nyanja		Selections			Revised Oriental Braille	Mk.	B
(Eastern)	Braille				Shirreff Braille	Ps., Mt., Lk.,	
Panjabi	Moon			Welsh	Moon	Jn.	B
						16 O.T. books,	
						N.T.	B
					Braille	Bible	B

Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place; that remooueth the couer of the well, that wee may come by the water, euen as Iacob. Iacob rolled away the stone from the mouth of the well, by which meanes the flockes of Laban were watered. Indeepe without translation into the vulgar tongue, the vnlearned are but like children at Iacobs well (which was deepe) without a bucket or some thing to draw with.

—THE TRANSLATORS of the KING JAMES VERSION
IN THEIR ADDRESS "TO THE READER," 1611

An Exhibit of the Languages and Dialects
in which
The Scriptures have been Printed

FOR THE GUIDANCE OF THE READER

¶The Exhibit includes not only the 1008 languages and dialects listed up to the end of 1937, but ten more, notice of which has been received in 1938. There are still others, word of which has come too late for entry here.

¶The languages and dialects are entered in alphabetical order. If a language does not appear at the point expected, reference to the "Index of Variant Names" on page 359 will generally locate it. Scientific distinctions between languages and dialects are not attempted nor should deductions be made from the absence of stated relationship.

The number given to each language is solely for convenience in the indexing. In some cases it has not been possible to place the language in its correct alphabetical and numerical order; in such instances it will generally be found on the same or the opposite page. Indication of such changed position is given where needed.

¶The passages of Scripture shown in the various languages, unless otherwise indicated by a reference immediately following, consist of St. John's Gospel, chapter 3, verse 16 or that verse and adjacent verses, easily determined by verse numbers in the passage.

The date immediately following the passage (or attached to the reference) is the date of the edition from which the passage was photographed or transcribed. Where no date appears, it can be determined from the information immediately following.

The passages as they appear in the Exhibit are in 695 cases reproduced from photographs of the actual pages of the book concerned; some 477 others have been transcribed and set in type or reproduced from similar printings. There are only 30 languages in the list for which no specimen passage could be presented.

¶The data in italic type, following the Scripture passage, do not purport to furnish a complete record of all Scripture publication in each language. They attempt first to tell where the language is spoken, especially the area to which it is native, and, where practicable, to give some indication of the number of persons who speak the language. They then record the first printed Scripture, the first Testament, the first Bible in the language, and, in many instances the first appearance of intermediate parts, especially those prior to the first Testament. Significant revisions or new versions are also entered by the date of their first appearance.

For all these there is given, wherever possible, the publisher, the place of publication, the date of publication, and the name of the translator or translators. It has not been practicable to enter the names of all members of all translation or revision committees. Undoubtedly there are many who have shared in such work as fully as others who are mentioned. The omissions are due not to lack of appreciation but lack of information or of space.

In some instances, the date of first publication appearing in the Exhibit was received too late to modify the Chronological Table on page 23.

Where the name of a publisher or translator is lacking, it may generally be presumed to be the same publisher or translator as noted for the preceding publication, within the same item. Where the initials of a Bible Society are given as publisher, without a place of publication, it may generally be assumed that the place was the headquarters of the society as given here:

<i>ABS</i>	<i>American Bible Society</i>	<i>New York</i>
<i>BFBS</i>	<i>British and Foreign Bible Society</i>	<i>London</i>
<i>NBSS</i>	<i>National Bible Society of Scotland</i>	<i>Edinburgh</i> <i>or Glasgow</i>
<i>NBS</i>	<i>Netherlands Bible Society</i>	<i>Amsterdam</i>

The letters *CP* followed by the initials of a Bible Society indicate that the Society *currently publishes* Scriptures in that language. These letters are added chiefly when the fact would not be easily inferred from the data preceding.

Societies and organizations cited only by initials can be identified by reference to the General Index. Often the full name is given at some previous point in the same paragraph.

¶The special articles concerning translations in certain languages are listed in the table of contents at the front of the book. Their primary purpose is to add some color and life to the condensed bibliographical data.

¶The portraits which are scattered through the Exhibit are of persons who speak the language near which they appear. They are intended only to remind the reader that these translations were made for living people, and that among them are saints and sinners, the simple and the sophisticated, those who already read the Bible and love it and the illiterate to whom it has yet to come.

Tiu nunáshkam: Aishman Jiménez uchintin. Ékiu tiu apajín: Apawá, sujustá waji minau átinua nu; akantuku wajijín. Dútikam újum-ke sawante uchijí ékiu ijumjan ashí, atúshat wíu yajá nunkánun; nuanuí wasujiú wajijín ema pujútsuk.

Lk. 15.11 f.

Spoken by 10,000 Indians in Peru along the Marañon river. Reduced to written form by Mr. and Mrs. Roger S. Winans of the Church of the Nazarene Mission, about 1926.

First publication, *Selections*, in 1936 at Monsefú, Peru; tr. by Mr. and Mrs. Winans.



AINU

9

Inambe gusu ne yakun, Kamui anak ne koro shinen ne Poho koropare pakno moshiri omap ruwe ne, nen ne yakka nei Poho eishokoro guru obitta aisamka shomoki no nei pakno ne yakka ishu ramat koro kuni ne kore nisa ruwe ne. Moshiri koipishi gusu Kamui anak ne koro Poho moshir'otta omande shomoki, koroka, Shinuma orowa no moshiri kashi-a-obiuki kuni ne aomande nisa ruwe ne gusu ne na. Shinuma eishokoro guru anak ne shomo akoipishi ruwe ne, shomo Shinuma eishokoro guru anak akoipishi okere nisa ruwe ne, Kamui shinen ne Poho reihei eishokoro shomoki nisa ruwe ne gusu nena.

Spoken by the aboriginal inhabitants of the northern islands of Japan. Reduced to written form by John Batchelor of the Church Missionary Society. First publication, *St. Matthew's Gospel*, chapters 1-9, in 1886, at Tokyo by the BFBS; tr. by Mr. Batchelor. *New Testament*, 1897.

AKUNAKUNA

10

Nañ ne ndoro wañe, efigon ererimi mere guso abe anjel Abasi ge osom ubi gwoñ ye uvono efigon-e.

Lk. 15.10

Spoken in the Calabar region of Nigeria, West Africa. First publication, *St. Luke's Gospel* in 1894, by the NBSS; tr. by James Luke of the Free Church of Scotland Mission.

ALADIAN

11

Áwrō tito tō k'āhā Ōwo kroedzichi, owōr lo ŋde du mamaui, ma mamayoū yowrōui ma mama nō.

Mk. 3.35

Spoken by some 8,000 people on the edge of the Ivory Coast, west of Little Bassam, West Africa. First publication, *St. Mark's Gospel* in 1937, by the BFBS; tr. by Joseph Ouendo, a Dabomian Methodist pastor.

ALBANIAN: Calabrian dialect 12

Axierna i 0ot Džesui: Ik prapu meje Satun: se kje škrúar Kê t'adorárenjës Zotin Tmizôn tēnt, e atë vet ket šurbës.

Mt. 4.10

Spoken in the Calabrian district of southern Italy. First publication, *St. Matthew's Gospel* in 1869 at London (Bonaparte); tr. by Sig. Vincenzo Dorsa, revised by Don Demetrio Camarda. (See No. 232)

ALBANIAN: Gheg dialect 13

16 Sepsë Perëndia kaki e deši bōtēņ, sã ða Bīrin' e vet, vetēm-lēmīņ, për mos me uvdieņ ġiðe-kuš t' i besoyē, por
17 tē ketē yetē tē pa-sōşeme. Sepsë Perëndia nukē dergōi Bīrin' e vet te lota me ġukuem bōtēņ, por me uşpētue
18 bota prei aneş' atū. Ai Ki i besōn nukē ġukōhetē: por ai Ki nukē besōn, taştī āştē ġukuem, sepsë nukē besōi mb' ēmeņē
19 tē vetēm-lēmit Bīrit Perēndisē. Eðe kŷi āştē ġŷki, se drita erði ndē botēt, eðe niēřezitē deşņē mǎ tepēr' etēşīņēņ, se
20 dritēņ; sepsë vēpērat' e atŷneve işīņ tē kēkia. Sepsë

Spoken in northern Albania. Reduced to writing by Constantine Christoforides. First publication, *the Gospels and Acts* in 1866 at Constantinople, by the BFBS; tr. by Christoforides, an Albanian.

The Psalter, 1868. *New Testament*, 1869.

ALBANIAN: 14

Gheg dialect of Scutari

Athër ẏẏa Jeeu atii: Seko, Satanass: psë ŷset skruem: Ci kee me aẏrue ẏotniin ẏotin tñn, e atii veten kee me i scerbuem.

Mt. 4.10

Spoken in the Scutari region of northern Albania. First publication, *St. Matthew's Gospel* in 1870 at London (Bonaparte); tr. by P. Francesco Rossi da Montalto, revised by Mons. Gaspare Crasnich, Abate Mitratò di Mirditta. (See No. 232)

ALBANIAN: Sicilian dialect 15

Azjiërra i Dote Džesúi atíγje: Ndrekju, Satanás: se kle škrúare: Kate proskjinisëš Tenzone Perendin tente, e até vetem kate šerbčëš.

Mt. 4.10

Spoken in Sicily. First publication, St. Matthew's Gospel in 1868 at London (Bonaparte); tr. by a native of Piana de' Greci, revised by Don Demetrio Camarda. (See No. 232)

ALBANIAN: Tosk Dialect 16

Modified Greek characters

Σεπσέ Περενδία κάκε ε δέυι δότενε, σα δά Βίριν' ε τῖ τε Βέτεμ-Χινάδρινε, κε τε μος χδμβάσε κδδó τ' ι θεσόνε ατῖ, πό τε κέτε jέτε τε πασόσδρε.

1879

Union characters

Jisuj upërgjeq e i tha, Ti je mësonjës' i Israilit, edhe nukë di këto? Me të-vërtetë, me të-vërtetë po të them, se atë që dimë flasëmë edhe për atë që pamë apëmë dëshmim, po dëshmimnë t' ënë nuk' e prisni. Ndë u thashë juve punërat' e dheut, edhe nukë besoni, qysh dotë besoni, ndë u thënça juve punërat' e qiellit? Edhe asndonjë s' ka hipurë ndë qiellit, veç ay që ka sbriturë nga qielli, i Bir' i njeriut, që është ndë qiellit. Edhe sikundrë Moisiu ngriti lart qjarpërinë ndë shkretëtirë, kështu duhetë të ngrihetë lart edhe i Bir' i njeriut; Që të mos humbasë kushdo që t' i besonjë, po të ketë jetë të-përjetëshme. Sepse Perëndia kaqë e deshi botënë, sa dha Birin' e ti të-vetëmlindurinë, që të mos humbasë kushdo që t' i besonjë ati, po të ketë jetë të-përjetëshme. Sepse Perëndia nukë dërgoj

Jn. 3.11-16

Spoken in southern Albania. First publication, St. Matthew's Gospel in 1824 at Corfu by the Ionian Bible Society; tr. by Evangelos Mexicos and revised by Archbishop Gregory of Euboea. New Testament, 1827. The Psalter, BFBS, Constantinople, 1868; tr. by Constantine Christoforides. New Testament revised, 1879; Genesis and Exodus, 1880; Deuteronomy, Proverbs and Isaiah, 1884. These were all in a modified form of Greek characters. Genesis and St. Matthew's Gospel, Bucharest, 1889; by Gerasim D. Kyrias in a form

of the language designed to be suitable for Moslems and Christians throughout Albania, and using roman letters with additions. A. Sinas, associated with Kyrias in further translations, continued the work after the latter's death. The New Testament was issued in a newly developed orthography, the "Union character," in 1913; Old Testament parts have followed, largely translated by A. Sinas. CP: ABS, BFBS.

ALFUOR: Pakewa dialect 17

Karengan ko kumundu sumiri asi Tuhan Allah-mu, wo maapo ai Siake.

Mt. 4.10

Spoken in the northeastern part of Celebes Island, Netherlands East Indies. First publication, St. Matthew's Gospel in 1852 by the NBS; tr. by K. T. Herrmann, of the Netherlands M. S.

ALFUOR: Tontembo'a dialect 18

(No specimen available.)

Spoken on the tip of the northeastern peninsula of Celebes Island, Netherlands East Indies. First publication, Selections (Scripture Reading Book) in 1907 at Leyden by the NBS; tr. by M. Adriani-Gunning and J. Rëgar. CP: NBS.

ALGONQUIN 19

Ningota8asing8a saiakitosigok aking endagoni 8ak8ing daje okima8i8in o tibenindana8a.

Mt. 5.3

Spoken by Indians in Quebec and Ontario. First publication, The Beatitudes in 1873 at Paris by Maisonneuve et Cie; tr. by J. A. Cuog, in Actes de la Société Philologique, Tome iii. No. 2.

AMELE 20

(No specimen available.)

Spoken in New Guinea near Astrolabe Bay. First publication, Selections in 1919.

የጥላታ ጥገና ማረጋገጫ ሪፖርት

ጅ፡ የቡስም፡መለሰ፡እውነት፡ እውነት፡እልካለሁ፡፡
ማንም፡ከውገ፡ ከመንፈሱ፡ካልተወለደ፡ወደእ
ግዚአብሔር ፡ መንግሥት ፡ ይገባ ፡ ዘንድ ፡ እይ
ኛልም፡፡

**፯: ከሥነ፡የተወለደው ፡ሥነ፡ነው ። ከመንፈሰሞ
የተወለደ፡መንፈሰ፡ነው ።**

፮፡ እታድንቅ፡ ሰላልሁኝ ። ይገባችኋል ፡ ትወላደ፡
 ዘንድ፡ከላይ ።

ጌ፡ ነፈሱ ወደ ወደደችው ተነፈሳለች፡ ደም ጽዋንም፡ ትሰማለች፡ ነገር፡ ግን፡ ጎታውቅም፡ ከወደት፡ ትመጣለች፡ ወደት፡ ዘንደሰ፡ ትሐደለች። እንደሁ፡ ነው፡ ከመንፈሱ፡ የሚወለድ፡ ሁሉ።

፱: ኒቆዲሞስ:መለሰ:አለውም::አንደኛ:ይቻለ
ለ:ይክ:ይሆን:ዘንድ::

፲: የሱስም፡መለሰ፡አለውም። እንተ፡የእሥረኤል፡መምህር፡ያህን፡አታውቅምን።

**18: አውነት፡ አውነት፡ አልኻለሁ ። በምናውቀው፡
አንድንገር፡ ባየውም፡ አንመሰክራለን፡ ምሽ
ክራችንም፡ አትቀበሉም ።**

**IE: የምድረን፡ብገራችሁ፡ካለመኖችሁ፡እንጂት፡
የሰማይን፡ብገራችሁ፡ተምናላችሁ ።**

**1C: ማንም፡ወደ፡ሰማይ ፡ የወጣ፡ዋለም ፡ ከሰማይ፡ከ
ወረደው፡በቀር ። ኧርሱም ፡ የሰው፡ልጅ፡በሰማይ፡
የሚኖር ።**

10፡ ሙሴም፡አባብ፡ኢንደ፡ሰቀለ፡በምድረ፡በደ፡ኢን
ደሁ፡ይገባዋል፡የሰው፡ልጅ፡የሰቀል፡ዘንድ ።

፲፭፡ በርሱ፡የሚያምን፡ሁሉ፡እንደደጠፈ፡የዘላለም፡
ሕይወት፡ኅሆነለት፡ዘንድ፡እንጅ ።

፲፮፡ እግዚአብሔር፡ እንዲሁ፡ ዓለሙን፡ ወድዋልና፡
እንድ፡ ልጇን፡ እስኪለወጥ፡ ድረስ። በርቡ፡ ምሳ፤
ሁሉ፡ እንደደጠፈ፡ የዘላለም፡ ሕይወት፡ ትሆንለ
ት፡ ዘንድ፡ እንጅ።

Jn. 3.5-16

The vernacular speech of some 3,000,000 people in Ethiopia. First publication, the Gospels in 1824 by the FBFS; tr. by Abu Rumi under the supervision of M. Asselin de Cherville and edited by T. P. Platt, assisted by Samuel Lee and W. Jowett. New Testament, 1829; the third New Testament printed in an African language. Bible, 1840, the second Bible printed in an African language. This Bible was revised by John Ludwig Krapf, CMS, whose text was published from 1860 to 1873. This text was further revised by J. M. Flad, of the London Jews Society, published in 1886, and is now the standard Amharic text. CP: FBFS.

16 Is um ucce naiheuc vai iji pece | elika vaig tah natimi intup ispun
asega o Atua is abraí Inhal o un is | lehvaig tah nitai, el eh eti alupai
eti ache aien, va eri eti emesmas a | yin an nohatag.

17 Is eti abrai Inhal o un a Atua
mika yi asuol pam an nobohtan par

29 Aien er aniv yin im natahaig
ineig inyi atidai aien, etpu atidai
aien: ja et aiji a etoi natimi ineig

18 Eris eti ika epu mas a natimi
ineig et asgeig iran aien : ja eris
idim ika epu mas a natimi ineig et
eti asgeig iran aien, va nedo o un,
nikavaig, et eti asgeig aien an nidai
Inhal o Atua et ethi ache.

etpu atidai aien, um atahajieg yin,
um imyiaciatk alupas va nohra
natini ineig etpu atidai aien: et idim
ucco et esjilid nimyiacitak unyak.

30 Eris idim ika epu esjilid aien,
ja ekpu asuol ainyak.

Spoken on Aneityum Island in the New Hebrides. Reduced to written form by the Rev. John Geddie about 1848. First publication, St. Mark's Gospel in 1853 at Sydney, by Joseph Cook; tr. by the Rev. J. Geddie, of the United Presbyterian Church of Nova Scotia.

New Testament, BFBS, 1863; tr. by Mr. Geddie and J. Inglis, of the Reformed Presbyterian Church of Scotland. Bible, 1879; tr. by Mr. Geddie, Mr. Inglis and J. Copeland. CP: BFBS.

ANGAS

23

Pi Nen rot yil kişik har ko pin Dyem le
le kini gak, pi go mwa pinzin didir kişik, man-
te dun kat dan mwa kat nyok har ven ven.

Spoken in the Bauchi Highlands of Northern Nigeria. First publication, St. Mark's Gospel in 1916 by the BFBS; tr. by the Rev. J. W. Lloyd, CMS; St. Luke's Gospel, 1919; St. John's Gospel, 1920; tr. by the Rev. C. H. Wedgwood with the assistance of natives and other missionaries. 1 Ep. of St. John, Kabwer; tr. by a SUM missionary.

ANGLO-SAXON

24

16. God lufode middaneard swā þæt hē sealde
his *āncennedan* Sunu, þæt nān ne forwurðe þe on
hine gelyfð, ac hæbbe þæt ēce lif.

17. Ne sende God his Sunu on middanearde
þæt hē dēmd e middanearde, ac þæt middanearde
sȳ gehæled þurh hine.

18. Ne biþ þām gedēmed ðe on hine gelyfð; sē ðe ne gelyfð, him biþ gedēmed, for þām þe hē ne gelyfde on ðone naman þæs *āncennedan* Godes Suna.

Spoken, in various forms, from the fifth to the twelfth centuries in England. First publication, a printing of a manuscript translation of the four Gospels in 1571 at London by J. Day; edited by Archbishop

Matthew Parker. Benjamin Thorpe edited (1832) a manuscript of Caedmon's Paraphrases. There are no copies of the Venerable Bede's translation of St. John extant, but most of the more important Anglo-Saxon manuscripts, including the Lindisfarne and Rushworth Gospels, have been printed for linguists. These include West Saxon, Northumbrian, and Mercian versions as well as some of the fourteenth century versions that preceded Wyclif.

ANIWA

25

Ma Atua neicitiafakarafia sore fanua wararonei,
pe aia neitufwa tshana Nontariki tasi ana aia niamo,
pe tagatotshi fakarogrogo aia setouwaki ia tiafi sore,
kaia nokoamo ania mouri tou ma tou.

Spoken on Aniwa Island in the New Hebrides. Reduced to written form by the Rev. John G. Paton, D.D. about 1858. First publication, parts of Genesis in 1871 at the mission station on Aniwa; tr. by J. G. Paton, of the Reformed Presbyterian Church of Scotland. St. Matthew's and St. Mark's Gospels, BFBS at Melbourne, 1877; New Testament, 1898; tr. by Mr. Paton. Genesis and Jonah, 1904.

John G. Paton, "the Apostle of the New Hebrides," in his autobiography, has given to us who belong to the world of reading and writing a striking glimpse into that other world where such things are unknown. While erecting his house on Aniwa Island, in 1867, he needed some nails and tools and, being unable at the moment to fetch them himself, he pencilled a few words on a piece of smooth wood, gave it to the Chief who was watching him, and asked him to carry it to Mrs. Paton and bring back what he wanted. But, mystified, the Chief asked *what* was wanted. "The wood will tell her," said Dr. Paton. The native thought he was being fooled, and cried, "Who ever heard of wood speaking?" At last, however, he was persuaded to carry the message on the board, and to his astonishment he was given just what was wanted. This gave the missionary the opportunity to explain not only the mystery of writing as a means of communication between man and man, but also the wonder that a book could carry to us a message from God. If the Chief and his people would learn to read, they would be able to know just what God wanted to say to them, just as Mrs. Paton had known what her husband wanted by reading from the board. No wonder that this missionary was keen to turn the Word of God into the tongue of Aniwa. No wonder that this Chief, who had thus caught the idea, helped with enthusiasm in making the Gospel version into his own language.

These volumes in Aniwa, and the many other versions into the numerous dialects of the New Hebrides and neighboring island groups, were published in the chief cities of Australia or New Zealand, the centers of missionary interest and administration. The island of Eromanga, where John Williams, the pioneer missionary to the group, was murdered in 1839, now possesses all the Gospels and Acts. And over forty other dialects spoken on these islands east of Australia and north of New Zealand have been taught to speak the words of the Kingdom of God.

ANNAMESE

26

Quốc ngữ characters

•Hễ chi sanh bởi xác-thịt là xác-thịt; hễ chi sanh bởi Thánh-Linh là thần. ⁷Chớ lấy làm lạ về điều ta đã nói với người: Các người phải sanh lại. ⁸Gió muốn thổi đâu thì thổi, người nghe tiếng động; nhưng chẳng biết gió đến từ đâu và cũng không biết đi đâu. Hễ người nào sanh bởi Thánh-Linh thì cũng như vậy.

•Ni-cô-đem lại nói: Điều đó làm thế nào được? ¹⁰Đức Chúa Jê-sus đáp rằng: Người là giáo-sư của dân Y-so-ra-en, mà không hiểu biết những điều đó sao! ¹¹Quả thật, quả thật, ta nói cùng người, chúng ta nói điều mình biết, làm chứng điều mình đã thấy; còn các người chẳng hề nhận lấy lời chứng của chúng ta. ¹²Vì bằng ta nói với các người những việc thuộc về đất, các người còn chẳng tin thay; huống chi ta nói những việc thuộc về trời, thì các người tin sao được? ¹³Chưa hề có ai lên trời, trừ ra Đấng từ trời xuống, ấy là Con người vốn ở trên trời. ¹⁴Xưa Môi-se treo con rắn (c) lên nơi đồng vắng thế nào, thì Con người cũng phải bị treo lên đường ấy, ¹⁵hầu cho hễ ai tin đến Ngài đều được sự sống đời đời. ¹⁶Vì Đức Chúa Trời yêu-thương thế-gian, đến nỗi đã ban Con một của Ngài, hầu cho hễ ai tin Con ấy không bị hư-mất mà được sự sống đời đời.

¹⁷Vả, Đức Chúa Trời đã sai Con Ngài xuống thế-gian, chẳng phải để đoán-xét thế-gian đâu, nhưng hầu cho thế-gian nhờ Con ấy mà được cứu. ¹⁸Ai tin Ngài thì chẳng bị đoán-xét đâu; ai không tin thì đã bị đoán-xét rồi, vì không tin đến danh Con một Đức Chúa Trời. ¹⁹Vả, sự đoán-xét đó là như vậy: sự



Spoken by several million people in Annam, French Indo China.

Reduced to written form by Portuguese Missionaries about 1700, using a modified roman character known as quốc ngữ. First publication, Gospel history with liturgical Epistles and Gospels in 1872 at Bangkok, Siam; tr. by Roman Catholic missionaries. St. Luke's Gospel, BFBS at Paris, 1890; tr. by M. Bonet, of the Paris School of Oriental Languages. Bible, 1916, at Hongkong by the Roman Catholic Press; tr. by Dr. Albert Schlicke. Other versions: St. Mark's Gospel, tr. by W. James, BFBS, Singapore, 1900; followed by St. John and the Acts, 1903. In 1917 Mrs. W. C. Cadman of the Christian and Missionary Alliance began a fresh translation, completed by a Translation Committee: St. John and the Acts, BFBS at Shanghai, 1918; St. Matthew, 1919; St. Mark, Exodus, 1922; New Testament, 1923; Bible, 1925. The Gospels of St. Mark and St. John have also been published in Chinese characters. CP: BFBS.

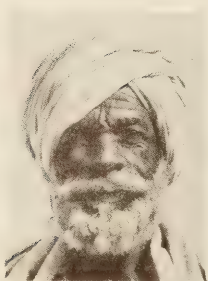
انجيل يوحنا ٣

٥. أَجَابَ بَسُوعُ الْحَقُّ الْحَقُّ أَقُولُ لَكَ إِنْ كَانَ أَحَدٌ لَا يُولَدُ مِنَ الْمَاءِ وَالرُّوحِ لَا يَقْدِرُ أَنْ
 ٦. يَدْخُلَ مَلَكُوتَ اللَّهِ. ١٠. الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ وَالْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ.
 ٧. لَا تَعْجَبْ أَنِّي قُلْتُ لَكَ بَنِي أَنْ تُولَدُوا مِنْ فَوْقُ. ١١. الرِّيحُ تهبُّ حَيْثُ تَشَاءُ وَتَسْمَعُ صَوْنَهَا
 لَكِنَّكَ لَا تَعْلَمُ مِنْ أَيْنَ تَأْتِي وَلَا إِلَى أَيْنَ تَذْهَبُ. هَكَذَا كُلُّ مَنْ وُلِدَ مِنَ الرُّوحِ
 ٨. أَجَابَ نِيقُودِيمُوسُ وَقَالَ لَهُ كَيْفَ يُمْكِنُ أَنْ يَكُونَ هَذَا. ١٠. أَجَابَ بَسُوعُ وَقَالَ لَهُ
 ١١. أَنْتَ مُعَلِّمُ إِسْرَائِيلَ وَلَكِنَّكَ تَعْلَمُ هَذَا. ١١. الْحَقُّ الْحَقُّ أَقُولُ لَكَ إِنَّمَا تَتَكَلَّمُ بِمَا تَعْلَمُ
 ١٢. وَتَشْهَدُ بِمَا رَأَيْتَ وَسَمِعْتَ قَبْلُ شَهِادَتَنَا. ١٢. إِنْ كُنْتُ قُلْتُ لَكُمْ الْأَرْضِيَّاتِ وَسَمِعْتُمْ تَوْمِنُونَ
 ١٣. فَكَيْفَ تَوْمِنُونَ إِنْ قُلْتُ لَكُمْ السَّمَوِّيَّاتِ. ١٣. وَلَيْسَ أَحَدٌ صَعِدَ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ
 مِنَ السَّمَاءِ ابْنُ الْإِنْسَانِ الَّذِي هُوَ فِي السَّمَاءِ
 ١٤. ١٤. وَكَمَا رَفَعَ مُوسَى الْحَبَّةَ فِي الْبَرِّيَّةِ مَكَّنَا بَنِي أَنْ يَرْفَعَ ابْنُ الْإِنْسَانِ ١٥. لَكِنِّي لَا يَهْلِكُ
 ١٦. كُلُّ مَنْ يُوْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. ١٦. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ
 ١٧. ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُوْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. ١٧. لِأَنَّهُ لَمْ يُرْسِلْ
 ١٨. اللَّهُ ابْنَهُ إِلَى الْعَالَمِ لِيُدِينَ الْعَالَمَ بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ. ١٨. الَّذِي يُوْمِنُ بِهِ لَا يَدُنُّ وَالَّذِي
 ١٩. لَا يُوْمِنُ قَدْ دِينَ لِأَنَّهُ لَمْ يُوْمِنْ بِاسْمِ ابْنِ اللَّهِ الْوَحِيدِ. ١٩. وَهَذِهِ هِيَ الدِّينُونَةُ إِنْ النُّورَ قَدْ
 ٢٠. جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ أَعْمَالَهُمْ كَانَتْ شَرِيرَةً. ٢٠. الْآنَ
 ٢١. كُلُّ مَنْ يَعْمَلُ السَّيِّئَاتِ يَبْغِضُ النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِئَلَّا تُوجَّحَ أَعْمَالُهُ. ٢١. وَلِأَنَّ مَنْ
 يَبْغِضُ الْحَقَّ فَيَقْبُلُ إِلَى النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ أَعْمَالًا بِاللَّهِ مَعْمُولَةً
 ٢٢. ٢٢. وَتَبَعْدَ هَذَا جَاءَ بَسُوعُ وَتَلَامِيذُهُ إِلَى أَرْضِ الْيَهُودِيَّةِ وَمَكَثَ مَعَهُمْ هُنَاكَ وَكَانَ يُعْبَدُ.
 ٢٣. وَكَانَ يُوْحَنَّا أَيْضًا يُعْبَدُ فِي عَيْنِ نُونٍ بِقُرْبِ سَالِيمَ لِأَنَّهُ كَانَ هُنَاكَ مِيَاهٌ كَثِيرَةٌ وَكَانُوا
 ٢٤. يَأْتُونَ وَيَعْبُدُونَهُ. ٢٤. لِأَنَّهُ لَمْ يَكُنْ يُوْحَنَّا قَدْ أَلْفَى بَعْدَ فِي السَّيْنِ
 ٢٥. وَحَدَّثَتْ مَبَاحَثُهُ مِنْ تَلَامِيذِ يُوْحَنَّا مَعَ يَهُودٍ مِنْ جِهَةِ النَّطُورِ. ٢٥. فَجَاءُوا إِلَى

١٤٦

Arabic characters

Jn. 3.5-25



been written in the Monastery of St. John in the Thebaid in 1342. The

Spoken by perhaps 30,000,000 people in northern Africa from Gibraltar to Egypt, Syria and Arabia and eastward through the Moslem world. The Arabic character developed from the Aramaic alphabet about the beginning of the Christian era. First publication, the Psalms in 1516 at Genoa by Petrus Paulus Porrus; edited by Augustino Giustiniani aided by Baptista Cigala. New Testament, 1616, at Leyden; edited by T. Erpenius from a manuscript, in the Leyden Library, said to have

third New Testament printed in an Asiatic language. Bible, 1645, Paris, by Antonius Vitre, in the Paris Polyglot edited from manuscripts brought from Aleppo and Constantinople, edited by Guy Michel le Jay.

Other versions of note:

Roman Version: O. T. 1647; N. T. 1650 (both of these withdrawn); Bible, 1671, at Rome by the College de Propaganda Fide. The third Bible printed separately in an Asiatic language. Prepared from Arabic manuscripts and compared with the Hebrew and Greek and certain Oriental versions, by Sergius Risius, Maronite Archbishop of Damascus aided by Philip Guadagnolo, Abraham Ecchellensis and Louis Maracci. Reprinted by BFBS after 1820 and ABS after 1842.

Carlyle Version: Bible, 1811, at Newcastle-upon-Tyne by Sarah Hodgson; subsidized and distributed by SPG and BFBS; translated by Joseph Dacre Carlyle and Henry Ford.

Sabat Version: N.T. by the BFBS, Calcutta, 1816, translated by Nathaniel Sabat, under the supervision of Henry Martyn.

SPCK Version: Psalter, SPCK, London, 1850; New Testament, 1851; Bible, 1857; tr. by Faris Al-Shidyak under the supervision of a committee including S. Lee and Thomas Jarrett.

Van Dyck Version: N.T. ABS, Beirut, 1860; Bible, 1865. Tr. by Eli Smith and Cornelius V. A. Van Dyck, of the ABCFM, and Muallim Butrus El-Bistani and Sheik Nasif El-Yaziji and Sheik Yusuf El-Asir. Also published by the BFBS.

Jesuit Version: Bible, at Beirut by the Society of Jesus, 1878–82. Tr. by members of the Society of Jesus aided by Ibrahim El-Yaziji, son of Eli Smith's assistant.

CP: ABS, BFBS.

Editions in other than Arabic characters: Carshuni characters:

The Psalms, Mt. Lebanon, 1610; tr. from the Syriac under the supervision of Pascalis Eli and Joseph ibn Amima. New Testament, Typis Sacrae Congreg. de Propag. Fide, Rome, 1703; edited by Faustus Naironus Banensis and Josephus Banensis. New Testament, BFBS, Paris, 1824; Erpenius' text. Hebrew characters: Pentateuch, E. B. G. Soncino, Constantinople, 1546; Sa'adya version, in the Soncino Polyglot. Reprinted in the complete works of Sa'adya, Paris, 1893; Proverbs, 1894; Isaiah, 1896; Job, 1900. St. Matthew's and St. John's Gospels, the Acts and Hebrews, BFBS, 1847; the Roman version, for the use of Jews in Yemen, Egypt, Syria and Mesopotamia. Pentateuch, Hebrew and English Press, Bombay, 1889; tr. by Ezekiel Shemtov David; Job, 1891; tr. by Abraham Ezekiel Abraham. St. Matthew's Gospel and Hebrews, BFBS, Vienna, 1891; VanDyck version: the Psalms and St. John's Gospel, 1892; Pentateuch, 1900. Tunisian characters: St. Luke's Gospel, BFBS, 1903; VanDyck version. Algerian script: St. Luke's Gospel, BFBS & ABS, Algiers, 1930; VanDyck version.

Carshuni characters

27 A

ههنا اقول لكم ان الله الاحلح
سلا. حب اوصيه الله سب حصلا به حب
لا مع مع حب. لا مع حب سلا
الاح.

Tunisian characters

1827

27 B

هكذا اقول لكم يكون فرح
فدام ملائكة اله بخاطري وامديتوب

Lk. 15:10, 1903

Hebrew characters

27 C

לאנהו האכדא אחב אללאה אלעאלם חתא בדל
אבנהו אלוחיר לכי לא יהלך כל מן יומן בהי בל
תכון להו אלחיאת אלאבריה:

1892

Handwritten style

27 D

هكذا اقول لكم ان فرح ملائكة الله اكبر من
فرح الناس بانه اجتبا هذا الضال اليه يا ابي محمد الفهم
الذي يصيرون اليه. ففرحهم فرح ملائكة الله. وبعدها
يجمعون الضالين ويؤسسونهم في بيوتهم ففرح ملائكة الله
بما يجمعون الضالين ويؤسسونهم في بيوتهم ففرح ملائكة الله.

Lk. 15:10–13

THE ARABIC VERSIONS

When the Bible is to be rendered into some tongue that already possesses a "sacred" book of its own, it is inevitable that the translators reckon with the comparison, which their readers will be bound to make, between the Bible and that other sacred book. This is notably true of Arabic, the native language of Mohammed. This founder of Islam was also author of the Koran, the Moslems' holy scripture. Unlike other religious leaders, Mohammed did not claim to work miracles, but pointed to the Koran itself as the authenticating sign of his apostleship and challenged his critics to produce its like or explain it otherwise than as the direct revelation of God.

This claim, continually repeated by his followers, has made Mohammed's book the standard of pure Arabic from end to end of the vast Arabic-speaking world, wherein the great majority of inhabitants are Moslems. The Bible-translator, therefore, must

labor not only under the handicap of giving to his fellow-readers of Arabic a translation, to be compared with an original, but also of competing, as it were, in lists of his adversary's choosing—of observing his literary style, his excellencies, yes, even actual weaknesses that have been transformed into models by the adulation of centuries of uncritical believers.

As if this were not enough of a problem for the translator, he must also reckon with the sweeping changes through which the language has passed since that 7th century A.D. which gave birth to the Koran. Arabic is a living language, both as written and as spoken today. As written, it varies little from country to country, in the current style, say, of the magazine article for well educated readers, even though this style is far from that of the Koran. But as spoken, Arabic runs the gamut from "high" to "low," according to speaker, hearer, and occasion, and at the same time

على ظاهره هكذا حب الله العباد حتى
سلم في ابنه الوحيد الجريد باش ما يتهلك
شئ كل من يامن به لكن تكون له الحياة
الدائمة *

Spoken in Algeria, North Africa. First publication, St. Matthew's Gospel, chapters 1-13, in 1862 at London by the London Jews Society; tr. by J. B. Ginsburg of the L.J.S. and J. E. Dalton. St. Matthew's Gospel, Algiers, 1865(?). St. Luke's Gospel (begun by Dr. Nystrom, Swedish Missionary Society); BFBS, 1908; tr. by Dr. Percy Smith, North Africa Mission (Methodist Episcopal); St. John's Gospel, 1911; Acts, 1913; St. Matthew's Gospel, 1925; St. Mark's Gospel, 1931. Romans, 1935, tr. by A. E. Theobald, Algiers Mission Band. CP: BFBS.

ARABIC: 30

Judaeo-Arabic of North Africa

Hebrew characters

עלא כאמר הכרא חב אללה אלדניא חתא
עטא ולדהו אלוחיד באש מא יתהלכשי כל מן
יאמן ביהו אללא תכון להו אלחיא אלדאמא:

Spoken by Jews in North Africa, particularly Tunisia. First publication, St. Luke's Gospel in 1897 by the BFBS; edited from the Van Dyck Arabic version by C. F. W. Flad of the London Jews Society, aided by two scholars. Acts, 1899, St. Luke's Gospel, revised, 1900. Parts of the Old Testament, the Gospels of St. Matthew, St. Mark and St. John, and the Epistle to the Hebrews have since followed, largely the work of S. M. Guiz, of the London Jews Society.

branches off into numerous dialectal forms, varying with the country or race and becoming more and more pronounced the "lower" the grade of the speaker and hearers.

The many attempts to solve these problems are listed elsewhere, but such data give little idea of the variety of the solutions represented. On one side stands the colloquial version intended for some one country, such as the "Egyptian Colloquial" portions that have been appearing at Cairo, book by book, for the past thirty years. Here the missionary translators (of the Egypt General Mission) have abandoned all pretense of classicism. They have sought to make the Word not only understandable by the untaught of Cairo's streets, but actually so familiar in its words and cadences as to appeal to them as a thing not alien but their very own. Needless to say, by so doing the translators disregard the educated Moslem's sneers at a holy book soiled with the mud of the streets, and also rouse the vigorous protests of nearly all Arabic-speaking Christians, who feel that their sacred

وزي مافرع موسى التعبان في الجبل اهوكد لازم
يترفع ابن الانسان * عاشان ما يهلكش كل اللي يامن به
لكن تبقى له الحياه الابديه * لان الله حب العالم لدرجة انه
وهب ابنه الوحيد اناي عاشان ما يهلكش كل اللي يامن
به لكن تبقى له الحياه الابديه

Jn. 3.14-16



The vernacular speech of the common people in Egypt, distinct from the literary and "news-paper" Arabic. First publication, St. Luke's Gospel in 1905, privately published; tr. by John Gordon Logan and a group of missionaries and natives, including Judge Wilmore. St. Luke's Gospel, revised, BFBS, Cairo, 1908.

New Testament, privately printed, 1932; prepared by Sir William Willcocks and Mansur Effendi Bakbit.

Further publication by the BFBS, translated under the direction of G. Swan, Egyptian General Mission, Genesis, St. Luke's and St. John's Gospels, 1923; Exodus, 1925; Psalms, 1933; Romans, Corinthians and Galatians, 1935-37; a further revision of St. Luke, 1937. CP: BFBS.

ARABIC: Mehri Dialect 31

Wa-amrût Rût thâqsér bî lā de letrékš wa-
lerdêd menš, de-hu hel siêriš lesîr wa-hel hâtêmiš
lehâtem, fhîdtš fhîdtî wa-bâliš bâlî.

Ruth 1.16

Spoken in Southern Arabia, eastward from Aden. First publication, Genesis, chapters 37-41; Judges, chapters 8-16; and Ruth in 1902 at Vienna in Volume 4 of the "Südarabische Expedition," published by order of the Imperial Academy; tr. by David Heinrich Müller.

Gospel has been in some way degraded. It is a situation recurring with every language in which the question of "high" and "low" styles for the Bible emerges, but it is peculiarly marked and persistent wherever Bible versus Koran is a living issue.

An instance of the opposite extreme is the Calcutta Version of 1816, made by the Amir Nathanael Sabat, one of Henry Martyn's converts from Islam, and published by the British & Foreign Bible Society for the use of those to whom the earlier versions issued at Rome and London gave offence. However, the same qualities that made this acceptable to Moslem readers gave offence to Christian readers.

Before the nineteenth century was half over, it had become clear to all who wished to see the best possible Arabic text of Scripture prepared and circulated, that a fresh translation must be made, from the Hebrew and Greek originals, and by a group including both native scholars and thoroughly trained Western linguists and theologians. Such a group was formed in Syria

Arabic characters

٤٧ و٤٨ ما على موسى الجية في الخلافة الا ان ينعلى
 ابراهيم ٤٩ باشر ما ينهلك شي كل واحد اليه يات به لاني تكون له
 حبة الخبز ٥٠ لانه هكذا يحب الله الدنيا حتى يحصى ابنه الوحيد
 باشر ما ينهلك شي كل واحد اليه يات به لاني تكون له حبة الخبز.
 ٥١ لانه ما سيق له شي الله ابنه الذي باشر يحكم على الدنيا لاني باشر
 تنجيه الدنيا ٥٢ اليه يات به ما ينحكم شي والي ما يات شره محكوم
 من حيث ما امس شي باسم ابراهيم الله الوحيد ٥٣ وهذا هو الحكم باي
 الضوفا للدنيا وحبوا الناس الضلام انشر الضوفا على قلبه وعليله
 كانوا فلاح ٥٤ على قلبه كل واحد اليه كي عمل السيات كي غطر الضو
 وما يبي شي للضوفا شر ما يتنجوا شي وعليله ٥٥ واما اليه كي عمل الحق يبي
 للضوفا شر يلخهروا وعليله معمولي بالله

Jn. 3:14-21

Hebrew characters

ללרב אלאהדיך תבאייע והווא וחדו תעבד:

Mt. 4:10

Spoken by about 2,400,000 people in Morocco, North Africa.

First publication, St. Luke's Gospel in 1902 at Kansas City, U.S.A. by the Gospel Missionary Union, partly at the expense of the BFBS; tr. by members of the G.M.U. The Gospels of St. Matthew and St. John, the Acts and the Epistle to the Romans, 1907; Genesis and Psalms, 1914; 1st Epistle of St. John, 1918; the Epistles to the Corinthians, to the Galatians and to the Ephesians, 1923, the Epistles to the Philip-

under the lead of the American Board of Commissioners for Foreign Missions. Dr. Eli Smith, and, after his death, Dr. Cornelius Van Dyck, presided over the long task. Throughout there was constant reference of proposed renderings to the leading Arabists of Europe. And certain widely respected scholars whose mother-tongue was Arabic reviewed every verse to conform it to the genius of the language. The close kinship within the Semitic family of languages between Arabic and the Hebrew original of the Old Testament made this task easier and more successful, so that competent critics have repeatedly declared this version to be among the most faithful and yet idiomatic renderings of the Scriptures into any tongue of mankind.

One other phase of the production of this "Beirut" or "Van Dyck" version which deserves special mention is the creation of special types for printing it. Printing was by no means so far advanced in the East as it had long been in the West, when this Arabic Bible was to be issued. The Koran was almost always re-

produced through to Philemon, 1925; all BFBS; tr. by a committee led by Clinton Reed. These revised and the New Testament completed by another committee, representing the North Africa and Southern Morocco Missions, led by Victor Swanson, 1932. St. Matthew's Gospel in Hebrew characters, 1920. CP: BFBS.

ARABIC: Sudan colloquial

33

Fi shān az-zōl el ya'mil irādat Allah, huwa ākhi wa ukhti wa ummi.

Mk. 3:35

Spoken in the region around Omdurman, in the Anglo-Egyptian Sudan. First publication, St. Mark's Gospel in 1927 by the BFBS; tr. by Miss L. V. Jackson and Miss K. A. Moore, of the CMS.

ARABIC: Tunisian colloquial

34

Tunisian script

هكذا انقول لكم يكون فرح فدام ملايكة
الله بمذنب واحد يتوب

Lk. 15:10

Spoken in Tunisia, North Africa. First publication, St. Luke's Gospel in 1911 by the BFBS; tr. by a committee in Tunis.

ARAGO

35

Eji kase ni a yoko kOwuso, anu pi woyene hi, kpooyene hi nonya, kpene hi.

Mk. 3:35

Spoken in the Nassarawa Province of Nigeria, West Africa. First publication, Selections in 1919 at Ibi by the Sudan United Mission Press; tr. by W. Brailsford. St. Mark's Gospel, BFBS, 1929; tr. by V. H. Hosking and Mr. Brailsford and completed by Mr. and Mrs. A. S. Judd.

produced in manuscript, and many of the masterpieces of Arabic literature continued to be written rather than printed. Calligraphy remained, and remains even today (see No. 27-D), a recognized branch of art in the Levant. In order to avoid the needless offence given to Arabic readers by the crude forms of most printed books, owing to the inferiority of existing types to the graceful written letters, Dr. Smith began, and the masterprinter, Mr. Homan Hallock, and others carried to completion, after discouragements that would have daunted any less determined spirits, the casting of new fonts, in matrices made from drawings that were submitted by the masters of Arabic calligraphy. Thus the "Beirut" type, as it is known, at once took its place as the model of printed Arabic. All the innumerable pages of the Arabic Scriptures which have been pouring from the American Press in Beirut since 1865 have been graced by this standard type, most nearly reproducing the charm of written Arabic, and a fitting dress for the beauty of the Word.

Lakinaka Altjiraka rellirberaka kankitjita, era alirra nintenta-mbanamala ekurana ndamalanga, lalinakaguia inkarakatoa erina tnakamanga, bilitjila nitjika, etna bula etata ngambakala trinitjika.

Spoken in the region of Hermannsburg, Central Australia. First publication, St. Luke's Gospel, in 1925 by the BFBS; tr. by the Rev. C. F. T. Strehlow, Australian Lutheran Mission. The four Gospels, 1928. CP: BFBS.

ARAPAHOE

37

Naasauau, Nananenau nāedauwunathana, haneduu neethajaude hathaāhethee hautheauau Hejavaneau-thuu hanesāde wauwauchuduhu haunaunevethajauhuk.

Lk. 15.10

Spoken by about 2000 Indians in Oklahoma, Wyoming, and Montana, U.S.A. First publication, St. Luke's Gospel in 1903 by the ABS; tr. by J. Roberts of the Shoshona Mission (Protestant Episcopal) and Michael White Hawk.

ANCIENT ARMENIAN

Armenian characters

22 տաճարի մարմնոյ իւրոյ, իսկ յորժամ յարեաւն, ի մեռելոց, յիշեցին աշակերտքն նորա, թէ այս է զոր ասացն, եւ հաւատացին զրոյն եւ բանին զոր ասաց Յիսուս:

23 ԳԿ. Եւ իբրեւ էր յերուսաղէմ ի զատկին ի տօնի, լազոււմք հաւատացին յանուն նորա, զի տեսանէին զնշանսն:

24 զոր առնէր: Բայց ինքն Յիսուս ոչ հաւատայր զանձն նոցա, քանզի ինքն

25 գիտէր զամենայն. եւ զի ոչ էր պիտոյ եթէ ոք վկայեացէ վասն մարդոյ, զի ինքն իսկ գիտէր զինչ կրէր ի մարդն:

ԳԼ. Գ

1 Եւ էր այր մի ի փարիսեցւոց անտի Նիկողեմոս անուն նորա, իշխան Հրէից:

The language spoken in Armenia at the beginning of the fifth century. Reduced to written form by Mesrop in about 400 A.D. First publication, the Psalter in 1565 at Rome. Bible, 1666 at Amsterdam; edited by an ecclesiastic named Uscan from a manuscript of the traditional version supposed to have been made between 396 and 430 by Mesrop, Sahak the Patriarch, Eznik and others. Re-edited 1733 at Venice, Convent of San Lazaro, by Mechitar. Distributed by BFBS, 1814. The

Toho jia lan goba Wacinaci kansin ororo odoma abarli l'Isa l'isika gobate, namakwa ikiduadici i maboaddonwa man bia, tomorrow maiibonwatu kokhehu namunin bia.

1856

Spoken by Indians in British and Dutch Guiana. First publication, a Gospel harmony in 1799 at Philadelphia by Carl Cist; tr. by J. G. Fischer, a Moravian missionary. St. Matthew's Gospel, SPCK, London, 1850; tr. by W. H. Brett, of the SPG. Parts of Genesis, the Gospels and Acts, 1856. The Acts, ABS, 1850; tr. by the Rev. Theodore Shultz.

ARIKARA

39

Tnacitak' kahunacitu nanunapirihun nikutir-acit a nhau noneri't wenaaku, na taku ninitsswiua nikukakirahunacit, natsu kukogirana nacšicitu kananirawiksu.

1900

Spoken by about 400 Indians in North Dakota, U.S.A. First publication, Selections in 1900 at the Fort Berthold Mission; tr. by a group of Congregational missionaries. Enlarged edition, 1905.

40

13 ԳԲ. Եւ ոչ ոք եւ յերկինս, եթէ ոչ որ էջն յերկնից՝ Որդին մարդոյ, որ էն

14 յերկինս: Եւ որպէս Մովսէս բարձրացոյց զօձն յանապատին, նոյնպէս բարձրանալ պարտ է Որդւոյ մարդոյ: 2ի ամենայն որ հաւատայ ՚ի նա՝ ընկալցի

16 զկեանսն յաւիտեականս: 2ի այնպէս սիրեաց Աստուած զաշխարհ, մինչեւ զՈրդին իւր միածին ետ: զի ամենայն որ հաւատայ ՚ի նա՝ մի՛ կորիցէ, այլ

17 ընկալցի զկեանսն յաւիտեականս: 2ի ոչ առաքեաց Աստուած զՈրդի իւր յաշխարհ թէ զատեցի զաշխարհ, այլ

18 զի փրկեցի աշխարհն ուղաւ: Որ հաւատայ ՚ի նա՝ ոչ զատապարտեցի. եւ որ ոչ հաւատայ ՚ի նա՝ արդէն իսկ զատապարտեալ է, զի ոչ հաւատաց յա-

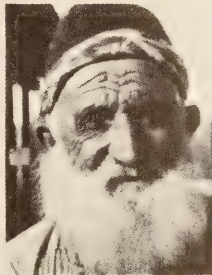
19 նուն միածնի Որդւոյն Աստուծոյ: Եւ

second Bible and the fourth New Testament printed in an Asiatic language. Zohrab text: a critical edition edited by John Zohrab; Bible, 1805, at Venice at the Convent of San Lazaro. First circulated by the BFBS, 1816. ABS text: Prepared by Avedis Constantian, Hohnannes Hunkiarbeyendian and Madatia Karakashian, showing readings peculiar to the Greek in brackets and Hebrew variants at the foot of the page; N. T. ABS, Constantinople, 1891; Bible, 1895. CP: ABS, BFBS.

երկրաւոր բաները ձեզի գրուցեցի ու չէք հաւատար, ինչպէս պիտի հաւատաք եթէ երկնաւոր բաները ձեզի գրուցեմ 13 - Եւ մէկը երկինք չեղաւ. բայց անիկա միայն որ երկինքէն իջաւ, Որդին մարդոյ որ երկինքէն է 14 - Եւ ինչպէս Մովսէս անապատին մէջ օձը բարձրացուց, այնպէս պէտք է որ Որդին մարդոյ բարձրանայ: 15 - Որպէս զի ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ: 16 - Վասն զի Աստուած այնպէս սիրեց աշխարհը, մինչև իր միածին Որդին տուաւ, որպէս զի ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ: 17 - Վասն զի Աստուած իր Որդին զղկեց աշխարհ, որպէս զի աշխարհը դատէ, հապա՝ որպէս զի աշխարհ անով փրկուի: 18 - Ան որ կը հաւատայ անոր՝ չդատաւարաւոր. և ան որ չհաւատար անիկա արդէն դատաւարաւոր ւած է, վասն զի Աստուծոյ միածին Որդւոյն անուանը չհաւատաց: 19 - Եւ

աւանկ, եթէ երկինքէն տրուած չըլլայ անոր: 28 - Դուք ձեզմէ կը վհայեք ինծի համար, որ ըսի թէ Ես Քրիստոսը չեմ, հապա անոր առջևէն զբրկուած եմ: 29 - Ան որ հարան ունի, փեսան անիկա է. բայց փեսային բարեկամը որ կը կենայ ու կը լսէ անոր, մեծապէս կ'ուրախանայ փեսային ձայնին համար. ուստի այս իմ ուրախութիւնս լցուած է: 30 - Անիկա պէտք է որ մեծնայ, բայց ես պզտիկնամ: 31 - Ան որ վերէն կու գայ՝ ամէնէն վեր է. ան որ երկրէ է՝ երկրաւոր է, ու երկրէ կը խօսի. ան որ երկինքէն կու գայ՝ ամէնէն վեր է. 32 - Եւ ինչ որ տեսաւ ու լսեց, զայն կը վկայէ, ու անոր վկայութիւնը մէկը չընդունիր: 33 - Ան որ անոր վկայութիւնը կ'ընդունի, կնքեց թէ Աստուած ճշմտրիտ է: 34 - Վասն զի ան զոր Աստուած զղկեց, Աստուծոյ խօսքերը կը խօսի, վասն զի Աստուած անոր չափով չտար Հոգին: 35 - Հայրը կը սիրէ Որդին, և ամէն բան անոր ձեռքը առուած

Spoken by Armenian people in Asia Minor and Constantinople. First publication, a Bible history in 1802 at Venice; tr. by J. Zohrab. New Testament, BFBS, Paris, 1825; tr. by J. Zohrab and J. St. Martin. Revised by J. B. Adger, Gospels, Smyrna, 1841. New Testament, 1842; Bible, ABS, Smyrna, 1853; tr. by H. G. O. Dwight and Elias Riggs. The New Testament in this Bible was the revision prepared by J. B. Adger of the ABCFM. CP: ABS.



THE ARMENIAN VERSIONS

The origin of alphabets is lost in the mists of antiquity. But there are a few of them, among these the Armenian alphabet, of which we know the origin—that is, the time, the cause, and even the person that gave them birth. In the earlier years of the fifth century of our era, Mesrop, revered as a saint by all Armenians past and present, invented 36 of the 38 characters of the Armenian alphabet. He did this in order to be able to turn the Bible into the language of his fellow-countrymen, already long since predominantly Christian by profession, but forbidden by their Persian rulers to learn Greek, the principal source of Christian literature. He sought thus to keep his people loyal to the faith amidst the temptations to apostasy in that troubled age—the age of Jerome and Augustine in the Western Church.

With a suitable vehicle for expressing the sounds of the national language, Mesrop, and after or with him Sahak and other less well-known scholars, turned the whole Bible from the Septuagint (Greek) and Syriac versions into a smooth and literary type of Armenian, much admired from that day to this by all who know that tongue. Indeed, this “Krapar” Version, as it is called by the Armenians themselves, became the basis for all Armenian literature and the standard of correct style. It is still in use—doubtless modified more or less through the fifteen centuries it has been copied—among all Armenians who pretend to understand their ancient language.

But the great mass of the race is acquainted, if with any form of Armenian, only with the spoken language of the present, influenced as it is by Turkish, Persian and other tongues spoken alongside it. In the 19th century missionaries of the American Board joined with Armenian scholars in producing a Bible in the dialect spoken in the capital and the neighboring regions of the old Ottoman Empire. This Bible, through the post-war migrations of Armenians, has been carried by them all over the world and today remains the strongest single cultural link to bind the race together. An eastern dialect, known as “Ararat” Armenian, also continued to be issued down to the beginning of the great massacres of 1895–6, but most who speak it live now within the U.S.S.R. and are therefore unreachable by outside Bible forces.

MODERN ARMENIAN: Eastern, or Ararat dialect

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պարտ է Որդւոյ մարդոյ բարձրանալ, Որպէս զի ամէնը որ անոր հաւատայ՝ չկորսուի, այլ յաւիտենական կեանք ունենայ: Քանզի Աստուած այնպէս սիրեց զաշխարհ, մինչև իւր միածին Որդին տուաւ, որպէս զի ամէնը որ անոր հաւատայ՝ չկորսուի, այլ յաւիտենական կեանք ունենայ:

[Յո. 3.15–16]

Spoken by the eastern group of Armenians, in the Mt. Ararat region. First publication, St. Matthew's Gospel in 1831 at Moscow by the BFBS; tr. by A. H. Dittrich, of the Basel Missionary Society and his colleague, F. Zaremba. New Testament, 1834; tr. by F. Zaremba. Bible, 1883, at Constantinople; tr. by A. Amirchianantz, who had revised the earlier New Testament. All editions but one were published by the BFBS. After 1850 all editions were printed at Constantinople, except a very few in London. CP: BFBS.

12 Se meka hom asaase afamu ndzamba na hom ngye nndzi a, obye den na se meka asor ndzamba kyere hom a hom begye edzi. 13 Na obi mmfoow sor, gyede nya ofi sor sianee no, onympa Ba no. 14 Na de mbre Moses maa owo no do wo sare no do no, demara na otware de woma onympa Ba no do, 15 ma obiara a ogye no dzi no oeenya onnyiewie nkwa wo no mu.

16 Na mbre Nyankopon dzo wiadze nye yi, de odze ne Ba a owo no kor no mae, ama obiara a ogye no dzi no asannhera, na oeenya onnyiewie nkwa. 17 Na Nyankopon annsoma ne Ba wo wiadze de ombobu wiadze ntsen, na de wondua no do ngye wiadze nkwa. 18 Nya ogye no dzi no, wommbu no ntsen; nya ongye no nndzi no, woebu no ntsen dada; osiande ongyee Nyankopon ne Ba kortoo no ne dzin nndzii.

Spoken in the region of Cape Coast Castle, Gold Coast, West Africa.

First publication, *Selections, in a grammar of Fanti and Accra*, in 1764; tr. by Ch. Protten, a native convert of the Moravian Mission. Gospels of St. Matthew and St. Mark, 1877 in London by the Wesleyan Missionary Society, tr. by the Rev. A. W. Parker (Wesleyan), a native. New Testament, 1896. A revision is now in process.

CP: BFBS.

12. Se maká-mo fam-de na munnyé nni a, gbeye dēn na, se meká mo osoro de no a, mobegye adi?

13. Na obi amforo soro, gye nea ofi soro siāne no, onipa ba no a gwo osoro no. Rf 4.9.

14. Na senea *Mose maa gwo no so sareo no, sara na etwa se womā onipa ba no so, *4Mos 21.8.9.

15. na obiara a ogye no di no anyera, na wanyā dā nkwa.

16. Nā senea Onyankōpōn dō wiase ni, se gde ne ba a gwo no koro māe, na obiara a ogye no di no anyera, na wanyā dā nkwa. Rom 8; 8.22. 1Ioh 4.9.

17. Nā Onyankōpōn ansoma ne ba wiase se ommebu wiase ntēh, na se wōmā na so nnye wiase. 12.47.

29. Nea gwo ayeforo no ne *ayeforo-kunu; na ayeforokunu adamfo a ogyina ho na otie no, ogye na n'ani gye, ayeforokunu no nnē nti. Afei na me sā anigye yi awie pē ye. *Mat 22.2.

30. Qno de, etwa se gde, na me de, me so hūah.

31. Nea *ofi soro ba no se nni nipa nhina. Nea ofi fam no fi fam, na ofi fam kasa; nea ofi soro ba no se nni nipa nhina, *8.23.

32. na nea wahū na wate no, eno hō adanse na odi; na obi nnyē n'adanse no. n.11.

33. Nea wagye n'adanse no aso ano se Onyankōpōn ye onokwafo.

34. Na nea Onyankōpōn asoma no no kā Onyankōpōn nsem; nā Onyankōpōn nsemu *Honhom ansā na gde no amā. *1.23.24.

Spoken on the Gold Coast, West Africa. First publication, the Gospels in 1859 by the BFBS; tr. by J. G. Christaller, of the Basel Mission, with native assistants. New Testament, 1864; tr. by Mr. Christaller and J. A. Mader. Bible, 1871; tr. by Mr. Christaller. There have been several revisions by Mr. Christaller. CP: BFBS.

ASSAMESE

ভাঙ্গি পেলোৱা, ^২ মই তিন দিনত তাক তুলিম। ^{২০} তাতে যিহুদীবিলাক কলে, এই মন্দিৰ দুকুৰি ছবছৰত্বে সজা হল; তুমি নো তাক তিন দিনতে তুলিবা নে? কিন্তু তেওঁ আপোনাৰ দেহ-মন্দিৰৰ বিষয়ে এই কথা কৈছিল। ^{২১} এতেকে যেতিয়া তেওঁক মৃতবিলাকৰ মাজৰ পৰা তোলা হল, ^{২২} তেতিয়া, তেওঁ যে এই কথা কৈছিল, শিষ্যবিলাকে তাক স্বৰূপি, ধৰ্মশাস্ত্ৰত, আৰু যীচুৱে কোৱা কথাতো বিশ্বাস কৰিলে।

^{২৩} পাছে নিস্তাৰ-পৰ্বৰ সময়ত, তেওঁ যিকচালেমত থকা কালত, অনেক লোকে, তেওঁ দেখুউৱা আচৰিত চিন দেখি, তেওঁৰ নামত বিশ্বাস কৰিলে। ^{২৪} কিন্তু যীচুৱে সিবিলাকক আপোনাৰ আশয় নিদিলে; কাৰণ তেওঁ সকলোকে জানিলে; ^{২৫} আৰু মানুহৰ বিষয়ে কোনোৱে সাক্ষ্য দিবলৈকো তেওঁৰ প্ৰয়োজন নাছিল; কিয়নো মানুহৰ অন্তৰত কি আছে, তাক তেওঁ আপুনি জানিলে। ^৩

নৌকদীমে সৈতে যাচুৰ কথাপকথন।

৩ ^১ কৰীচীবিলাকৰ মাজৰ নৌকদীম ^৪ নামেৰে যিহুদীবিলাকৰ এজন অধিকাৰী আছিল। ^২ সেই জনে ৰাতি তেওঁৰ ওচৰলৈ আহি তেওঁক কলে, ৰবি, আপুনি যে ঈশ্বৰৰ পৰা অহা এজন উপদেশক, ইয়াক আমি জানো; কিয়নো আপুনি এই যি যি আচৰিত চিন দেখুৱাইছে, ঈশ্বৰ সঙ্গী নহলে, তেনে চিন কোনেও দেখুৱাব নোৱাৰে। ^৫ ^৬ যীচুৱে উত্তৰ কৰি তেওঁক কলে, মই তোমাক অতি

আমি যিহকে জানো, তাকে কওঁ, আৰু যিহকে দেখিলো, তাৰে সাক্ষ্য দিওঁ, কিন্তু তোমালোকে আমাৰ সাক্ষ্য গ্ৰহণ নকৰা। ^{২২} মই তোমালোকক পাৰ্থিৱ বিষয়ৰ কথা কলত, তোমালোকে যদি বিশ্বাস নকৰা, তেন্তে স্বৰ্গীয় বিষয়ৰ কথা কলে, কেনেকৈ বিশ্বাস কৰিবা? ^{২৩} স্বৰ্গবাদী জন, অৰ্থাৎ যি মানুহৰ পুত্ৰ স্বৰ্গৰ পৰা নামিল, তেওঁৰ বাহিৰে কোনেও স্বৰ্গলৈ উঠা নাই। ^{২৪} অৱশ্যত মোচিয়ে-য়েনেকৈ সাপুটো তুলিলে, বিশ্বাস কৰা সকলোৱে মানুহৰ পুত্ৰত অনন্ত জীৱন পাবৰ নিমিত্তে, ^{২৫} তেওঁকো তেনেকৈ তোলা হব। ^৭

^{২৬} কিয়নো ঈশ্বৰে জগতলৈ এনে প্ৰেম কৰিলে, ^৮ যে, তেওঁৰ পুত্ৰ যি কোনোৱে বিশ্বাস কৰে, সি নষ্ট নহৈ, অনন্ত জীৱন পাবৰ নিমিত্তে, তেওঁৰ সেই একজাত পুত্ৰকেই দান কৰিলে। ^৯ কিয়নো জগতৰ লোকৰ সোধ-বিচাৰ কৰিবৰ নিমিত্তে নহয়, কিন্তু জগতৰ লোকে তেওঁৰ দ্বাৰাই পৰিত্ৰাণ পাবৰ নিমিত্তেহে, ঈশ্বৰে পুত্ৰকে জগতলৈ পঠালে। ^{১০} তেওঁত বিশ্বাস কৰা জনৰ সোধ-বিচাৰ কৰা নহয়; বিশ্বাস নকৰা জনৰ সোধ-বিচাৰ হৈ গল; কিয়নো সি ঈশ্বৰৰ একজাত পুত্ৰৰ নামত বিশ্বাস কৰা নাই। ^{১১} আৰু সেই বিচাৰ এই, যে, জগতলৈ পোহৰ আহিল, কিন্তু মানুহবিলাকে পোহৰতকৈ আন্ধাৰক প্ৰেম কৰিলে; ^{১২} কাৰণ সিবিলাকৰ কৰ্ম মন্দ আছিল। কিয়নো যি কোনোৱে কু-আচৰণ কৰে, সি পোহৰক ঘিণায়; আৰু তাৰ কৰ্ম যেন দূষিত নহয়, এই নিমিত্তে সি পোহৰৰ ওচৰলৈ নাহে। ^{১৩} কিন্তু যি জনে সত্য কৰ্ম কৰে, তাৰ কৰ্ম যে ঈশ্বৰত কৰা হয়, সেয়ে প্ৰকাশিত হবৰ নিমিত্তে, সি পোহৰৰ ওচৰলৈ আহে।

Bengali characters; Jn. 2.20-3.2, 12-21

Spoken by several million people in Assam, India. First publication, New Testament, 1819; tr. by Abma-ram Hamma, a native pundit, published by the Serampore missionaries. Bible, 1833; tr. by Serampore missionaries. (See No. 87) Other versions of note:

The New Testament was translated by Nathan Brown of the American Baptist Mission Union and published in 1847. The whole Bible was re-translated by other Baptist missionaries and published in 1903, by the BFBS at Calcutta. CP: BFBS.

Sa vuntu Mose ekwežiže nyoka uko nyika, 'huo kimtala mwanangwa wa muntu naye akwežwe, *nesa ye emgwirisha asiteke, mira akalame kale na kale. *Ambu Murungu ekundishe isanga lose; nicho cheshigie ekimfwinya mwana wakwe yongwa, nesa ye emgwirisha, asiteke, mira ainkwe nkalamo ya kale na kale. *Ambu Murungu temtumie mwanae he isanga, iti alilahe isanga, mira iti isanga likižwe niye. *Ye emgwirisha telahwa. Ye esimgwirisha akenja kulahwa, iti teligwirishe izina la mwanangwa wa Murungu e yongwa. *Masa nio aa: Kianga kizie he isanga, mira vantu vakakunda kiža kukela kianga,ambu mirongire yavo ni mivivi.

Jn. 3.14-19; 1922

Spoken by some 50,000 people in the Pare mountains of Tanganyika Territory, East Africa. Reduced to written form by the Rev. Ernest Kotz and other missionaries about 1905. First publication, St. Matthew's Gospel in 1910 at Hamburg by the Internationale Traktat Gesellsch.; tr. by the Rev. Ernest Kotz and Mr. Enns, of the Seventh Day Adventist Mission. New Testament, 1922; tr. by Mr. Kotz; published by the BFBS. St. John's Gospel, tr. by Mr. Dannholz, of the Leipzig Evangelical Lutheran Mission, 1912, at the expense of the Saxony Bible Society.

ATCHE

47

Elahũěfě, tsa yi ɔ Zo kalaye lee, o tsae mã ele mẽ něšě, mẽ něshi, le mẽ ně amō.

Mk. 3.35

Spoken in the region beyond Abidjan, Ivory Coast, West Africa. First publication, St. Mark's Gospel in 1931 by the BFBS; tr. by the Rev. E. K. Gaba of the WMMS and two native assistants.

AVIKAM

48

Le Efôuzou tété tchon efouzougba lè, ano ne zou è na e tchon-Ba tekri lè, lozou etchona ton-ton-ton lè eyiba zouè emiém broèchiè lè ya zin, le e yiba djan evilaba-bouboulo engouroba-kroein ne.

Spoken on the Ivory Coast, West Africa. First publication, translation of "God Hath Spoken" in 1928 by the SGM; tr. by the Rev. Frank Potter, Wesleyan Methodist Missionary Society.

AWABAKAL

49

Yanti kiloa, wiyan bağ nurun, unnuğ ta pitäl katan mikan ta ağelo ka Eloï koba wakäl lin ba yarakai-willuğ minki kânün.

Lk. 15.10

Spoken in New South Wales, Australia. First publication, St. Luke's Gospel in 1891 at Sydney by Charles Potter; tr. by L. E. Threlkeld, a missionary of the LMS at Lake Macquarie from 1824 to 1841.

AYMARA

50

Cunalaycutejga qhitisa Diosan munañapa lurijga, ucawa jilajgajga, cullacajgasa, taycajgasa.	Porque cualquiera que hiciera la voluntad de Dios, éste es mi hermano, y mi hermana, y mi madre.
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Mk. 3.35; parallel in Spanish



Spoken by some 500,000 Indians in the region around Lake Titicaca and eastward, in Bolivia. Reduced to written form by Ludovico Bertonio, an Italian Jesuit about 1600.

First publication, St. Luke's Gospel in 1829 by the BFBS; tr. by Don Vicente Pazos-Kanki. St. Mark's Gospel, ABS and BFBS, 1930; tr. by Rev. H. C. McKinney, with the aid of Angel Medina and Rev. Nestor Peñaranda. CP: ABS, BFBS.

AZERA

51

(No specimen available.)

Spoken in New Guinea. First publication, Selections in 1925(?) at Kajibit by the Lutheran Mission.

BACHAMA

52

Gibo ma ɓa ɗa motso da Pwa tsi ne ndso-nogi ka nji-nogi ka nogi.

Mk. 3.35

Spoken by about 50,000 people in the Benue valley, Northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1915 at Shonga, Niger Press, by the BFBS; tr. by Dr. N. H. Brønnum, Sudan United Mission.

BADA

53

Mehani' Poeë' Isa : Io, to rapoinaika To Iahoedi, ti'ara ra'i noeisa? Pehadingi koehanga'ako' : To na'anaka taoena, ana'na taoena katoewo'na, to napopewali' Poeë' Aja, ana'na Poeë' Aja katoewo'na. Hai de'e koehanga'ako' : Honde'emi kamahilena inaona Poeë' Aja i sangge-

Jn. 3.10f

Spoken in the central part of Celebes Island, Netherlands East Indies. First publication, Selections (Bible Reading Book) in 1923 by the NBS; tr. by Jac. Woensdregt. CP: NBS.

Ndzɔ Mose ka kɔli ɲo le kutu ma liba-
nkwa'laɛ a, a ndzɔ nu tsa Momun ɛga, bo
la' nkɔli i kutu | ɛga, ɛgoɛ bun me', bo
ti nnuɛ ntɔ yab ndu i a, ndzɔ luɛ, a la'
bi kɔɛ a. | Mbi' Nɛkob ka kɔɛ mvi titi,
mfa ta' nkɔ Mon i ɲin ɛga, ɛgoɛ bun
me', bo ti nnuɛ ntɔ yab ndu i a, ma
nda' mvɔ bɔ, ndzɔ luɛ, a la' bi kɔɛ
a. | Nɛkob ka ma ntum Mon kumvi ɛga, i
nuɛ mvi ni sa' bɔ, i ka ku ntum i bɔ ɛga, i
luɛ mvi. | Mun, i nuɛ ntɔ i ndu i a, la'
tso bi sa' bɔ. Mun, i ma nnuɛ ntɔ i ndu i bɔ a,
vu mu sa', mbi' i ma nnuɛ ntɔ i ni lun ta'
nkɔ Mo Nɛkob ɲin bɔ a. | Nu sa' le bɔ ɛga,
Num bi'ni mu ma tã kumvi, la bun kɔɛ
lu' sisi ntsa lu' ndankɔd, mbi' ndzeninu bab
bu' mu a.

Jn. 3.14-19

Spoken by about 10,000 people in the Cameroons, West Africa. Reduced to written form by Ferdinand Ernst, a Basel missionary about 1903. First publication, St. Mark's Gospel and Romans, in 1929 in Germany by the Protestant Missions in the Cameroons; tr. by Adolf Vielhauer, of the Basel Evangelical Mission. New Testament, 1933.

BALINESE

55

Balinese characters

[illegible]

Jn. 3.14-16

Spoken by several million people in the Island of Bali, Netherlands East Indies. First publication, St. Luke's Gospel in 1910 at Semarang, Java, by the BFBS; tr. by Goesti Djilantik, a Balinese prince, and revised under the supervision of the BFBS agent in Java. St. John's Gospel, BFBS & NBS, 1937; tr. by Darma Adi. CP: BFBS, NBS.

Arabic characters

کہ ہذا جہاندار اتحاد و دوستی
کہنہالیہ و فی واحد زلزلہ بچہ و انائی آن رنگا
کہ ہر کہنہ کی ایشی نیلما ایمان دار و مخ بی گار نہ
بی بلی یما زہندی و انیت

Roman characters

YUHANNA

ash e hálá siwa ki khase ash áfá o Rubá paidá na bi Hudha Badshahi neqáwan akht na khat. **Áq** kí ash goshdé paidá bitha goshd asten, wa áh ki ash Rubá paida bitha Rab asten. Hairán ma biye kí má thará gwashtba, sarur asten kí shá ash bursa paida biyedb. Gwath hamago kí rasa khat hawango khashith, wa thau eshiya ravagh tauk ashkhanaghá, bale surpad na biaghe kí ash kho manágheh na thango ravaghen, har khase hacho bi, kí ash rubá paida bi. Nicodemusá javav datho ághiyar gwashta. E chi chachob bith bant. Yisúsá javav datho anhiyar gwashtba kí Thau Israel ustáz aste wa áh chi na pajiaraghé ? ‘ámin ámin thara gosgháhn, An kí záneghun gosghabún de, an kí ma dithagbant shábidia khanghán, wa áh mani shabidiá qabúl na khanghée. Kí má shawar jiháni chie gwashtba wa ímán na dáraghé, chacho kí azmáni chie shawár gushén ímán dárédh. Wa hech khas azmáni nyama dar na khaptha, ash eshiya siwa kí ash ásmána erkhasáná bitha. **AN ÁDAM BACHH** kí azmána nyama asten. Wa erga kí Musá barra nyama már surtha, erga **ADAM BACHH** sirijaga sarur bi. Kí har khas kí esbi nyáma ímán darokh kí urto ashura sindaghi dárith. Kí Hudha jibánar ikka dosti kbutha, kí wathi **WAHID-ZADA-BACHH** datbai, an ranga kí har khas kí esbi nyama ímán darokh bi gár na bi, bale yamára sindaghi dárith. Kí Hudhā wathi Bachh jibána nyáma na shahtátha, kí jibánár ádalát khat, bale erga kí jibán ash eshiyá darbariji. **Áq** kí pha eshiya ímán khangh asten, ádalát na khaniji an kí ímán na khat ni vakhta ádalát bitho shutha áh **ALLAH-WAHID-ZADA** nám nyama ímán na khuthai. Wa ádalát hawesh asten kí **AN NUR** jibán nyama akhta wa mardán ash nura geshtar thahára sara ásbiki kbutha, kí anbáni kár gandughen athant. Kí har khase kí gandaghi khat nurár khangh khat, wa nura gwara na phedaghen cho ma vi kí wathi kórúra malámat biyant. Wa an kí rásti khat an **NUR** gwara phedghaghen kí wathi karán sabra bant kí Hudha nyáma khutho shuthagbant

Jn. 3.6-21

Spoken by some 400,000 people in Baluchistan, India. First publication, three Gospels in 1815 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87)

St. Matthew's Gospel, BFBS at Allahabad, 1884; tr. by Arthur Lewis of the CMS. St. Matthew's Gospel, BFBS at Lahore, 1899; tr. by T. J. Lee Mayer of the CMS; followed by other parts. New Testament, 1900, BFBS at Lodiiana; tr. by Mr. Mayer. The Serampore Gospels are in Persian characters, some

New Testament portions after 1900 in Arabic characters, but all other Scriptures in roman characters. CP: BFBS.



Arabic characters

چايرنخه - خدا سي - كهوري بوئي كه
 چميس لوه بيه كهن كن مي شي - دو پڑے كهونگ له برتنے دوكي
 خسون لوه تهوب نك زيرے كهوري بوچك بوخس دڑے كهو
 سي ميول پوله رگس

1906

Spoken by some 130,000 people in Baltistan, northwestern Kashmir, India. First publication, St. Matthew's Gospel in 1903 by the BFBS at Lahore; tr. by F. Gustafson, of the Scandinavian Alliance Mission. St. Luke, St. John and the Acts have also been printed. Most editions have been in Arabic character; in 1935 the Trinitarian Bible Society published St. John's Gospel in roman character. CP: BFBS.

BAMBARA

58

Roman characters

Mousa ye sa korota kounko-kolo kono tyoko min na, Mogo-den-ke fana ka kan ka korota ten de, walisa mogo-o-mogo be da a la, o kana halaki, bari o ka nyenamaya bambali soro. Katougouni Alla ye dinye kanou ten hâli, fo a ye a Den-ke kelempe ni, walisa mogo-o-mogo be da a la, o kana halaki, bari o ka nyenamaya bambali soro. Katougouni Alla m'a Den-ke tyi ka na dinye ro ka kiri tike dinye kan, bari walisa dinye ka kisi a barka la.

Jn. 3.14-19

Arabic characters

كُنِّي مَبِي
 عَافِي مَحْبِي رَنِي لَ عَافِي مَحْبِي
 جَلْبِي تِي دَنِيَارُولَسَ عَنكَ بَنَمِي مَحْبَرُكَل

1 Jn. 4.9

Spoken in the upper Senegal region of French Sudan, Africa. First publication, St. Luke's Gospel in 1923 by the BFBS; tr. by Mr. G. C. Reed, of the Gospel Missionary Union. New Testament, 1934. 1 John, BFBS, 1929; St. Luke, by the Christian and Missionary Union at Kankana, French Guinea, 1931; and St. John, BFBS, 1932, were printed in Arabic characters. CP: BFBS.

Ba bose sa zito vato ta Banara, göi sa likaqu, sa vaviniqu, sa nai se Ra, sa vini zira.

Mk. 3.35

Spoken on Choiseul Island in the Solomon Islands. Reduced to written form by S. Rabone Rooney. First publication, Selections in 1915; tr. by Mr. Rooney. St. Mark's Gospel, by the BFBS, 1927; tr. by the Rev. Vincent le Cornu Binet, of the Australasian Methodist Missionary Society. Romans, 1934.

BAMUM

60

Mengaka Nyinyi ka ku njù tütùn, mfa ndì nkùè Mon i, mi, mún ùè ngéé sue ntù i ndun i na, i yié kù mvù i mo', ngéé shí' nkuot wume nkake na.

1929

Spoken by some 40,000 people between the Old Calabar and the Mbam Rivers in the Cameroon. First publication, St. Mark's and St. Luke's Gospels in 1925 by the BFBS at Paris; tr. by Charles Frey, Emile Vincent, and Félix Vernet, of the Paris Missionary Society.

The other Gospels and several of the Epistles have been published by the BFBS in Mr. Frey's translation. CP: BFBS.

BANKUTU

61

Bwanda ond'okyaki kamva dza Nzambe, ind' endi jolanyango nami, ko nkadzani nami, ko la ngoya.

Mk. 3.35

Spoken in Lokolama region of Belgian Congo, Africa. First publication, St. Mark's Gospel in 1937 at London by the Scripture Gift Mission; tr. by H. E. Grings, Bosesankoi and Bonsangi.

BANU

62

Nèdaka nè Nzapa koa oui-nou o ouinè, k'a ha nè pome Bi-ouili ko-a, sè kè ouili bèi nè ìng'a ko sèl'è hi, n'è tè fi go, k'è tè passa doumè.

Mk. 3.35

Spoken by some 75,000 people along the Sango River in French Equatorial Africa. First publication, St. Mark's Gospel in 1932 by the BFBS; tr. by Mrs. John W. Hathaway and African assistants. St. John's Gospel, 1934; the Acts, 1937.

Bare'e re'e taoe anoe mepone ndeki Soeroega, wa'anja i Ana manoesia, anoe mena'oe oengka ri Soeroega. Ewa pangaore i Moesa oele ri pada bone, ewantje' da pangaore i Ana manoesia, taoe poera-poera anoe maa'a si'a da naparata katoewoe anoe bare'e poesa. Maka ewase'i kabangke ntowe ndaja mPoeë Ala ri tolino: Anaa anoe samba'a-mba'a ndawai, naka ne'e da tetadji taoe poera-poera anoe maa'a si'a, paikanja da naparata katoewoe anoe bare'e poesa. Pai ndapampokaoe mPoeë Ala anaa ma'i ri lino, banja da napangahoekoe tolino, paikanja da napampokapoeroe tolino. Anoe mangaaja si'a, bare'e ndahoekoe; anoe bare'e mangaaja si'a, lawi re'emo hoekoenja, maka bare'e naaja to'o noe Ana mPoeë Ala anoe samba'a-mba'a.

Jn. 3.13-18

Spoken in central Celebes, Netherlands East Indies. First publication, *St. Luke's Gospel* in 1913 at Amsterdam by the NBS; tr. by the Rev. N. Adriani. New Testament, 1933; tr. by Mr. Adriani aided by Alb. C. Kruijt, Mrs. M. L. Adriani and S. J. Esser. CP: NBS.

BARI

64

Kogwon Dun nyanyar jurön liq sona, a nye tindi Duro lonyit lo geleq, anyen ntutu liq logón a yubbö lepeq kilo böjö gwon ti twan, nagon gwon ko gwili-ñit na yen nyin.

1930

Spoken in southern Anglo-Egyptian Sudan and westward to Belgian Congo, below Rejaf, Central Africa. First publication, *St. Mark's Gospel* in 1927 by the BFBS; tr. by the Rev. H. G. Selwyn, of the Church Missionary Society. *St. John's Gospel*, 1930. Revised versions of both Gospels in new orthography, 1934 and 1935. CP: BFBS.

BARI: Kakua dialect

65

Ku gbo tina, nan kulya ku ta, nyola kata ku malaikajin ti Duleso komon ku ntutu loron geleq lonupadu.

Lk. 15.10

Spoken in the Anglo-Egyptian Sudan, below Rejaf, and in Belgian Congo. First publication, *St. Luke's Gospel* in 1930 by the BFBS; tr. by Rev. P. O'B. Gibson, of the Church Missionary Society.

BASA of Cameroon

66

Inyu ngandag gwéha Nyambe a ngwéh nkoñ isi, jon a bi tine pombe yé Man, le to nje a nhémle nye a ôbi bé, ndi a bana nom boga.

Spoken by about 40,000 people in the Cameroon, East of Duala, West Africa. First publication, *St. Matthew's Gospel* in 1922 at the American Presbyterian Mission Press at Elat; tr. by Mrs. George Schwab, of the Mission. *The Acts*, BFBS, 1925; *the Gospels and Acts*, 1927.

BASQUE: Biscayan dialect

67

Ceure Jaun Jaungoicua adoraucio dozu, eta bera bacarric serbiuco dozu.

Mt. 4.10

Spoken in the Basque regions on the Bay of Biscay. First publication, *St. Matthew's Gospel and Revelation* in 1857 at London (Bonaparte); tr. by P. Fr. José Antonio de Uriarte. *Song of Songs* in two sub-dialects, 1862, under the same auspices. (See No. 232)

BASQUE: Central dialect

68

Mirrazco sortachuba da nire maitia niretzat, nire bularren artian gueratuco da.

SS 1.12

First publication, *Selections* in 1858 at London (Bonaparte). (See No. 232)

BASQUE: Guipuzcoan dialect

69

Zergatic aîñ maite izan du Jaungoicoac mundua, non eman duen bere Seme Bacarra beragan fedea duan guzia galdu ez dedin, baizic izan dezan betico bizia.

1909

Spoken in Guipuzcoan province, Spain. First publication, *St. Luke's Gospel* in 1838 at Madrid, by the BFBS; tr. by a physician named Oteiza and edited by George Borrow. *St. Matthew's Gospel* (1858); *Revelation* (1858); *Genesis, Exodus and Leviticus* (1859); and *Song of Songs* (1862) were published under the auspices of Prince L. L. Bonaparte (See No. 232). *St. Luke's Gospel*, BFBS, 1870; *St. John's Gospel*, 1880; both tr. by F. de Brunet. New Testament, *Yesu'ren Biotzaren Deya*, Bilbao, 1931; tr. by Olabide' Car Eramun.

BASQUE: Labourdin dialect

70

Ecen hala Iaincoac onhetsi ukan du mundua, non bere Semé bakoitza eman ukan baitu, hura baithan sinhesten duenic gal eztadin, baina vicitze eternala duençát.

1908

Spoken in the French Pyrenees mountains. First publication, *New Testament* in 1571 at Rochelle, France; tr. by Jean Leizarraga, under the patronage of Jeanne d'Albret, Protestant Queen of Navarre. Bible, 1865, Prince L. L. Bonaparte; tr. by Capt. Duvoisin. (See No. 232)

New Testament, BFBS, 1828, tr. from the Greek by H. Pyt and a Basque scholar, Montleza. Duvoisin's version of *St. Mark's Gospel* and *St. John's Gospel*, edited by J. Vinson, has also been printed by the BFBS, 1887. CP: BFBS.

BASQUE: Marquina dialect

71

Mirresco chortachue da nire lastana niretzaco, nire bulerren artien gueratuco da.

SS 1.12

Spoken in the Marquina district of Vizcaya, Spain. First publication, *Song of Songs* in 1858 at London (Bonaparte); tr. by Josephi A. de Uriarte. (See No. 232)

munpokelele. Nga mwebele ifya panji kabili tamusibile, kuti mwakubila jani nga namwebe fya mu mulu? Kabili takuli muntu uwanina aya mu mulu, kano uwaikile mu mulu, Umwana wa muntu, uwa mu mulu. Kabili ifyo Moje asumbwile insoka mu matololo, e fyo Mwana wa muntu ali no kusumbulwa: ukuti onse uusubila abe no mweo wape muntu ali.

Pantu e fyo Lesa atemenwe icalo, pakuti apele Umwana wakwe uwa-fyalwa eka, ukuti onse uusubila muntu ali eonaika, lelo abe no mweowape. Pantu Lesa tatumine Umwana ese muno calo ku kupingule calo, lelo icalo ku kupusukila muli wene. Uusubila muntu ali tapingulwa: uusubila napingulwa, ico tasubile mu ifina lya Mwana uwa-fyalwa eka wa kwa Lesa. No ku e kupingula, kwakuti Ukubuta kwaisa mu calo, na bantu batemenwe imfifi ukucila ifyo batemenwe ukubuta; pantu imilimo yabo ibi. Pantu onse uucite fibi apato kubuta, kabili tesa ku kubuta, e pali yasebana imilimo yakwe. Lelo uucite cine esa ku kubuta, ukuti imilimo yakwe imoneke, pakuti muli Lesa e mo ibombelwe.

Apo papitile ifi, aifile Yesu na basambi bakwe mu calo ca Yudea, kabili e ko aikele na bo inifa no kubapatifa. Na Yohane na o alebapatifa mu Ainone aepi na ku Salemu, ico amenji ayengi e ko yali: na bantu baleyakalo balabapatifiwa. Pantu Yohane ali talaposwa mu cifungo. E ico kwaimine ukwipujanya ukwa kusangulula, ku basambi ba kwa Yohane no muYuda. E lyo baijile kuli Yohane, no kutilo ko ali, Rabi, uyo mwali nankwe ku ifilya lya Yordani, uyo mwajimike, moneni, wene abapatifa, na bonse besa kuntu ali. Yohane ayaswiike, atile,

ndu we fiwi lya kwa fibwanga: e ico uku kusekelela kwandi naku-fikapo. Uliya ali no kulakula, lelo ine ndi no kulacepa.

Wakufuma mu mulu e wacila bonse: uuli wa panji wa panji, kabili alande fya panji: wakufuma mu mulu e wacila bonse. Ico amona no kuumfwa, e co alejimi-ka; no kujimika kwakwe takuli muntu uupokelela. Uwapokelelo kujimika kwakwe abike cijibilo cakwe icakuti Lesa wacine. Pantu uyo Lesa atumine alande fyebo fya kwa Lesa: pantu tapelelo Mupaji ku mulingo. Wiifi atemwo Mwana, kabili napela fyonse mu minwe yakwe. Uusubila mu Mwana aba no mweo wape; ukanau-mfwa ku Mwana takamone umweo, lelo icipyu ca kwa Lesa caikala pantu ali.

4 E ico ilyo Sikulwifwe aifibe ukuti abaFarise nabomfwa ukuti Yesu acita no kubapatifa abasambi abengi ukucila Yohane (kanji Yesu umwine tabapatife, kano abasambi bakwe), afumine mu Yudea, abwelele ku Galili. Awe, ali no kupita mu Samaria. E ico aisa ku muji wa mu Samaria uwainikwa Sukari, mupepi na ku mpanga iyo Yakobe apele kuli Yosefe umwana wakwe: ne cisima ca kwa Yakobe e ko cali. E ico Yesu pakunaka ku lwendo, aikele ifyo pa cijima. Infita yaba nalimo kasuba pa kati ka mutwe. Kwaiso mwanakaji wa mu Samaria ku kutapa amenji: Yesu ati uko ali, Mpelako inwe. Pantu abasambi bele ku muji ku kufite fyakulya. E ico umwanakaji umwina Samaria amweba, ati, Nga cinji iwe we muYuda ulenombela amenji yakunwa, ne mwanakaji mwina Samaria? (Pantu abaYuda tabendejanyana na bona Samaria.) Yesu ayaswiike, atile uko ali, Awifibe cabupe ca kwa Lesa, no uleti

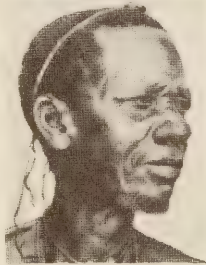
Jn. 3:12-26, 29-4:10; 1934

Spoken in Northern Rhodesia, South Africa.

First publication, St. John's Gospel in 1904 at Livingstonia by the NBSS; tr. by Daniel Crawford. St. Matthew's Gospel, ch. 5, 6, 7, and St. Mark's Gospel, BFBS, 1906; tr. by missionaries of the Livingstonia Mission Society. New Testament, BFBS, 1916; tr. by Rev. W. Freshwater, Rev. H. C. Nutter and other Livingstonia M. S. missionaries and Rev. W. Lammond of the Garanganze Mission.

Revised edition, 1934. Other versions

of note: White Fathers: St. Matthew's Gospel, Algiers, 1929; St. John's Gospel, 1932.



BEMBE

84

Lumbaka batu bose umo na umo usiite iti Abece byauncle iwane mto, na iyane aci, na imaha. Mk. 3:35

Spoken by 50,000 people in the mountains northwest of Lake Tanganyika in Belgian Congo, Central Africa. First publication, St. Mark's Gospel in 1936 at Paris by the SGM; tr. by A. R. G. Buck, of the Pentecostal Mission. A tentative edition of Genesis, tr. by Mr. Buck, BFBS, 1937

13 Asinwike jungi kuckyana hamu, jujo je ikile kuckyana, umwana va munu, [j'agenda kuckyana]. Ef. 4, 9.

14 Ndeve Mose inusaga indzoka mulunalañala, na ju muswamuve va munu muña-kwinuswa ndesi,

15 ukuta vonda, avifuvwa, vavuvonelage apakwe uvumi vwa mbepali.

16 Ndivvene Nguluvu ajendile mbandu ini, kye alesile atavulage umuswamuve umuña-kimwina, ukuta vonda, avakumufuvwa, vatanage ukujaga, nda hamu, vavedzage uvumi vwa mbepali.

Spoken by 150,000 people in the highlands northeast of Lake Nyasa, Tanganyika Territory, East Africa. First publication, New Testament in 1920 (dated 1914) by the BFBS; tr. by C. Schumann, of the Berlin Missionary Society.

BENGA

86

návě, na, Ho kalakandi ibeahu be yowudé, na hwé-ho pakwakandi ibeahu be di yénengo; ndi inyēni oa nāngākāni upako muahu. Oningé Mba languwa inyēni belombo bea he, ó kamidēni, o lé o kamakidēni, na, oningé Mba languwa inyēni belombo bea Héven? O 'bē na moto a di betango o Héven, kabo Mā-a vakiyed' o Héven, Mwana-moto a jad' o Héven. Pani ka Mosés a betakidé mbamba o nginga, nonanē tepé o Mwana-moto a ka betwé oba: na a kamakidé Mā uēhēpi a nyange, ndi a ka pahiyandi emēnā ya egombe yēhēpi.

Ikabojana nonanē ndi o Anyambé a tādākidī he, ka Mā-a vē Mwan' 'aju umbākā, na, uēhēpi a ka kamidé Mā, a nyange, ndi a na emēnā ya egombe yēhēpi. Ikabojana Anyambé au lomaka Mwan' 'aju o he ka kwehē he, ndi kabo na ované

lumuli, lwe luhigilo lulo, vavvene amalimo ganavo mahaluka. 1, 5, 9-11.

20 Ndivvene vonda, avilima ina-vuhulo, ve vene avakulusula ulumuli, nukuhelela vasihelela kulumuli, ukuta lutane ukutugomedza ulumuli, lwe twilima. Ef. 5, 13.

21 Neke avene, avilima ukoluli, ve vene, avihelela na kulumuli, ukuta amalimo ganavo gasikukage, pakuva galimililwe mu mwa Nguluvu.

22 Neke kumbele ku idzi neke baho Jesu navañigendwa vakwe neke va-

24 na baptaisakwé. Ikabojana Jān a diyakite a t' o vawwé o ndabo 25 ivititi. Beyokwedi bea Jān na Jiu, ba diyakindi na nyuwe o pēl' 'a 26 itukwé. Ka bā-ba viya o Jān a jadi, ka bā-ba vā na ju, na, Rabai, A diyakidi na návě o pēl' 'pākwé 27 ya Jādan, uāvé a pakwaké upako, umbwakiyate, A baptaisakandi, na 28 bato bēhēpi ba kēkēnd' o Mā-a jadi. 29 Ka Jān a yavwana ka mā-a va, na, Moto a pahiyē elombo, kabo ya 30 vēwé mā oviya Héven. Inyēni mētē o pakwakandini upako o pēl' 'amē, na mbi vākindi, na, Mbi 'bē Kraist, ndi mbi ndi lomwēngo o boho boaju. 31 A vakiyē oba, a ndi wa na bēhēpi:

Jn. 3:12-17, 24-30; 1929

Spoken by perhaps 2,000 people in Corisco Island and adjacent coast of Spanish Guinea, West Africa. First publication, St. Matthew's Gospel in 1858 at New York by the American Presbyterian Mission; tr. by G. M'Queen of the Mission. St. Mark's Gospel, ABS, 1861; tr. by the Rev. Jas. L. Mackey. New Testament, 1871; tr. by APM missionaries, of whom Rev. R. H. Nassau and W. H. Clark took particularly large part. Revised New Testament, 1929. Genesis, ABS, 1863; tr. by the Rev. W. Clemens; Genesis, Exodus, Proverbs, Ecclesiastes, Isaiah and Daniel, 1898; tr. by Mrs. De Heer and revised by Mr. Nassau; Leviticus, Joshua, Judges, Ruth, Song of Solomon, Jeremiah, Hosea, Jonah and Nahum, 1899. CP: ABS.

- ১২ পরিতুষ্ট হইয়াছ। তখন মাংসখান হও পাতে
বিস্মৃতি হইবে যিহঁদা যিনি আনিলেন তোমাকে
১৩ মিচর দেশ হইতে গোনামী ঘর হইতেই। ভয় করিও
যিহঁদা তোমার ঈশ্বরকে এবং তাহার মেবা বর
১৪ এবং তাহার নাম লইয়া ফিরা কর। অন্য ঈশ্বরের

Dt. 6.12-13; 1801

- ১৬ কারণ ঈশ্বর জগৎকে এমন প্রেম
করিলেন যে, আপনার একজাত পুত্রকে
দান করিলেন, যেন, যে কেহ তাঁহাতে
বিশ্বাস করে, সে বিনষ্ট না হয়, কিন্তু
১৭ অনন্ত জীবন পায়। কেননা ঈশ্বর
জগতের বিচার করিতে পুত্রকে জগতে
প্রেরণ করেন নাই, কিন্তু জগৎ যেন
১৮ তাহার দ্বারা পরিত্রাণ পায়। যে তাঁহাতে
বিশ্বাস করে, তাহার বিচার করা যায় না;
যে বিশ্বাস না করে, তাহার বিচার হইয়া
গিয়াছে, যেহেতুক সে ঈশ্বরের একজাত
১৯ পুত্রের নামে বিশ্বাস করে নাই। আর
সেই বিচার এই যে, জগতে জ্যোতি
আসিয়াছে, এবং মনুষ্যেরা জ্যোতি হইতে
বিষয়ে যোহনের শিষ্যদের তর্ক হইল।
২৬ পরে তাহার যোহনের নিকটে আসিয়া
তাঁহাকে কহিল, রবি, যিনি যদনের
ওপারে আপনার সহিত ছিলেন, যাঁহার
বিষয়ে আপনি সাক্ষ্য দিয়াছেন, দেখুন,
তিনি বাপ্তাইজ করিতেছেন, এবং সকলে
২৭ তাঁহার নিকটে যাইতেছে। যোহন
উত্তর করিয়া কহিলেন, স্বর্গ হইতে
মনুষ্যকে যাহা দত্ত হইয়াছে, তাহা ছাড়া
সে আর কিছুই গ্রহণ করিতে পারে না।
২৮ তোমরা আপনারাই আমার সাক্ষী যে,
আমি বলিয়াছি, আমি সেই খ্রীষ্ট নহি,
কিন্তু তাঁহার অগ্রে প্রেরিত হইয়াছি।
২৯ যে ব্যক্তি কণ্ঠকে পাইয়াছে, সেই বর;

Jn. 3.16-19, 26-29; 1937

Spoken by about 50,000,000 people in Bengal, India. The Bengali script was developed in the 11th century from the Nagari character of northern India. First publication, St. Matthew's Gospel in 1800 at the Serampore Mission Press; tr. by William Carey.

New Testament, 1801. Bible, 1809. Other versions of note: New Testament, BFBS, Calcutta, 1819; prepared by John Ellerton. Bible, Bible Translation Society, Calcutta, 1844-5; tr. by William Yates, Baptist missionary, with his colleagues; revised 1852, by J. Wenger; revised again, BFBS, Calcutta, 1897, by G. H. Rouse and a committee appointed in 1883. (First BFBS edition of Yates' text: New Testament, Calcutta, 1847.) Editions in roman type: St. Matthew's Gospel, Calcutta, publisher (?), 1835; New Testament, BFBS, 1839. CP: BFBS.



Of all the tongues of India into which William Carey and his associates, British and Indian, translated the whole or a part of the Bible, none received more attention from Carey than the Bengali Version. First to be printed, it was also revised by him eight times, the last time within two years of his death. In what Carey did for the Bengali we see that which he would have liked to do to all the languages in which his versions were the pioneers.

It was natural that Bengali should thus have had the precedence. It was the vernacular of the most thickly settled province of teeming India. It was spoken in Calcutta, then and long afterwards the capital of British India, and at Serampore, the neighboring town under Danish rule where Carey and his mission found refuge from the hostile British East India Company. Revisions of Carey's work, brought out after his death through the remainder of the nineteenth century by Ellerton, Yates, Wenger, and others, are only a further advance in the direction that Carey's own revisions had pointed.

Kenaná I'shwar jagater prati eman dayá karilen,
je ápanár adwitiya Putrake pradán karilen; táháte
tánhár bishwáskári pratyek jan naṣṭa ná haiyá
ananta paramáyu páibe.

1839

THE SERAMPORE VERSIONS

Towards the end of the eighteenth century, in the wake of the revival of religion in Britain associated chiefly with the names of Wesley and Whitfield, concern for the worldwide proclamation of the Gospel stirred more and more profoundly the British Churches, both established and non-conformist, none more so than the congregations of Baptists. This group of believers, which a century earlier had given the Church a John Bunyan, now added another gift of equal or greater influence in the person and work of William Carey and his associates, notably Joshua Marshman and William Ward.

These three men, all of lowly birth and an education chiefly self-imparted, were admirably adapted to supplement one another in their gigantic task of giving the Gospel to Asia. When they went to India they were by no means the first Protestant foreign missionaries, but they were the first to lay broad foundations that endure to this day. While their services to a worldwide Bible are here given the primary emphasis, it should not be forgotten that India owes to Carey a great debt in the fields of education, agriculture, book and paper making, journalism and ethical reform.

The group is known as the Serampore Mission, from the Indian city near Calcutta where they established their press, schools and community. They were the first to publish the Scriptures in no less than thirty-four of the languages of India. Translation with the help of qualified native scholars, printing as fast as approved copy could be fed the greedy presses, and repeated revision of work already published at the same time as fresh translation was being made and printed; through thirty years of Carey's lifetime this program went forward, interrupted only by a fire which destroyed the printing-house and much valuable material but so advertised in Britain the amazing work at Serampore, that the gifts it called out far more than replaced all the losses.

The entire Bible was published in six of those thirty-four languages, and all but a fraction of the Old Testament in three languages more. Twenty other tongues received the whole New Testament, two of these with the Pentateuch besides. And the remaining five of the thirty-four boasted at least one complete Gospel in each. Even this list does not take into account the aid given in preparation of versions in extra-Indian tongues, as the Burmese and Chinese.

Although vernacular Bibles for the hordes of India must be accounted the prime aim of the Serampore group, they soon felt the need of a Bible which should bring the Word to scholars in

Bengali characters

তখন ইসা তাহাকে কহিলেন, দূর হও, শয়তান; কেননা লিখিত আছে, “তুমি আপন খোদা খোদাবন্দকে প্রণাম করিবে, এবং কেবল তাঁহারই সেবা করিবে।” তখন শয়তান তাঁহাকে ত্যাগ করিয়া গেল, আর দেখ, ফেরেস্তাগণ আসিয়া তাঁহার পরিচর্যা করিতে লাগিলেন।

Mt. 4.10-11

Spoken in Bengal, India. First publication, St. Luke's Gospel in 1854 by the BFBS at Calcutta; tr. by J. Paterson, of the London Missionary Society. Other portions were prepared by S. J. Hill, of the LMS, and by R. J. Ellis and G. H. Rouse, of the Baptist Missionary Society and Mathura Nath Nath. These editions are printed in Bengali character but the paging is, like Arabic, the reverse of ordinary Bengali and of English. CP: BFBS.

all parts of India, whatever their native dialect might be. Thus they actually produced as one of the six complete Bibles to their credit on the above list a Bible in the classical language, the Sanskrit—an amazing performance.

During the first half of those thirty years of incredible achievement the British and Foreign Bible Society was organized. Through it the Serampore Mission was doubtless further stirred to multiply the number of dialects on the New Testament list by the offer made by the Society, on behalf of a wealthy member, of five hundred pounds for the first thousand copies of a Testament in each new language added.* Yet this could only have been a spur to a willing horse: it was the very thing at which Carey's principles and practice were aimed.

Many stories from Indian missions of that period prove that, in spite of all crudities or mistakes embodied in them, these Serampore Scriptures were able to fulfil the evangelistic mission for which they were intended. One such story, vouched for by S. P. Carey, one of William Carey's biographers, touchingly illustrates the personal bond created between the readers of these books and him who produced them. An English gentleman, riding near Northampton one day, overtook an Indian on foot and courteously asked him his errand in that part of the world. The Indian replied, “I have just come from my father's birthplace.” Unable to understand so strange a statement from one obviously an alien born, he asked him to explain. Bringing forth from his clothing an Indian Testament, with William Carey's name inscribed in it, the stranger declared that through that book Carey had become his spiritual father, that he had come all the way from his home in India, afoot to Bombay and then again afoot from Liverpool to Northamptonshire, to visit the place where Carey was born, and that he now proposed to return home in the same manner. How long must be the total roll of Carey's spiritual sons, who by his Scripture versions have been led into the Kingdom of God!

*Between 1805 and 1815 the British and Foreign Bible Society sent more than £20,000 to aid this work and in 1822 the American Bible Society sent \$1000.

Ma Sjen tiopan so siat: tapéna kota amina Malaékat Allah
sesanéwesjen so sinjontoe betatar esi betobat.

Lk. 15.10

Spoken by less than 100,000 people toward the western end of Netherlands New Guinea. First publication, St. Luke's Gospel in 1937 by the NBS and the BFBS; tr. by L. Z. Lubulima of the NBS. CP: NBS.

BHATNERI

90

Devanagari characters

बन्धियोंहैं। निकदेमस उषको देर उन् आखा से धीतरे
जय समझै। विषु उषको देर उन् आखा का तुसा
विश्वरत्नदा एक मुद हो फेर के न बाखदा हो खोद
असी तुसांनू आखादाज जो कदास असी जो बाणदा से
बतवदावा फेर असी जो बेल्याहै उंदो परदाख देदाहा
फेर असांदा परदाख तुसांनू आरे मकरदाहा। असी जो
कदास तुसांनू संसारदे एकमें आखा फेर तुसांनू परसीत न
करो तो असी जो कदास दरगादे एकमें तुसांनू आखा तो
तुसांनू कीतरे परसीत करसी। फेर कोई दरगानून
पोतोहै उंदे सवाय बिकी दरगामायता उतरियोहै उरेंब
माणवदो गभब जिको दरगामें है। फेर जितरे मोण्ड
रोईमें नागनू उंचो करर उठायो उरेंब तरे जो कोई उं
उत्ते परसीत करखवालो है उंदो नाश न ऊंदो पण घणो
आउखो पांदो इंकारण माणवदे गभबनू उठखो पड़ेहै खांस
ईश्वर अगतनू खाईज प्यारी कितोहै जो उं अणये एका
एक गभबनू दिताहै जो उंउते भरोसी करखवाला

Jn. 3.9-16

Spoken in South Punjab, India. First publication, New Testament in 1826 at Serampore; tr. by the Serampore missionaries. (See No. 87)

CENTRAL BHILI

91

Devanagari characters

कोमें कि जे कई भोगवान नीं मीजो पोर चाले, चियूज
मारो भाइस अळी मारी नुहणिस अळी आइस छे ।

Mk. 3.35

Spoken in central India. First publication, St. Mark's Gospel in 1916 by the BFBS at Allahabad; tr. by Rev. Dr. J. Buchanan, of the Canadian Presbyterian Mission.

Devanagari characters

१२ मांयूं पृथ्वीपूने गोख्या तुंमने: आख्या
आने तुंमहां विश्वास केएता नाहा, हातीं जूगामने गोख्या तुंमने:
आखूं ता विश्वास केहंकी क्याहा १३ स्वर्गामने उतुलो मोनवी पोयरो
[जो स्वर्गाम है] तिया मुचूक केडो स्वर्गामे चोड़यो नाहा. १४
आने जेहंकी मोशांय जौंगलाम हाप उंच केएलो तेहंकीज मोनवी
पोयराल उंचे केरां जोजे; १५ इया लिदे के, जो केडो विश्वास केए
तो तियांम जोलोमजुग्यों जीवन पावे.

१६ काहाके भोगवानांय जगापे ओती मेर केएयी के, तियांय
आपो येकुलतो पोयरो देदो; इवास्ते के, जो केडो तियापे विश्वास
थोवेहे तिया नाश वेवों नाय, पेन तियाख जोलोंमजुग्यों जीवन
मिले. १७ काहाके जगाल आपरादी ठोरवां वास्ते भोगवानांय
आपो पोयराल जगाम नाहा मोकल्यो, पेन इ वास्ते के, तियाकी
जगा तारण वेय.

Jn. 3.12-17

Spoken in southwest central India. First publication, St. Mark's Gospel in 1918 at Bombay by the BFBS; tr. by Enok Hedberg, of the Swedish Alliance Mission. New Testament, 1930. CP: BFBS.

BHILI: Valvi dialect

93

Devanagari characters

साक्षी मानता नाहां. १२ आंय पृथ्वीपूरी गोठी तूंमुहूं कोयी अन
तुमूं विश्वास मेकता नाहां, ते जुगोमेंए गोठी तूंमुहूं कोहूं ते की
कोईत विश्वास मेकहा? १३ जुगोमरोत उतरिल्यू मांआहों बेदू जो
जुगोम ओतू तिया वासीत कोडू जुगोमें सोड़्यू नाहां. १४ अन
जेहेलू मुसे रानोमें हाप उसू कोओयू, तेहेलू मांआहों बेदाहा उसू
कोउहूं जोवे; १५ याकोओता के, जो कोडू विश्वास मेकेहे तियाहा
तियांम जोलोमजुग्यों जिवोन मिले.

१६ भोगवानें दुन्यापो एवडी मेहेर कोओयी के, तिथें आपा
एकुलतू एक बेदू आप्यू, याकोओता के, जो कोडू तियापो विश्वास
मेके तियाआ नाश ने ओय, ते तियाहा जोलोमजुग्यों जिवोन मिले.
१७ भोगवानें बंठाहा दुन्याहा अन्यायी कोउहूं कोओता नाहां, ते
तियावोलरोत दुन्यांआं वाचाव ओय, याकोओता मोकल्यू. १८
जो तियापो विश्वास मेकेहे तो अपराधी ठेरतू नाहां, पोन जो विश्वास
मेकतू नाहां तो अपराधी ठेरित सुकलू होय; केहेंके तिये भोगवानो

Jn. 3.12-17; 1930

Spoken in northernmost part of western Khandesh, Central India. First publication, St. John's Gospel in 1927 at Dhulia by the SGM; tr. by Enok Hedberg, of the Swedish Alliance Mission. New Testament, BFBS, Bombay, 1930. CP: BFBS.

Devanagari characters

16 ¶ Huli ta an Dios namoot na gayo sa kinaban, na itinao nia an saiyang Aking bogtong, tagñaning an siisay man na minatubod sa saiya dai mapahamak, kundi magkaigua nin buhay na dai nin katapusan.

17 Huli ta an Dios dai nagsogo kan saiyang Aki sa kinaban na magsilot kan kinaban; kundi tagñaning an kinaban ikaligtas huli saiya.

18 An minatubod sa saiya, dai, sinisilotan: an dai minatubod nasilotan na, huli ta dai nagtubod sa gnaran kan Aking bogtong nin Dios.

19 Asin ini iyo an silot, na an ilao napadigdi sa kinaban, asin an magña tauo namoot pang labi sa diklom ki sa liwanag; huli ta an saindang magña guibo maraot.

20 Huli ta an siisay man na nagguiguibo nin maraot naoognis sa liwanag, asin dai minadolok sa ilao, tagñaning an saiyang magña guibo dai magkasaragü.

21 Alagad an nagguiguibo nin katotoohan minadolok sa ilao, tagñaning an saiyang magña guibo mahayag, na an magña iyan nahaman sa Dios.

1928

Spoken by some 800,000 people in Bicol peninsula of Luzon and on Masbate Island in the Philippines. First publication, St. Luke's Gospel in 1898 at Madrid by the BFBS; tr. by F. D. Cayetano Lucban. New Testament, 1911; tr. largely by Juan Salazar and American Presbyterian missionaries. Bible, 1914; tr. by Julian Herras aided by the Rev. Roy Brown and the Rev. Kenneth Macdonald, of the American Presbyterian mission, with Salazar's New Testament of 1911. A corrected edition was published in 1926. After 1923 the editions were all published by the ABS. CP: ABS.

BIHARI: Bhojpuri dialect

95

Kaithi characters

काहेकी ईस्सन जगन से अस्सन प्रेम करठे जे आपन एकठउण पुन देहठे की जे केहु ठनका पन विस्वास करे से नास न होए बाकी अठन जोवन पाए ।

1913

Spoken by about 20,000,000 people in Bengal, India. First publication, St. John's Gospel in 1911 at Calcutta by the BFBS; tr. by Miss Robertson, of the Regions Beyond Missionary Union, with native assistance. Revised edition, Devanagari characters, 1934.

BIHARI: Kortha dialect

96

काहे के जे कोइ परमेश्वर के इच्छा पर चले,
सेइ हमर भाइ बहोन आर माय हेक ।

Devanagari characters; Mk. 3:35

Spoken by over 300,000 people in Manbhum district of Bengal, India. First publication, St. Mark's Gospel in 1895 at Pokhuria, Manbhum, India, by the Santal Mission Press; tr. by A. Campbell of the United Free Church Mission and a native Christian, Ishwar Sabai.

Devanagari characters

होअधि किन्तु अपार जोदगी पावधि । काहेहा ईश्वर संसार के सैन दुजार केनखन् का उअद् अप्ना एक जवाज बेटाके देसखन् का ये प्रति अद्मी आकरापर विश्वास करे धि उअद् नाश नहि होअधि किन्तु अपार जोदगी पावधि । काहेवा संसारके दोषो करैकरे लेन ईश्वर अप्ना

1826

Spoken by over 6,000,000 people in southern Bihar, India. First publication, New Testament in 1826 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87) St. Mark's Gospel, BFBS at Baptist Mission Press, Calcutta, 1890; tr. by G. A. Grierson. St. Mark's Gospel, Dublin University Mission at Darjeeling, 1903; tr. by G. F. Hamilton.

BIHARI: Maithili dialect

98

हे खरगमथ रहनिहार हमरासभक बाप तोहर नाम पवित्र होवे तोहर राज्य आवे तोहर मनमाफित खगमथ जेहन तेहन

Part of the Lord's Prayer

Spoken by at least 10,000,000 people in Tirhut, India. First publication, the Sermon on the Mount and other New Testament selections in 1865 (?) at Monghyr; tr. by John Christian, a planter.

BIHARI: Nagpuria dialect

99

Kaithi characters

काहेकि ईस्सन दुनिया[केनम]के ऐसन दुठान कनठक, कि उ अपन एकठा देठाके देठक, कि जे केउ उकनमे विस्वास कनी, से नास न होक, मजान अठन जोवन पावोका ।

1909

Devanagari characters

तोए परमेश्वर अपन ईश्वरके परनाम कर, और खली उकरे सेवा कर ।

Mt. 4:10

Spoken in Chota Nagpur, India. First publication, St. Matthew's Gospel in 1907 by the BFBS at Calcutta; tr. by the Rev. P. Eidnaes of the German Evangelical Lutheran Mission. Editions of the other Gospels, the Acts, Romans, and Corinthians followed. One edition of St. John's Gospel in Devanagari characters, 1914. CP: BFBS.

- १० उंनं कथो कें को कीतरे जय सकें । यिमु उधलो
 दीनो वा उंनं कथो कें तू काई धिमराएकी एक बर्षाणीक
 ११ उंनं वा आ न जायें । ऊं तनें साघर कउंनु कें हे जको
 जाबांग वा क जा वा जको देखो उंको सायदो देवांग वा
 १२ ये कीकी सायदो न मानो । अर में धानें संसार
 की कथा कही वा ये प्रतीत न करो वो जद ऊं सर्गकी कथा
 १३ धानें कउं तद कीतरे प्रतीत करयो । और जको सर्ग
 सुं उतयो अथवा आदमीको डावडो कें जको सर्गनें उंके
 बिगर कोई लोग सर्गमें न धो ।
 १४ और मोझह जोडमें जियो सापनें उपाडो तियो आ
 १५ दमीका डावडोको उपाडो जायो निमें कें जकोपावे से
 आदमी उंके उपर प्रतीत करे उं वो ज न जाय केर
 १६ अगंत आउओ बाधसी । कीस ईश्वर संसारसुं इहो
 प्यार कयो कें उं आपका एक उपज्योडा डावडानें दीनो
 कें जको पावे से लोग उंके उपर प्रतीत करे उंको योज
 १७ न जाय केर अनंत आउओ पामो । कीस संसारनें
 पामोदार करिबेई भगवान आपका डावडानें संसारमें न

Devanagari characters; Jn. 3.10-17

A western Rajasthani sub-dialect, spoken in the Bikaner district of northwestern Rajputana, India. First publication, New Testament in 1820 at Serampore at the Mission Press; tr. by the Serampore missionaries. (See No. 87)

BINANDERE

101

Ago imodemane tedo ena, God da anela da jisi da
 dubo beiamana ari isira, rorae beiae ari ebo da ami
 ebo dubomi kotebeteira awa.

Lk. 15.10; 1912

Spoken along the Mamba River, Papua. First publication, parts of Genesis in 1903 at Dogura by the Diocesan Press; tr. by the Rev. Copland King, of the Anglican New Guinea Mission. St. Luke's Gospel, BFBS at Sydney, 1912. Revised, 1934.

BIRA

102

Nangesi Mungu agonzi gbwoka babuhu
 ba kabutaka, Yeye apisie Miki Make ngilini
 kakani, ngo mbuhu aibake kakuewe, batu
 abunage na kimotaga a muhangwa.

Spoken by some 35,000 people in Irumu, west of Lake Albert, Belgian Congo, Africa. First publication, St. John's Gospel in 1930 by the BFBS; tr. by Miss Cornelia de Jonge and Mrs. Lois Searle of the Brethren Mission, with native assistance.

BLACKFOOT

103

Nina Ap'istotokiua kitak'atsimimmau ki kitak'-
 aitanistaitoau.

Mt. 4.10; 1890

Spoken by Indians in Alberta, Canada. First publication, Selections in 1887 at the Blackfoot Reserve by the CMS Press. St. Matthew's Gospel, BFBS, in 1890, tr. by the Rev. John William Tims, CMS. CP: BFBS.

BLAS

104

(No specimen available.)

Spoken by a branch of the Carib Indians in Panama. First publication, Catechism, with the Lord's Prayer, in 1918 at Panama by the Sociedad de la Prensa Catolica; tr. by P. Leonardo Gasso, S.J.

BOBANGI

105

nga mongo na mposa, mpe okoyoka lokuku lo mongo, nde onga
 nde o yeba nongo e kokuma mongo ka, mpe na nongo e koke
 mongo ka. Se bong'ozala moto na mot'oobotibwa na o Molimo."

Nikodemo amobekoli ete, "Maye makoyisibwa boni-boni?"

Yesu amobekoli ete, "Y'onga o moteyi o Yisalaele, mpe maye
 onga nde o masosolo ka? Solo se solo nakokolobel'ete, Li koyeba
 biso lokoliloba, mpe li obono biso lokolitatala, mpe bonga nde o
 nyangela botatoli bo biso ka. Ndiki nabolobeli mambi ma bonce
 ke, mpe bonga nde o yamba ka, bokoyamba, ndiki nabolobela
 mambi ma bolikolo boni-boni? Enga nde moto te ootetwa yek'o
 likolo, nde Moko aosunda kum'o likolo, o Mwan'ombe bobato,
 okozal'o likolo.

"S'ete nd'e netoli Mose moseme o moleki, se bongo tu se o
 Mwan'ombe bobato anetwibwa na ntin'ete moyambi na moyambi
 azala na bomoi bo lobiko sub'ombe Yeye."

Nowela se bongo Nyambe alingi molongo ete apesi o Mwana
 o Yeye o mpenza na ntin'ete moto na mot'okomoyambel'azala
 nde o sinana ka, nde azala na bomoi bo lobiko. Nowela Nyambe
 aliki nde o tinda o Mwana w'o molongo na ntin'ete atendele
 molongo ka, nde na ntin'ete molongo mokoswibwa bokoswibwaka
 na Yeye. Okomoyambel'anga nde o tendibwa ka; onga nde o
 yamba k'aotendibwa sika-sik'awa, nowel'anga nde o yambela lina
 limbe o Mwan'ombe Nyambe o mpenza ka.

Boy'enga botendi ete ncengi liowele o molongo, mpe bato
 balingi liti yenyelu na ncengi, nowela bikelela bi bango biliki
 bibe. Nowela moto na mot'okobaka mabe akoyina ncengi, mpe
 anga nde o ya yek'o ncengi ka, na ntin'ete bikelela bi yeye bizala
 nde o lomwibwa ka. Nde okokela bonyomeni akoya yek'o
 ncengi, na ntin'ete bikelela bi yeye bibonono ete biokelibwa
 sub'ombe Nyambe.

Jn. 3.9-20; 1931

Spoken in the Bolobo region of Belgian Congo, Africa. First publication, St. Matthew's Gospel in 1892 at Lukolela by the Bible Translation Society; tr. by A. E. Scrivener of the English Baptist Mission. St. Mark's and St. Luke's Gospels, 1895, followed by other portions. New Testament, Bolobo, 1912; tr. by Baptist missionaries. Revised New Testament, 1922; Psalms, 1928.

BOBO

106

Basye no hon kwani, lanabe wo ye,
ko dyatidebe, ko nemekyabe, ngwona
dadogo sa. Ngwin yireyi pepe ma,
ngwon nemekyabe.

1 Cor. 13.13

Spoken by some 100,000 people in the
Upper Volta region of French West Africa.

First publication, *Selections in 1933 at*
Kankan, French Guinea, by the Missions; tr.
by I. R. Johanson, of the Christian and
Missionary Alliance. Enlarged edition, 1934.



BOGOS

108

Amharic characters

፪ርድ : ተጽደድሲ : ኤሳኤል : ኒ : ደዳን : ገን፡
ደብረክር : ደገፍክር ::

Mk. 3.35

Spoken by some 20,000 people in northern Ethiopia. First publication, *St. Mark's Gospel in 1882 at Vienna by the BFBS; tr. by Stefanos, a native, under the supervision of Professor Leo Reinisch.*

BOLAANG MONGONDO

109

si nanion in tabi Allah kon doenia naa,
sampe pinopotaba'anēā ko i Adi'nja toelong, simba' ki ine, inta
mopirsaja ko inia, dia' mobodito, tonga'-bi' mokodoengkoel kong
kobobiag mononoi.

1932

Spoken in northern Celebes Island, Netherlands East Indies. First publication, *Bible Stories in 1923 by the NBS; tr. by W. Dunnebie. The Acts, the Epistles, and Revelation, 1932; also a Gospel harmony.*
CP: NBS.

BOLIA

110

Nko ngeiko otepela mi ole nyo, ele bomengo ndo baiho
ba bentomwa benki Nzambe la itina bopiiti omoo ohokalola
botema.

Lk. 15.10

Spoken by some 15,000 people in Belgian Congo, near Lakes Leopold
and Tumba. First publication, *St. Luke's Gospel in 1936 at*
London by the American Baptist Foreign Missions Society and the
SGM; tr. by H. D. Brown.

BODO, or MECHE

107

Bengali characters

মাননা জৈশ্বরী হুনাইসংসাথো এছেত্রাপ স্তনবাই যে
বিয় গাউইনি সাছেবান জম্মীনাইন পিশাক্তনাথো দান-
ছবাই, যেন সাফুম্বর বিনিআউ বিশ্বাস থ্রামত্রা নষ্ট যানাই
নক্সা, থিনথু হবরুকা ঠাংনাইথো মুনগণ।

1914

Spoken in Goalpara and Assam, India. First publication, *St. Mark's and St. John's Gospels in 1906 at Calcutta by the BFBS; tr. by Conrad Bechtold of the Church of Scotland Mission. St. Matthew's and St. Luke's Gospels, Baptist Mission Press at Calcutta, 1913.*
CP: BFBS.

BONDEI

111

Kwani ivi Muungu kawa akaukunda ulimwengu
hatta akamlavya Mwana yuakwe yua ikedu kia
mtunilwa ni yeye esekuaga, ia awe na ugima wa
kale na kale.

1895

Spoken in Tanganyika territory, East Africa. First publication, *Selections in 1868. St. Matthew's Gospel, Universities' Mission to Central Africa, 1887; tr. by Archdeacon J. P. Farler. St. Luke's Gospel, 1888; tr. by Archdeacon Farler aided by H. C. Goodyear. St. Mark's Gospel, chapters 1-12, 1887, 1888; tr. by H. W. Woodward. St. John's Gospel, U. M. C. A., 1895; tr. by G. Dale.*

BORAN

112

Akasuma, ani isanini jedā, gamadi malaika
Waqā dura jira nama daba toko ka ira debui.

Lk. 15.10

Spoken by some 80,000 people in northern Kenya, east of Lake
Rudolf, Africa. First publication, *St. Luke's Gospel in 1934 by*
the BFBS; tr. by the Rev. E. J. Webster and A. W. Haylett of the Bible
Churchmen's Mission Society, aided by David Donabo and other natives.

BORONI

113

Manôna Ishôra hakhôu eshegrap' onbai, biô gaoni
shashe lo sharijanai phisha hôuakhôu ôrôinô hôbai,
bikhôu phôthaigra shaphrômbô gômayôî badi, bobek-
hani jôbnô gôîôî gôthañkhôu mônnai badi.

Mt. 4.10; 1934

Spoken by some 125,000 to 200,000 people in the Goalpara Dis-
trict of Assam. First publication, *St. Matthew's Gospel in 1934*
at Calcutta by the BFBS; tr. by Rev. A. Kristiansen, of the Santal
Mission. New Testament, 1938.

Inaba boere ducodiba Aroe Midjera mearuducurire boe djamedu boedje tchare ure tonareguedo mitodo rogo macu, mare boe eiamedu boe emearutoruwo dji, boe ewog-wadoducawo boe eragodje boe etamagadu inoduo ure.



Spoken in Matto Grosso region of Brazil, along the upper reaches of the São Lourenço river. First publication, *Selections (The Way of Salvation)* in 1937 at London by the SGM and the Peniel Chapel; tr. by Caetano Mugudo Barecureu, the first known convert from the tribe, aided by Thomaz Lindores and J. Roderick Davies.

BRAHUI

115

Roman characters

Da k̄hátirat ki K̄hudá jiháne dakhas dosti kare ki tena ASITINGA MALṬE tis, dá k̄hátirat, ki OṘAE ímán hataroka, halák maf, lekin hamesha na zindagi tik̄he.

Arabic characters

داخايرت كه خداتيناملي
جهاني مون تو كه جهاني سزانمكي ليكن كه اونا سبب جهان بچونكي

Spoken in eastern Baluchistan, India. First publication, *St. John's Gospel* in 1905; tr. by Rev. J. T. Lee Mayer. Corrected edition, BFBS at Ludhiana, 1906. *St. John's Gospel*, in Arabic character, BFBS, 1907.

BRETON: Cornouaille dialect 116

Er pen-quenta edo ar Gêr, hag ar Gêr a ioa gand Doue, hag ar Gêr a ioa Doue.

Jn. 1.1

Spoken in Brittany, in the villages of Cornouaille and Quimper, France. First publication, *Liturgical Epistles and Gospels* in 1868 at London by Trübner & Co.; tr. by Christoll Terrien and Charles Waring Saxton.

SANT IAN, IIL

gredit ket, pa em euz komzet deoc'h euz traou an douar, penaos e credot-hu mar komzan deoc'h euz traou an env? Hogen den e-bed n'eo bet pignet en env, nemed an hini a zo diskennet euz an env, da lavaret eo, Mab an den pehini a zo en env. Hag evel ma savaz Moises ar serpant ebarz an dezert, evel-se eo red da Vab an den beza savet, evit na berisso ket piou-benag a gred enhan, mes ma hen devezo ar vuez eternal. Rag Doue hen deuz karet kement ar bed, ma hen deuz roet he Vab unic, evit na vezo ket kollet piou-benag a gred enhan, mes ma hen devezo ar vuez eternal. Rag Doue n'hen deuz ket digasset he Vab er bed, evit barna ar bed, mes evit ma vezo salvet ar bed dreizhan. An neb a gred enhan n'eo ket barnet, mes an neb na gred ket a zo dija barnet, abalamour n'hen deuz ket credet en hano Mab unic Doue. Hag ar pezh a zo caoz d'ar varnedigez-ze eo ma'z eo deuet ar sclerijen er bed, ha ma ho

ar sclerijen gant aoun na vez discleriet he oberou. Mes an hini a ra he oberou hervez ar wirionez a dosta ouz ar sclerijen, evit ma vezo gwelet he oberou, rag en Doue ez int great.

Goude-ze, Jesus a iez gant he ziskibien var douar Jude, hag e choumaz eno ganthe, hag e vadeze. Ha Ian a vadeze ive en Enon, tost da Zalim, rag kalz a zour a oa eno, ha di e teue an dud evit beza badezet. Rag Ian ne oa ket bet c'hoas lakeat er prizon. Hogen, eun disput a zavaz etre diskibien Ian hag ar Judevien, divarben ar burification. Hag e teujont da gavoud Ian, hag e leverjont dezhan: Mestr, an hini a oa ganez en tu all d'ar Jourdan, ha da behini ec'h euz roet testeni, setu hen o vadezi, hag ez eont holl d'he gavout.

Ian a respontaz: Den na hell pretanti kaout tra e-bed, nemed roet a ve bet dezhan euz an env. C'houi hoc'h-unan a zo testou d'in penaos em euz lavaret: N'e ket me

Jn. 3.13-19, 21-28; 1897

Spoken in Brittany, region of St. Pol de Léon, France. First publication, *Ruth*, chapters 1&2, in 1807 at Paris; tr. by Jean François Marie Maurice Agathe Le Gonidec. New Testament, BFBS at Angoulême, 1827; tr. by M. Le Gonidec. This was later revised by J. Jenkins and still later by his son A. LL. Jenkins and many times reprinted. Bible, at St. Brieuc by L. Prud'homme, 1866; tr. by M. Le Gonidec. *The Psalms*, BFBS, at Paris, 1873; revised by J. Williams. *Genesis*, 1897; tr. by A. LL. Jenkins, MM. Luzel and Rohan, and W. J. Jones. CP: BFBS.

BRETON: Vannes dialect 119

Hui e adorou en Etru hou Toué, ha ne chervigehet meit hou.

Mt. 4.10

Spoken in the Vannes region of Brittany, France. First publication, *St. Matthew's Gospel* in 1857 at London (Bonaparte); tr. by Christoll Terrien. (See No. 232) *The Song of Solomon*; tr. by M. Terrien, in Prince Bonaparte's Celtic Hexapla. *Liturgical Epistles and Gospels*; tr. by M. Terrien, 1868, with the Cornouaille and other dialects.

Bugis characters

Den
n'eo pini^{et} en env,⁷ nemed an hini a
zo diskennet euz an env, Mab an den
14 pehini a zo en env. Hag evel ma
savaz Moizez an aer⁸ el leac'h-distro,
evel se eo ret e ve savet Mab an den,
15 abalamour ne vezo ket kollet piou
benag a gredo ennhan, mes ma hen
16 devezo ar vuez eternal. Rag Doue
hen deuz karet kement ar bed, ma
hen deuz roet he Vab-unik,⁹ abala-
mour da biou benag a gredo en-
nhan na vezo ket kollet, mes ma hen
17 devezo ar vuez eternal. Rag Doue
n'euz ket kaset he Vab er bed, evit
barn ar bed, mes evit ma ve salvet
18 ar bed drezhan. An hini a gred en-
nhan n'eo ket² barnet, mes an hini
na gred ket a zo dija³ barnet, abala-
mour n'euz ket kredet en hanô Mab
19 unik Doue. Hag an *dra kiriek*^d d'ar
varnedigez eo penaoz ar sklerijen a
zo deuet er bed, ha penaoz ho deuz
an dud karet muoc'h an devalijen
evit ar sklerijen, abalamour ma oa
20 fall ho oberiou. Rag piou-benag a
ra ar fall a gasaa ar⁴ sklerijen, ha na

1897

Spoken in the Treguier region of Brittany, France. First publication, the New Testament in 1853 at Guingamp, Brittany, by B. Jollivet; tr. by a Roman Catholic. New Testament, Trinitarian Bible Society, 1883; tr. by G. Le Coat, a Protestant pastor at Tremel. Bible, 1889.

[illegible]

Jn. 3.15-17

Spoken in southwestern Celebes, Netherlands East Indies. First publication, St. Matthew's Gospel in 1863 at Macassar by the NBS; tr. by B. F. Matthes. New Testament, 1888. Bible, 1900.
CP: NBS.

BUGOTU

122

13 Mahai ke bosu hadi i maaloa, mi manea gehegna vamua ke kidi horu mai i maaloa, a Dathe i tinoni hiri, imanea ke mono i maaloa. 14 Me ke vaggagna a Moses ke vahadia na poli tagna na meleha ke gou, gaogai keda vahadia a Dathe i tinoni; 15 gi ahai ke vauututuni keda tonogna na havi hau itagna.

16 Imanea a God vamuva ke dothovia puala na maramagna, gi e tamathaginia a Dathegna ke vahu sopa, gi ahai keda voutuutunia keda bosi luvu, me keda tonogna na havi hau. 17 Mi manea a God ke bosi vetulaa mai a Dathegna kori maramagna na fate vatheheagna na maramagna, keana na vahaviagna na maramagna itagna imanea. 18 Ma ahai ke voutuutunia ke bosi fate vathehea imanea; ma ahai keda bosi voutuutunia ke fate vathehea gohi imanea, ke bosi voutuutunia na ahagna a Dathegna a God ke vahu sopa.

BRIBRI

120

1934

Ekapi Sibu to ko urítane darer-its, eto iara ekur-e-ia iame-ot, eua ue urítane to ibikeitse, ke choua, era isen istseka-kra.

Spoken by a small tribe of Indians in Costa Rica, Central America.

First publication, *St. John's Gospel* in 1905 by the BFBS; tr. by Guillermo, a native of Talamanca, under the supervision of the Rev. F. de P. Castells of the BFBS staff in Costa Rica.

Spoken in the southeastern part of Ysabel Island, in the Solomon Islands. First publication, St. John's Gospel in 1882 by the Melanesian Mission Press; tr. by R. H. Codrington, of the Melanesian Mission. St. Luke's Gospel, 1886; St. Matthew's and St. Mark's Gospels, 1887. St. Mark's Gospel, Mission Press on Norfolk Island, 1896; tr. by Henry Welchman. St. Matthew's Gospel, BFBS, 1901, followed by other portions. New Testament, BFBS, 1914; tr. by Dr. Welchman and revised by two native deacons and five native teachers, under the supervision of Mr. E. Bourne of the Melanesian Mission. Also, some Old Testament parts, BFBS. Some editions have been published by the SPCK. CP: BFBS.



• Роденото от плътта е плът, а роденото от Духът е дух. ⁷ Недей се чуди че ти рекох, Трябва да се родите от горе.* ⁸ Вятъра духа дето ще, и чуеш шума му; но не знаеш от де иде и къде отива; така е с всеки, който се е родил от Духа. ⁹ Никодим в отговор му рече: Как може да бжде това? ¹⁰ Исус в отговор му каза: Ти си Израилевият учител, и не знаеш ли това? ¹¹ Истина, истина ти казвам, Това, което знаем говорим, и свидетелствуваме за това, което сме видели, но не приемате свидетелството ни. ¹² Ако за земните работи ви говорих и не вярвате, как ще повярвате ако ви говоря за небесните? ¹³ И никой не е възлязъл на небето, освен тоя, който е слезъл от небето, *сиреч*, Човешкия Син, който е на небето. ¹⁴ И както Моисей издигна змията в пустинята, така трябва да бжде издигнат Човешкия Син, ¹⁵ та всеки, който вярва в него [да не погине, но] да има вечен живот. ¹⁶ Защото Бог толкоз възлюби света, щото даде своя единороден Син, за да не погине ни един, който вярва в него, но да има вечен живот. ¹⁷ Понеже Бог не е пратил Сина в света да сяди

му рекоха: Учителю, оня, който беше с тебе отвъд Йордан, за когото ти свидетелствува, ето той кръщава; и всички отиват при него. ²⁷ Иоан в отговор рече: Човек не може да земе върху си нищо, ако не му е дадено от небето. ²⁸ Вие сами сте ми свидетели, че рекох, Не съм аз Помазаника, но съм пратен пред него. ²⁹ Младоженикът е, който има невестата; а приятеля на младоженеца, който стои та го слуша, се радва твърде много поради гласа на младоженеца; и така, тая моя радост е пълна. ³⁰ Той трябва да се уголемява, а пък аз да се смалювам. ³¹ Оня, който дохожда от горе, е от всички по-горен; който е от земята, земен е, и земно говори. Който дохожда от небето е от всички по-горен. ³² Каквото е виждал и чул, за него свидетелствува; но никой не приема свидетелството му. ³³ Който е приел неговото свидетелство потвърдил е с печата си, че Бог е истинен. ³⁴ Защото тоя, когото Бог е пратил, говори Божиите думи; понеже той не му дава Духа с мярка. ³⁵ Отец люби Сина, и е предал всичко в неговата ръка. ³⁶ Който вярва в Сина има вечен живот; а който не слуша Сина

Synod version

8. Вътърътъ духа, дѣто иска, и гласа му чувашъ, но не знаешъ, отдѣ иде и наждѣ отива: тѣй бива съ всѣкого, роденъ отъ Духа.

9. Никодимъ Му отговори и рече: какъ може да бжде това?

10. Исусъ му отговори и рече: ти си учитель Израилевъ, та това ли не знаешъ?

11. Истина, истина ти казвамъ: ние говоримъ за това, що знаемъ, и свидѣтельствуваме за онова, що сме видѣли; а нашето свидѣтелство вие не приемате.

12. Ако за земни работи ви говорихъ, и не вѣрвате, — какъ ще повѣрвате, ако бихъ ви говорилъ за небесни?

13. Никой не е възлѣзълъ на небето, освѣтъ слѣзлятъ отъ небето Синъ Човѣческій, Който прѣбжда на небето.

14. И както Моисей издигна змията въ пустинята, тѣй трѣбва да се издигне Синъ Човѣческій,

15. та всѣкой, който вѣрва въ Него, да не погине, но да има животъ вѣченъ.

16. Защото Богъ толкозъ обикна свѣта, че отдаде Своя Единороденъ Синъ, та всѣкой, който вѣрва въ Него, да не погине, а да има животъ вѣченъ.

цитъ Си въ земята Иудейска, и тамъ живѣеше съ тѣхъ и кръщаваше.

23. А Иоанъ тѣй сждо кръщаваше въ Енонъ, близу до Салимъ, защото тамъ имаше много води; и отиваха тамъ и се кръщаваха;

24. защото Иоанъ още не бѣше хвърленъ въ тъмница.

25. Тогава между Иоановитѣ ученици и нѣкои юдеи възникна прѣпирня за очищението.

26. И дойдоха при Иоана и му рекоха: равй, Оня, Който бѣше съ тебе отвѣдъ Йорданъ и за Когото ти свидѣтельствува, ето, Той кръщава, и всички отиваатъ при Него.

27. Иоанъ отговори и рече: не може човѣкъ да приеме нищо, ако му не бжде дадено отъ небето.

28. Вие сами сте ми свидѣтели, че рекохъ: не съмъ азъ Христосъ, но съмъ пратенъ прѣдъ Него.

29. Който има невеста, младоженецъ е; а приятельтъ на младоженеца, който стои и го слуша, радва се твърдъ много на гласа на младоженеца. Тая ми радостъ, прочее, се изпълни.

Spoken by about 5,000,000 people in Bulgaria. First publication, St. Matthew's Gospel in 1823 at St. Petersburg, by the Russian

Bible Society; tr. by the Archimandrite Theodosius. New Testament, BFBS at Smyrna, 1840; tr. by Neophytus Papa Petros (or

Neophyt Rilski). Bible, BFBS at Constantinople, 1864; tr. by Constantine Photinoff, edited by Christodul Costovich. Published in 3 volumes printed from 1860 to 1864. Elias Riggs of the ABCFM was connected with some of the tentative editions of Old Testament portions. Revised New Testament, BFBS & ABS, 1866; prepared by M. Slavie-koff and M. Michaeloffski, and Elias Riggs, and A. L. Long of the American Methodist Episcopal Mission. Revised Bible, BFBS, at Constantinople, 1871; prepared by Mr. Riggs, Mr. Long, Mr. Costovich and Mr. Slavieoff. A further revision by Mr. Long was published in 1874. A new revision made by a committee appointed by the ABCFM and headed by the Rev. Robert Thomson: New Testament, Sofia, 1921; Bible, 1923. Bible, Synod of the Orthodox Church, Sofia, 1925, tr. by Synod Translation Committee. CP: ABS, BFBS.

See also article "The Slavic Versions" No. 874.

BULLOM

124

N chum pëah hallë papah, Foy moa nu boiah woa wonëken.

Mt. 4.10

Spoken in the Free Town region of Sierra Leone, West Africa. First publication, *Selections* printed with a spelling book in 1814 at London by the CMS; tr. by G. R. Nyländer, of the CMS. St. Matthew's Gospel, BFBS, 1816.

BULU

126

BUNGILI

Ko tobondima Mokonchi, Nzambi a ko, na ko totocha ko wango phencha.

Mt. 4.10a

Spoken by about 4,000 people along the lower Sanga River, in French Equatorial Africa. First publication, St. Matthew's Gospel in 1930 at Paris by the BFBS; tr. by Mrs. Elsa Karlsson, of the Swedish Baptist Mission, and a native helper. St. Luke's Gospel, 1931.

BURA

127

Kamyar Hyel an hir duniya tsa an na Bzir arni iyaiya duku shi ni, abur shanga mda na hamta jiri ala ri adi asha wa, amma tsa ka mpika na akura wa.

1930

Spoken by some 83,000 people in the Bornu Province of northeastern Nigeria, near Lake Chad. First publication, *Selections*, 1924. St. Mark's Gospel, BFBS, 1925; tr. by H. Stover Kulp and A. D. Helser of the Plymouth Brethren Mission. The other Gospels and the Acts, BFBS, printed at the Niger Press, at Jos, Nigeria, 1932-6. Rev. William Beahm and Rev. F. E. Mallott have shared in the translation.

125

Wo aliti bia za ndem, amu wo abo mam ma? 19 Jësus a nga yalan a jô be na, Tyamane temple nyô, me aye fe beta lôñe nye melu mela. 20 Ajô be Bejuif be nga jô na, Be nga lôñe temple nyô mimbu mewôm me-nyin a misaman, ye wo aye lôñe nye melu mela? 21 Ve a nga kobô ajô temple ya nyôle jé. 22 Ajô te éyoñ a nga wômô soñ, beyé'é bé be nga simesan ane a nga jô ajô te; ane be nga buni ntilane ya kalate Zambe, a ajô Jësus a nga jô.

23 Eyoñ a nga to pâque Jérusalem, melu be nga bo ésulane bidi, bôt abui be nga buni jôé dé, éyoñ be nga yene beta be mam a nga bo. 24 Ve Jësus a nga tabe be ntye, amu a nga yeme minlem mi bôte bese, 25 amu a nji jeñe mô't a kate nye foé ajô bôt; amu émien a nga yeme mam me ne bôte minlem été.

3 A mbe mô'te ya Pharisien, a mbe jôé na Nicodème, évete ya Bejuif: 2 nnye ate a nga zu be Jësus alu, a

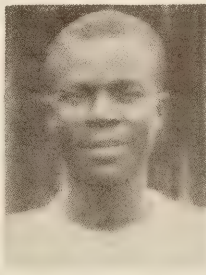
te buni mejô bi akat. 12 Nge me nga kate mia mame ya si nyô, mi te buni, mi aye buni aya nge me akate mia mame ya yôp? 13 Mô't a nji bete yôp é'té, ve nyô a nga so yôp, nnye a ne Mone mô't a ne yôp. 14 Ane Moïse a nga bete nyo fé é'té, nalé fe Mone mô't a yiane betebane yôp; 15 ajô te nde bôte bese mô't a buni nye a ye tabe ényîñ ya melu mese.

16 Amu beta nye'an, Zambe a nga nye'e bôte ya si nyô, a nga lôm atyi'i Mone dé, ajô te bôte bese mô't a buni aye, a ye jañ, ve tabe ényîñ ya melu mese. 17 Amu Zambe a nji lôme Mone wé si nyô, amu na a ve bôte mekua; ve amu na bôte ya si nyô be aye tabe ényîñ ya melu mese amu nye. 18 Mô't a buni nye a nji fe bo ajô: mô't a bo te buni nye a ne ajô éyoñe ji, amu a nji buni jôé atyi'i Mone Zambe. 19 Ajô te e ne na, éfufup é nga zu si nyô, ane bôt be nga nye'e dibi, te nye'e éfufup: amu main be nga bo me mbe abé.

1933

Spoken by some 600,000 people in southern Cameroon, West Africa. Reduced to written form by Dr. A. C. Good in about 1890.

First publication, the Gospels in 1896 by ABS; tr. by the Rev. A. C. Good, Ph. D., of the American Presbyterian Mission. This was revised by the Rev. Melvin Fraser, the Rev. C. W. McCleary, the Rev. W. C. Johnston and



the Rev. W. M. Dager and published with the Acts in 1909. New Testament, 1926; tr. by the Rev. Melvin Fraser and other missionaries. A translation of the Old Testament was completed in 1937 and will probably be published in 1939. Tentative editions of some Old Testament parts were published at the Halsey Memorial Press at Elat, Cameroon, from 1929 to 1932; largely the work of the Rev. A. I. Good, D.D., but Dr. Johnston, Rev. H. C. Neeley, Rev. R. H. Evans, Rev. F. M. Gault, and Dr. Fraser have also shared in it. CP: ABS.

Judson version

Burmese characters



၁၆ ဘုရားသခင်သည်။ သားတော်ကို ယုံကြည်သူ
တိုင်းမပျက်စီးဘဲ၊ ထာဝရအသက်ရစေခြင်းငှါ။ ဧက
ပုတ္တသားတော်ကို အပ်ပေးသည့် တိုင်အောင်၊ ဤ
လောကသားတို့အား ဧည့်သက်တော်မူ၏။ ။
၁၇ သားတော်ကို ဤလောကသို့ ဘုရားသခင်လွှတ်
တော်မူသည်မှာ။ ဤလောကသားတို့ကို စီရင်ဆုံး
ဖြတ်စေရန် မဟုတ်။ ကယ်တင်တော်မူစေရန်
၁၈ တည်း။ ။ ကိုယ်တော်ကို ယုံကြည်သောသူသည်။
စီရင်ဆုံးဖြတ်ခြင်းကိုမခံရ။ မယုံကြည်သူမူကား။ ဘု
ရားသခင် ဧကပုတ္တသားတော်၏ နာမကိုမယုံကြည်
သောကြောင့်။ စီရင်ဆုံးဖြတ်ခြင်းကိုခံရပြီးဖြစ်၏။ ။
၁၉ တရားစီရင်ဆုံးဖြတ်ခြင်းမှာ။ ဤလောကသို့အလင်း
ရောက်လာရာလူတို့သည်။ အပြုအမူဆိုးသွမ်းသည့်
အလျောက်။ အလင်းထက် မှောင်မှိုက်ကိုနှစ်သက်
၂၀ ကြ၏။ ။ ယုတ်မာစွာပြုကျင့်သူတိုင်း။ အလင်းကို
ရှုံ့ရှာလျက်။ ကိုယ့်အပြုအမူမဝီရိယမရှိ။ အလင်း
၂၁ သို့မချဉ်းဝံ့ချေ။ ။ သစ္စာသမာအတိုင်းပြုကျင့်သူမူ
ကား။ ကိုယ့်အပြုအမူကို ဘုရားသခင်အားဖြင့် ပြုမူ
ကြောင်းထင်ရှားစေရန်။ အလင်း သို့ချဉ်း လာသ
တည်း။

အောင်တမန်လည်း။ ကြားရသော ဂေါ်လသဆောင်
သတို့သား၏ စကားသံကြောင့်။ အားရဝမ်းမြောက်
၏။ သို့ဖြစ်၍။ ငါ၏ ဝမ်းမြောက်ခြင်းသည်။ ထိုအ
တိုင်းစုံလင်ပြီ။ ။ ကိုယ်တော်သည်။ တိုးတက်ရမည်။ ၃၀
ငါမူကား။ ဆုတ်ယုတ်ရမည်ဟုဆိုပြန်၏။
အထက်မှ ကြွလာသောအရှင်သည် အလုံးစုံတို့ ၃၁
၏ အထွဋ်ဖြစ်၏။ ဤမြေကြီးမှ ဖြစ်ပွားသော သူမူ
ကား။ မြေကြီးနှင့်ဆိုင်သည့်အလျောက်။ မြေကြီးဆိုး
ရာများကိုသာပြောဆိုတတ်၏။ ကောင်းကင်ဘုံမှကြွ
လာသောအရှင်သည်။ အလုံးစုံတို့၏ အထွဋ်ဖြစ် ၃၂
လျက်။ မြင့်မိုဝ်းကြီးခွဲရာကို သက်သေခံဘက်မှသော်
လည်း။ မည်သူမျှနာမယူချေ။ ။ သက်သေခံတော် ၃၃
မူချက်ကို နာယူသူမူကား။ ဘုရားသခင်သည် မှန်
ကန်တော်မူကြောင်း။ တံဆိပ်ခတ်သူဖြစ်၏။ ။
ဝိညာဉ်တော်ကို အခြင်အတွယ်မဲ့ ပေးတော်မူသည့် ၃၄
အလျောက်။ ဘုရားသခင်လွှတ်လိုက်တော်မူ
သောအရှင်သည်။ ဘုရားသခင် ဗျာဒိတ်တော်ကို
ဆင့်ဆိုတတ်၏။ ။ ခေည်းတော်သည် သားတော် ၃၅
အားဧည့်သက်၍။ အရာဝိသိမ်းကို လက်တော်
တွင်းသို့ အပ်နှင်းတော်မူပြီ။ ။ သားတော်ကို ယုံ ၃၆

Current version

Jn. 3:13-17; 1832

Spoken by 10,000,000 or more people in Burma, Asia. First publication, St. Matthew's Gospel in 1815 at Serampore; tr. by Felix

Carey, son of William Carey. (A pamphlet of Scripture extracts had been published in 1811.) (See No. 87) St. Matthew's Gospel, American

Baptist Missionary Union press at Rangoon, 1817; tr. by Adoniram Judson. *New Testament*, 1832. *Bible*, 1835. Judson revised his translation of the Bible in 1840 and this text remained the standard Burmese text until the end of the century. A committee appointed by the BFBS began work on a revision of the New Testament in 1900, of which St. Mark's Gospel and St. Luke's Gospel appeared in 1902. In 1903 a translation of the New Testament by a Burmese Christian, Tun Nyein, was published in Rangoon; it was purchased by the BFBS and edited and published by them in 1909. Work on the Old Testament was begun in 1912 but was delayed by the World War; it was completed by 1923, but not published. The 1909 New Testament was brought into harmony with this text and the whole Bible published in 1926 by the BFBS at Rangoon. Meanwhile Dr. John McQuire, of the Maymyo Mission, had undertaken a revision of the Judson version which was published by the American Baptist Mission Press, Rangoon. CP: BFBS.

JUDSON AND THE BURMESE VERSION

Bound up from the beginning with the name of Adoniram Judson, the American Baptist missionary, who, with his intrepid wife, Ann Hasseltine, laid the foundations of Christianity in Burma, the Bible in Burmese had as adventurous a start as the pioneers who began it in 1817 and carried it to a triumphant conclusion by 1835.

Judson had the help of an embryonic grammar and dictionary of the language, made by Felix Carey, that eldest son of William Carey of whom his father later wrote, "Felix is shrivelled from a missionary into an ambassador." But no one has given a better picture than Judson's of the difficulties that face the new-comer who aspires so to master an Oriental language as to be able to translate into it the Word of God. Two years after he had begun translation, he writes: "When we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new; when we find the letters and words all totally destitute of the least resemblance to any language we have ever met with, and these words not fairly divided, and distinguished, as in Western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or paragraph seeming to the eye but one long word; when, instead of clear characters on paper, we find only obscure scratches on dried palm leaves strung together, and called a book; when we have no dictionary and no interpreter to explain a single word, and must get something of the language before we can avail ourselves of the assistance of a native teacher"—that means work: so he concludes in an emphatic Latin phrase.

Yet Judson himself did not wait long to begin the great task of translating. Though he writes, "A young missionary, who expects to pick up the language in a year or two will probably find that he had not counted the cost," nevertheless he adds, "Notwithstanding my great incompetency, I am beginning to translate the New Testament, being extremely anxious to get some parts of Scriptures, at least, into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans with whom I meet."

Twenty-one months of the time Judson was translating the New Testament he had to spend in prisons because of Burmese hostility to Europeans. The part that had already been printed was safe from destruction, but the manuscript portions, at first hidden by Mrs. Judson in their house, had to be removed lest they perish by mold during the rainy season. Where would they be safe? Only with the imprisoned missionary, it was decided.

But where could Judson keep the manuscript? Ingenuity decided. It was sewn up in a pillow, so hard and so ugly and uncomfortable in appearance that not even the most avaricious jailer or prisoner would steal it. After the missionary had pillowed his head on this treasured but uncompromising cushion for months, a band of men rushed into the prison yard and seized everything on which they could lay their hands, Judson's precious pillow not excepted. It turned out that the jailer had fallen heir to it, but he tossed it aside in disgust. When a march had to be begun, someone tore it open and threw away the contents, which looked like a roll of hard cotton. Such it appeared also to Mounng Ing, one of Judson's converts, but he preserved it and carried it to his home as a memento of the beloved missionary. Only after the lapse of more months was the manuscript that lay within the cotton roll discovered, uninjured after all this adventure. It was thus saved, to become a part of the Burmese Bible.

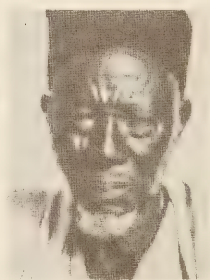
BURUM

129

**Yaga Dagwi a te yei me na bajei mwa, har a nōn
Hwei me hemo de ba tō he nju he zōn, yaga ka we
mwad de a sei tsak ha na ye kada ye laṣe he wet,
ko a sei niken har niṣei bak bak.**

1928

Spoken by between 50,000 and 70,000 people on the southwestern side of the Bauchi Plateau, Northern Nigeria. First publication, *St. Mark's Gospel* in 1916 by the BFBS; tr. by the Rev. C. N. Barton, of the Sudan United Mission. *St. John's Gospel*, at Ibi, Nigeria, by the BFBS, 1919; tr. by the Rev. A. Dann and the Rev. E. Evans. *St. John's Gospel and Acts*, by the BFBS, 1928, tr. by the Rev. and Mrs. T. L. Suffill; 1 *John*, at Panyam by the Sudan United Mission, 1931; *St. Matthew's and St. Luke's Gospels*, BFBS, 1936; tr. with the help of Toma Tokbot. CP:BFBS.



BWAIDOGA

130

**Faina gaito Eaubada iana nuanua gi na gana, banae
kaiku, ke novuku, ke inaku.**

Mk. 3.35

Spoken by about 12,000 people on Ferguson and Goodenough Islands, off Papua. First publication, *St. Mark's Gospel* in 1934 by the BFBS; tr. by the Rev. J. C. Rundle, of the Australasian Methodist Episcopal Missionary Society.

14 Achihel ri Moisés xuyec ri cumetz chupan ri tziaran ruvachulef, queri dicatzin-na-vi chi ri Rucajol ri achin diyac.
15 Richin chi ronojel ri xtiniman rija, man xtisach ta, xa xticaje rucaslen jumul.
16 Roma yalan xrajo Dios ri ruvachulef, chi xuya ri juney Rucajol, richin chi ronojel ri xtiniman rija, man xtisach ta, xa xticaje rucaslen jumul.
17 Roma ri Dios man xutek-ta-pe ri Rucajol chuvachulef chukatic-tzij pa ruvi ri ruvachulef; xa richin ticolotej ri ruvachulef roma rija.
18 Ri xtiniman rija, man dikatej-ta-tzij pa ruvi; y ri manek xtiniman ta xkatatej-yan-tzij pa ruvi, roma manek xunimaj ta pa rubi ri juney Rucajol ri Dios.
19 Jare ri chojiquil katon: roma ri sakil xpe chuvachulef, y ri achihel mas xcajo ri kekun que chuvech ri sakil; roma e itzel ri quibanobal.

chuvech rija.
29 Ri co riquin ri ixok ca ruculubic, jari ri achin ca ruculubic; y ri rachbil ri achin ca ruculubic ri pahel y dracaxaj rija, yalan diquicot roma ri ruchabel ri achin ca ruculubic; que-ca-ri ri nuquicoten xtzaket-yan.
30 Rija rucamon dinimer, y yin guichutiner.
31 Ri petenek chicaj, pa quivi conojel ri: ri aj ruvachulef, aj ruvachulef ri, y tzij richin ri ruvachulef dichon: ri petenek chicaj pa quivi conojel ri.
32 Ri xutzet y ri xracaxaj, jare dukalajirisaj; y manjun diculun ta ri rukalajirisabel.
33 Ri culuyun ri rukalajirisabel, jare xyohon retal chi kitzij ri Dios.
34 Roma ri rutakom-pe ri Dios, ruchabel ri Dios dichon: roma man etatel ta duya Dios ri Espiritu.
35 Ri Tatahixel drajo ri Cajolaxel, y ronojel xuya pa ruka.
36 Ri xtiniman ri Cajolaxel, co ru-

15. Lé afñeruti lidan maferidirunbî, libiuba ibagari magumuchaditi.
16. Lisiñe ubow lun Bondiu lichigî Lirahu lé ligiyaruguti, le afñeruti lidan méféridirumbî, libiuba ibagari magumuchaditi.



Spoken by Indians along the shores of the Caribbean, particularly in British Honduras. First publication, St. Matthew's Gospel in 1847 at Edinburgh by T. Constable; tr. by Alexander Henderson. St. Mark's Gospel, BFBS, 1896; tr. by J. F. Laughton, SPG; St. John's Gospel, 1902. CP: BFBS.

Spoken by some 200,000 Indians in southern Guatemala. Reduced to written form by the Spanish Fathers in the seventeenth century. First publication, St. Mark's Gospel in 1902 by the BFBS at New Orleans; tr. by F. de P. Castells. St. John's Gospel, ABS, 1923; tr. by W. Cameron Townsend. New Testament, 1931. CP: ABS.

CAMBODIAN

Cambodian characters

“ គ្មាននាក់ណាដែលជឿនៅស្នាមស្នូរឡើយ លើកតែព្រះ អង្គដែលបានយាងចុះពីស្នាមស្នូរធីមក គឺជាកូនមនុស្សដែលបានគង់នៅស្នាមស្នូរ ” ហើយដូចជា លោកម៉ូសេបានលើកពស់ឡើងនៅវាលស្ងាត់ នោះកូនមនុស្សនឹងត្រូវគ្រូលើកទ្រង់ឡើងដូច្នោះដែរ ។ “ ដើម្បីឲ្យនាក់ណាដែលជឿហង់ស្រីទ្រង់ នោះមិនត្រូវវិភាសឡើយ តែឲ្យមានជីវិតអស់កាល ជាដំបូង ។ “ ដើម្បីទ្រង់អង្គទ្រង់ស្រឡាញ់មនុស្សលោកៗ ដល់ម្ល៉េះបានជាទ្រង់ប្រទានព្រះរាជបុត្រាទ្រង់តែ ១ ដើម្បីឲ្យនាក់ណាដែលជឿហង់ស្រីព្រះរាជបុត្រា នោះមិនត្រូវវិភាសឡើយ តែឲ្យមានជីវិតអស់កាល ជាដំបូង ។ “ ដើម្បីទ្រង់អង្គទ្រង់មិនបានបាត់ព្រះរាជបុត្រាទ្រង់ឲ្យមកក្នុងលោក្តី និងជុំនុំជុំវិញលោក្តី តែឲ្យ លោក្តីបានសង្គ្រោះដោយសារទ្រង់ទេ ។ “ នាក់ណាដែលជឿហង់ស្រីទ្រង់ នោះមិនជាពុំជុំនុំជុំវិញទេ តែនាក់ណាដែលមិនជឿហង់ នោះបានជុំនុំជុំវិញហើយ ពីព្រោះមិនបានជឿហង់ស្រីព្រះរាជបុត្រា ព្រះអង្គតែមួយ ។ “ ហើយសេចក្តីជុំនុំជុំវិញនេះ គឺថា ពន្លឺហង់មកក្នុងលោក្តី តែមនុស្សលោកៗបាន ចូលចិត្តនឹងសេចក្តីនឹងដឹងជាដាច់ពន្លឺហង់ ដូចការត្រឡប់ត្រឡាញ់ ។ “ ដើម្បីអស់នាក់ណាដែល ធ្វើការអាក្រក់ ត្រឡប់ពន្លឺហង់ ហើយមិនដែលមកដល់ពន្លឺហង់ឡើយ ក្រែងការត្រឡប់ពន្លឺហង់មក ឃើញ ។ “ តែនាក់ណាដែលព្រឹត្តសេចក្តីពិត ត្រឡប់មកដល់ពន្លឺហង់ ដើម្បីឲ្យការត្រឡប់ពន្លឺហង់ មកឲ្យដឹង ថាការគំរាមនោះបានធ្វើដោយព្រះអង្គ ។

Spoken by about 1,500,000 people in Cambodia, southern Indo-China. First publication, St. Luke's Gospel in 1899 at Singapore by the BFBS; tr. by a Cambodian named Vong, under the supervision of Walter James. St. Luke's Gospel and Acts, ABS, 1900; tr. by Nai Soon

and J. Carrington. New Testament, BFBS, 1928; tr. by Rev. A. L. Hammond, of the Christian and Missionary Alliance. Genesis, 1925; Exodus, 1932; Proverbs, 1932; Psalms, 1933. New Testament, improved edition, 1934.

S. JOAN 3

veritat et dic, que sense néixer de nou ningú no pot veure el regne de Déu.

4 Nicodemus va respondre-li: ¿Com pot un home néixer, essent vell? ¿Pot entrar altra vegada en el ventre de sa mare, i néixer?

5 Li respongué Jesús: En veritat, en veritat et dic, que el qui no neix d'aigua i d'Esperit, no pot entrar en el regne de Déu.

6 Ço que és nat de la carn, és carn; i ço que és nat de l'Esperit, és esperit.

7 No t'admiris que t'hagi dit: Us cal néixer de nou.

8 El vent bufa on vol, i sents el seu soroll, però no saps d'on ve, ni on va; així mateix és tot el qui és nat de l'Esperit.

9 Nicodemus respongué i li digué: ¿Com pot fer-se això?

10 Respongué Jesús i va dir-li: ¿Tu ets el mestre d'Israel i no saps això?

11 En veritat, en veritat et dic: Que el que sabem, parlem, i el que hem vist, testifiquem, i el nostre testimoni no accepteu.

12 Si les coses terrenals us he dit, i no creieu, ¿si us dic les del cel creureu?

13 I al cel no hi ha pujat ningú, sinó el qui del cel ha davallat, el Fill de l'home qui és en el cel.

14 I així com Moisès alçà el serpent en el desert, així mateix és necessari que sigui alçat el Fill de l'home,

15 A fi que tot el qui creu en ell tingui vida eterna.

16 Car talment ha estimat Déu el món, que donà son Fill unigènit, a fi que tot el qui creu en ell no es perdi, ans tingui vida eterna.

1930

Spoken by some 4,000,000 people in Catalonia, Spain. There is evidence that translations of parts of the Scriptures were made in Catalan during the 13th century under the influence of the Waldensian movement; of these some 14th century manuscripts survive. The Psalter was translated early in the 14th century by Romeu Sabruquera, a Dominican.

First publication, the Bible in 1478 at Valencia by Alfonso Fernandez and Lambert Palomar, at the expense of Felipe Vizlant; tr. by Bonifacio Ferrer, aided by his brother Vicente Ferrer, early in the 15th century. Only one page seems to have survived, that in the Hispanic Museum, New York. This is the fourth whole Bible printed in a European language.

Other versions of note: Prat version: New Testament, BFBS, 1832; tr. by J. M. Prat, a Catalan, from the Latin Vulgate. Montserrat version; prepared by the Benedictine Fathers at the Monestir de Montserrat; Pentateuch, 1926-28; Psalms, 1932; Isaiah, 1935-36; St. John's Gospel to Hebrews, 1928-33. Fundacio Biblica Catalana version: prepared by a group of scholars and edited by Dr. P. Miquel d'Esplugues; Pentateuch, 1928-29; Joshua to Samuel, Job, Proverbs, Ecclesiastes, 1930. Mora version: prepared by Emilio Mora, José Capo and Armengol Felip; St. Matthew's and St. Mark's Gospels, 1929; St. John's Gospel and the Acts, 1930; St. Luke's Gospel, 1931. CP: BFBS.

11 Sa pagkamatuod, sa pagkamatuod, naga-ingon ako kanimo, nga kami nagasulti sa among hingbalo-an, ug kami nagapamatuod sa among hingkit-an, ug kamo wala dumawat sa among pagpamatuod.

12 Kon nagsulti ako kaninyo sa mga butang nga yutan-on, ug wala kamo tumoo, ¿unsa-on ninyo pagtoo, kon ako magsulti kaninyo sa mga butang nga langitnon?

13 Ug bisan kinsa wala nakasaka sa langit, ¿kondili ang nanaog sa langit, ang Anak sa Tawo, nga anaa sa langit.

14 Ug ma-ingon nga si Moises nagpatindog sa halas sa kamingawan, ingon usab kinahanglan nga pagapatindugon ang Anak sa Tawo,

15 Aron nga ang tanan nga managtoo kaniya, dili mawala, kondili, nga may kinabuhi nga wala katapusan.

16 Kay gihigugma sa Dios ang kalibutan sa pagkaagi nga gihatag niya ang iyang Bugtong nga Anak, aron nga ang tanan nga managtoo kaniya, dili mawala, kondili may kinabuhi nga wala katapusan.

17 Ug ang Dios wala magpaanhi sa iyang Anak sa kalibutan, sa paghukom sa silot sa kalibutan, kondili, aron nga ang kalibutan maluwas tungud kaniya.

18 Ang motoo kaniya, wala paghukmi sa silot; apan ang dili motoo, ginahukman na sa silot; kay wala tomo sa ngalan sa Bugtong nga Anak sa Dios.

19 Ug kini ma-o ang paghukom sa silot: nga ang Kahayag mi-anhi sa kalibutan, ug ang mga tawo gipalabi nila ang mga kangitngit kay sa Kahayag; kay ang ilang mga buhat mga mangilad.

20 Kay ang tanan nga nagabuhat sa mangilad nagadumot sa Kahayag, ug wala magapaduol sa Kahayag, aron dili pagbadlungon ang ilang mga buhat;

21 Apan ang nagabuhat sa kama-tuoran nagaduol sa Kahayag, aron

nga ikapahayag ang iyang mga buhat, nga nagabuhat sa Dios.

Bag-o nga pagpamatuod ni Juan nga Bonifacio.

22 Sa human niini mi-adto si Jesus ka uban sa iyang mga tinon-an sa yuta sa Judea, ug didto mipuyo ka-uban nila ug nagpabautismo.

23 Ug si Juan nagapabautismo usab si Enon, haduol sa Salim; kay didto may daghang tubig; ug nanagpangabut sila, ug nanagpabautismo sila.

24 Kay si Juan wala ipa kasulod sa bilanggo-an.

25 Unya ang mga tinon-an ni Juan ug ang mga Judio nanaglalalay nahatungud sa pagkahimlo;

26 Ug nanagpangadto sila kang Juan, ug nanag-ingon kaniya: "Magtotoon, ang ka-uban nimo didto pa sa unahan sa Jordan, ug nga siya ang imong gipamatud-an, ani-a karon nagapabautismo, ug ang tanan nagadto kaniya."

27 Mitubag si Juan ug mi-ingon: "Walay tawo arang makadawat sa bisan unsa, kon wala ihatag kaniya gikan sa langit."

28 Kamo gayud nagapamatuod kanako, sa giingon ko: "Dili ako ma-o si Kristo, kondili nga ako sinugo sa unahan niya."

29 Ang bana ma-o ang nagabaton sa asawa; apan ang abyán sa bana, nga nagatindug, ug nagapatalingnog kaniya, nalipay ug daku gayud sa tingug sa bana. Busa ngani, kining akong kalipay natuman.

30 Kinahanglan nga siya magatubo, ug nga ako maga-kubus."

31 Ang nagagikan sa ibabaw labing hataas sa tanan, ang sa yuta, iya sa yuta, ug nagasulti sa yutanon. Ang nagagikan sa langit, labing hataas sa tanan.

32 Ug ang iyang hingkit-an ug hindunggan, ma-o ang iyang gipamatuod; apan wala bisan kinsa nga nagadawat sa iyang pagpamatuod.

1928

Spoken by some 2,000,000 people in Negros, Cebu, Bohol, Occidental Leyte, northern Mindanao and neighboring islands in the Philippines. One of the three principal divisions of the Visayan language. First publication, St. Matthew's Gospel in 1902 at Manila by the ABS; tr. by Chaplain John A. Randolph, U.S. Army. St. Mark's, St. Luke's and St. John's Gospels, ABS, 1904, tr. by C. Everett Conant. New Testament, 1908; tr. by Eric Lund, a Baptist missionary. Bible, 1917; tr. by Mrs. James A. Graham, aided by Dr. Graham, Dr. and Mrs. David S. Hibbard, and Mr. and Mrs. Yapsutko. The New Testament in this Bible was a revision of Lund's version. Other versions of note: Revised version: St. Matthew's Gospel, 1936; tr. by a committee, headed by the Rev. J. W. Dunlop. Revision of the remainder of the Bible now in process. Jesuit version: Gospels and Acts, 1931?, no place or publisher given. CP: ABS.

CHAGA or MOCHI

136

Mterewa, Bwana Rua ofo na mdumikia o tupu.

Mt. 4.10

Spoken southwest of Kilimanjaro, Tanganyika, East Africa.

First publication, St. Matthew's Gospel in 1892 by the BFBS; tr. by A. R. Steggall, of the Church Missionary Society. St. John's Gospel, 1905; Romans, 1911; St. Mark's Gospel, 1911.

Iruva ekundye
ulana katana alekeya mwana wakwe wa ngitaŋ, na wo
nndu akusirye nawe nalakooye ireka, naambo nakooye
iwarya muu wa lluŋanu.

*Spoken on the slopes of Mt. Kilimanjaro, Tanganyika, East Africa.
First publication, the Gospels in 1932 by the BFBS; tr. by the Rev.
J. Raum, of the Leipzig Lutheran Mission, with the assistance of Salomo
Nkya.*

Kia Ishyor ei
jogodore en kuas pelo je, nijor eguagori Puare dan gori
dilo, jen je kio tare bichas gore, te binash no oy,
mattor Omor Jibon pay.

Spoken in the Chittagong Hills, Bengal, India. First publication, *Selections* in 1915 at Calcutta by the Baptist Mission Press; tr. by W. J. L. Wenger. New Testament, at London, by the Bible Translation and Literature Auxiliary, 1924-26; tr. by the Rev. George Hughes, a Baptist Missionary.

CHALDEE

Hebrew characters

[illegible]

Deut. 6.13-17; Complutensian Polyglot, 1517

The Aramaic vernacular which superseded Hebrew among the Jewish population of Palestine and Babylon. First publication, the Targum of Onkelos on the Pentateuch in 1482 at Bologna, with the Hebrew text. The Targums for all the Old Testament, except Daniel, Ezra and Nehemiah, were published in the first Rabbinic Bible, Venice, printed

by Daniel Bomberg, 1517. The Targums are translations or paraphrases of the Hebrew text intended to be read in the synagogue, made as Hebrew came to be less well understood than the vernacular. The dates of their composition and their authorship are uncertain.

CHAMBIALI

Chamba character (Tankri)

ਓਹ ਭਾਗੀ ਜਿਸ ਪਾਸੋਂ ਕੁਝ ਅਤੀ ਹੋ ਗੇ-
 ਤੇ ਪਿਛਾਂ ਭਰਤ ਹੋ ਜਿਸ ਉੱਚੇ ਨਪਦੇ ਫੇਲ੍ਹੀਤ
 ਪੂਰ ਮੇਰੇ ਮਿਤ ਜਿਸ ਨੂੰ ਫੇਰੇ ਉਹ ਪਾ ਦਿਖ-
 ਵੇਨ ਲੰਗੇ ਸੇ ਰੰਗੇ ਹੋਇ ਪਾ ਨਾਮੇ ਅੰਧੇ
 ਪੈਣ।

1924

Spoken in Chamba State, India. First publication, St. Matthew's Gospel, chapters 5-7, in 1882 at Ludhiana by the BFBS; tr. by Sohan Lal, a native pastor, under the supervision of J. Hutchinson, of the Church of Scotland Mission. St. Matthew's Gospel, 1883; St. John's Gospel, 1884; St. Mark's Gospel, 1891; St. Luke's Gospel, 1910.

CHAMORRO

141

15 Para todo ayo y jumonggue güe, ti
siña malingo, ya guaja linâlâña na tae-
jinecog.

16 ¶ Sa taegñenao na jaguaeya si Yuus y tano, janae ni linilisja Lajña y para todo ayo y jumonggue güe, ti siña malingo, ya guaja linälaña na taejinecog.

17 Sa ti jatago si Yuus y Lajiña guato
gui tano, para usapit y tano, lao para y
tano unalibre pot güiya.

18 Y jumonggue güe, ti umasapit;
ayo y ti jumonggue güe ayo umasapit,
sa ti manjonggue ni naan unoja na Lajin
Yuus.

19 Ya este na sinapit, na y inina malag y tano, ya y taotao sija gaonñija y jemjom qui y inina, sa y finatinasñija

31 ¶ Y g
taquilo q
tanoja gü
an; ya y
ivajululo.

32 Tanat
jajungog,
monioña.

33 Ya y :
sumevo na

34 Sa y
jasangan ,
ni y Espir

35 Sa y t
güinaja ja
36 Y iun

jinecog na

Spoken on the Island of Guam, Ladrone Islands. First publication, the Gospels, the Acts, and Psalms in 1908 by the ABS; tr. by the Rev. Francis M. Price of the ABCFM. CP: ABS.

Kama bauwe a gi bari kut, har a niñ Tsen mada ka gie in jwana, kare susuk noshe a niñ Iriyin gek gna, kade a zhi bergetek amma a sok tsas ba gan.

1923

Spoken by about 10,000 people on the Bauchi Plateau, Nigeria, West Africa. First publication, *St. John's Gospel* in 1923 at Minna by the BFBS; tr. by the Rev. and Mrs. G. Sanderson. *St. Mark's Gospel*, with a revised *St. John*, 1932.

CHEKIRI

143

Aghan yi uro aghan de, nitori oye oron kpi ma ale ren.

Mt. 3.2

Spoken by people in the Benin region, southern Nigeria, West Africa. First publication, *Selections (Prayer Book)* in 1909 by the SPCK.

HIGH CHEREMISS

144

Russian characters

Теньгѣ яратѣнъ Юма сандаликамъ, шпѣа икъ инкѣ эргажамъ пунпъ, сѣкай инянъша пѣдаланъ инже-ямъ, а илже варѣ мучашдѣма кѣрумъ мѣчка. Юма вѣпъ колпѣдѣ инкѣ эргажамъ сандаликашка пѣбрылѣшъ сандаликамъ, ашѣрама илже варѣ пѣда-дѣно сандаликъ. Инянъша пѣдаланъ пѣбрылѣдѣма ѳла: инянъша ѳгалъ варѣ вуйномѣпъ липъ ѳндѣ. инянѣдѣ вѣпъ Юманъ икъ эрганъ лѣмѣшъ. Тегѣня варѣ сѣдъ ѳла: сѣпта пѣлма гѣдамъ сандаликашпѣа яратѣнѣпъ эдѣмвѣа пѣцкемпѣалпѣмѣшамъ сѣпѣагыцъ упѣларѣкъ: нѣнанъ пѣпѣавѣа пѣпъшъ худѣ ѳлѣнѣпъ вѣпъ. Сѣкай вѣпъ худѣмъ ишпѣаша сѣпѣамъ ѳкъ-яратѣа, и сѣпта дѣко ѳкшѣла, пѣданъ пѣпѣавѣа пѣлѣма инѣпѣпъ-лѣѣбъ; худѣавѣа вѣпъ ѳлѣпъ.

Jn. 3.16-20

Spoken along the Volga and Kama rivers, near Kazan, Russia.

First publication, the Gospels in 1821 at St. Petersburg by the Russian Bible Society; tr. by members of the Kazan Auxiliary Bible Society. New Testament, 1824. *St. Matthew's Gospel*, revised by F. J. Wiedemann, (Bonaparte), 1866 (See No. 232). Reissued by the Kazan Orthodox Missionary Society, 1896. Gospels, by the BFBS for the KOMS, 1907.

LOW CHEREMISS

145

Ospod jumetlan kumalat i tudlan iktalan odolat.

Mt. 4.10

Spoken in the region of Vyatka, Russia. First publication, *St. Matthew's Gospel* in 1870 at London (Bonaparte); tr. by F. J. Wiedemann (See No. 232). *Psalter BFBS*, Kazan, 1914; tr. by N. Vasilieff.

Cherokee characters

11 OVAAGAA, OVAAGAA AD HEUAGET; THESEWU KHALAT, DE OVAAGAA KHZPAT, D4Z IC NA-GLHQA KHZPAT.

12 TGZ RGA HSPWHVU T-CEZPA HKAGUOBU NY, SV K-SPWU KAGUOBU, KQWU HSPWHVU KCEZPA?

13 ILSZ YG KQWU OGGUT, KQWU O-UGGUA OGR, BO O-WE, OBU KQWU YOT.

14 DE WB TOS HWUL TOPT, OBUO OBU BO OWE K-SPWHU,

15 OBU YG AAGUOBU, O-AGUOBU HRO, EHOUY O-RO.

16 OBUYZ HSY OAWO O-KEBY RGA, SOBY OYLS O-WE OBU OGRA O-OLA, YG OBU KAGUOBU OAGUOBU HRO, EHOUY O-RO.

17 OAWO-ASZ IC RGA OMA-OLA BJOR OWE KAGUOBU RGA, OBUOY TGAGUOBU RGA DHEOQUA.

21 SGAOUY KAGUOBU TE-RO MAT, OSEGA EHPR TGF-OUY OAWO KEG OQUA SAGUOBU.

22 OBUZ KAGUOBU, HPR DE EGUGUVA JIA SHGRY, OIZ OLVAY, DE SLEUY.

23 GHZ OBU TZ ULUOY, 4PH OT, OIZ OGRY DR. D-HEUYZ DE K-SEUOY.

24 GHZ IC DE ULUOBU K-BAKT.

25 K-YZ OZPA KAGUOBU GH EGUGUVA DUBZ DIO-K-UIO OEGF.

26 GHZ OPMYU, AD QHGA-Y; WAGUOY, OBU O HOSV-UY KUL KALAP, OBU KZP-OUY, EHOUY OBU ULUD, DE HROU EGMTOT.

27 GH OLC AD QURY; BO IC AGUO BEGO EH KQWU O-ULUO NY.

28 HA TCR THSWA AD H-HEUOY; DB IC KEGUO NY, IY-OBUOY TEK HRO-RA.



Spoken by Indians who formerly lived in northern Georgia and North Carolina who were moved to Indian Territory in 1838-39.

Reduced to written form by Sequoia, a Cherokee Indian, about 1821.

First publication, *St. Matthew's Gospel* in 1829 at New Echota, Georgia; tr. by S. A. Worcester, ABCFM, and Elias Boudinot, a Cherokee. New Testament, 1858; tr. by S. A. Worcester aided by Boudinot and Stephen Foreman, an ordained Cherokee. Also: *Exodus*, 1853; *Genesis*, 1856. CP: ABS.

The Cherokee is the only American Indian language to have been reduced to written form by one of its own people. Sequoia, or George Guess, probably the son of a white father but living all his life among his people and quite ignorant of English, was early impressed with the power and value of the written word, thinking "that if he could make things fast on paper, it would be like catching a wild animal and taming it." He spent years in spite of ridicule and persecution (once his house was burned down) working out his ambition. At length he discovered that a rather small number of sounds were repeated in various words and that 86 symbols would represent them all. Among these symbols were several letters from the English alphabet, taken from a spelling book he had. Then followed a long struggle to persuade his people to use the writing. Part of the Cherokee nation had already moved westward to Arkansas and the need for communication between the two groups was met by the new syllabary, which, scientifically sound, proved very easy to learn once the initial opposition was overcome. The ABCFM missionaries, particularly Mr. Worcester, soon realized the value of the syllabary. As early as 1824 a translation in manuscript of St.

John's Gospel is reported to have been in circulation. The first printing in the Cherokee language was the first five verses of Genesis in the *Missionary Herald* in December 1827, translated by Dr. Worcester. A newspaper, printed and managed by Cherokees, the *Cherokee Phoenix*, first appeared on Feb. 21, 1828. Other periodicals followed, more or less regularly, until 1906, and the type was used for tracts, school books and the printing of laws. Sequoia never became a Christian, but spent the remainder of his life seeking more knowledge of his people and their language until his death in northern Mexico in 1843. The picture above was painted by Charles Bird King in Washington in 1828.

CHEYENNE

147

9 Na nheš zēnostōs Maxēnitāeziss eszhe-tāehōn, tah na emetatōnše-nhešson^{as}? 10 Na Jesus eszhetohōn, Yā, ninčhov mās-eovovistomosanehevetto Maheonoxtoeno manhastovā na mohono-nōtov-heneenom heto nitao? 11 Nahetom nihetaz. hovae zehenee-nomaz natotoxstanon. na napānōtahanetanon hovae zeeše-vōxtomaz: ōha nisua-amātātōnov napānōtahanistonan. 12 Zoxtoxre-eše-hosetomevaziss hovae zehesso hovae na nisanonisyomātaheme, tah na nszetōnšeonisyomātame heva hosetomevaziss hovae Heamoomē zehesso? 13 Na hovanē esaaēše-ēdesenahe Heamoomēno ōha nah zenxhesse-anhoe-ōsenas Heamoomēno niahāne Zehēyahetōsz hetanō zehoesz Heamoomē. 14 Na Oxtonovōēnsz zehēš-henchanosš šišinovoto tohovehovae. hohōvāetto zhokoneše-henehane Zehēyahetōsz hetanō: 15 nonoxpa nohasse nah(vostan)zeonisyomātāsz hevetov emevehē-aenexov-heametanenistovenotto.

16 Maheo esta-zexovhohā-mehoxtovōtovō māhistaneon exhessemeanotto henokoēnoxzetto. nonoxpa nah zeonisyomatamoz' emesua-asetoehe onetāz eme-aenexov-heametanenistov. 17 Ota Maheo esaa-hesse-meahenotto Zehēyahetoveziss emehēsetovuxhoemanez' hevetovevo māhistaneo: onetāz emehēsetovavostanevōevoss hevetov. 18 Nah zeonisyomātatorov' esaa-hoemaohe: na nah zsaq-veonisyomātuhesz ēše-aāzēxhoemaohe, zēhēšsaaveonisyomātatorovohes hevehetov. Zehenokōēnoxzetōeziss Maheonō. 19 Na etahane ezheše-exhoemaotāzistove zevōnitto ešhoēnetto histanovā, hotaz vostaneo exhohame-mehoxtanov zeānonittoz' zeoxhexovaztomevoss zevōnittoz' zexhomax-havsevaez' hetšezistovevoz.

Spoken by some 3,000 Indians in Oklahoma and Montana, U.S.A.

Reduced to written form by the Rev. Rodolphe Petter, D.D., in the 1890s. First publication, St. Luke's and St. John's Gospels in 1902 at Cantonment, Oklahoma; tr. by Dr. Petter. New Testament, ABS, 1934. CP: ABS.

CHIKUNDA

148

Tangwi muntu wonsene wene yu a na cita kufuna kwa Mulungu, wene yu, a li mbaleanga, na mbaleanga wa nkazi, na mama wanga.

Mk. 3:35

Spoken near the Zambezi River, Portuguese East Africa. First publication, St. Mark's Gospel, chapters 1-5, in 1895 at London by the Zambesi Industrial Mission; tr. by W. J. Anderson, of the ZIM.

CHIN: Areng Khumi dialect

149

A-mi a-mi pā Tameuh-i ka-ngai sa-nai ngie-re lā, hu-ni lā kai m'zu-m nau hawī, ta-cho hawī, m'nu hawī nei, na-pi.

Mk. 3:35

Spoken in the Arakan Hill Tracts of Burma. First publication, St. Mark's Gospel in 1935 at Rangoon, privately, at the Vinayagar Press; tr. by the Rev. Edwin Rowlands, of the North East India General Mission, with native assistance.

CHIN: Kamhow dialect

150

Am ma na n' sēm dīng in, Lai Shiāng Tho shung a ā' at, ā' ci hi.

Mt. 4:10

Spoken in the Chin Hills, Burma. First publication, St. Matthew's Gospel in 1915 at Rangoon by the BFBS; tr. by Rev. H. Cope of the American Baptist Missionary Society. Sermon on the Mount, 1931; transliterated into Pow-chinhow script.

CHIN: Thado-Kuki dialect

151

Izeh-inem itile Pathennin vannoi hi adeibehseh zeh-in achapa chang khatseh ahinpen, koi hileh amatahsanchan chu mangthah-louva hiukemlou amuna-dingngun.

1924

Spoken in the Chin Hills, Burma. First publication, Selections in 1921. St. John's Gospel, BFBS, Calcutta, 1924; tr. by Ngulhao, a native Christian, supervised by Mr. Pettigrew. St. Luke, the Acts, 1926; St. Matthew, 1932; St. Mark, Romans, 1933.

CHIN: Thado; Vaiphei dialect

152

Pathian-in chaw-vêl a he-pi mâ mâ, zia-ziak-jun a Ja-pa jang chat a nei shiun a pi-a, ama ju kua-lê a ging ta-po mang-thâi pua'n nâ u, jatwana hin' a nei zâwk-na ding u'n.

Spoken in Manipur and the northern Lushai Hills, Burma. First publication, St. John's Gospel in 1917 by the BFBS at Calcutta; tr. by Mr. Watkin R. Roberts, Thado-Kuki Pioneer Mission.

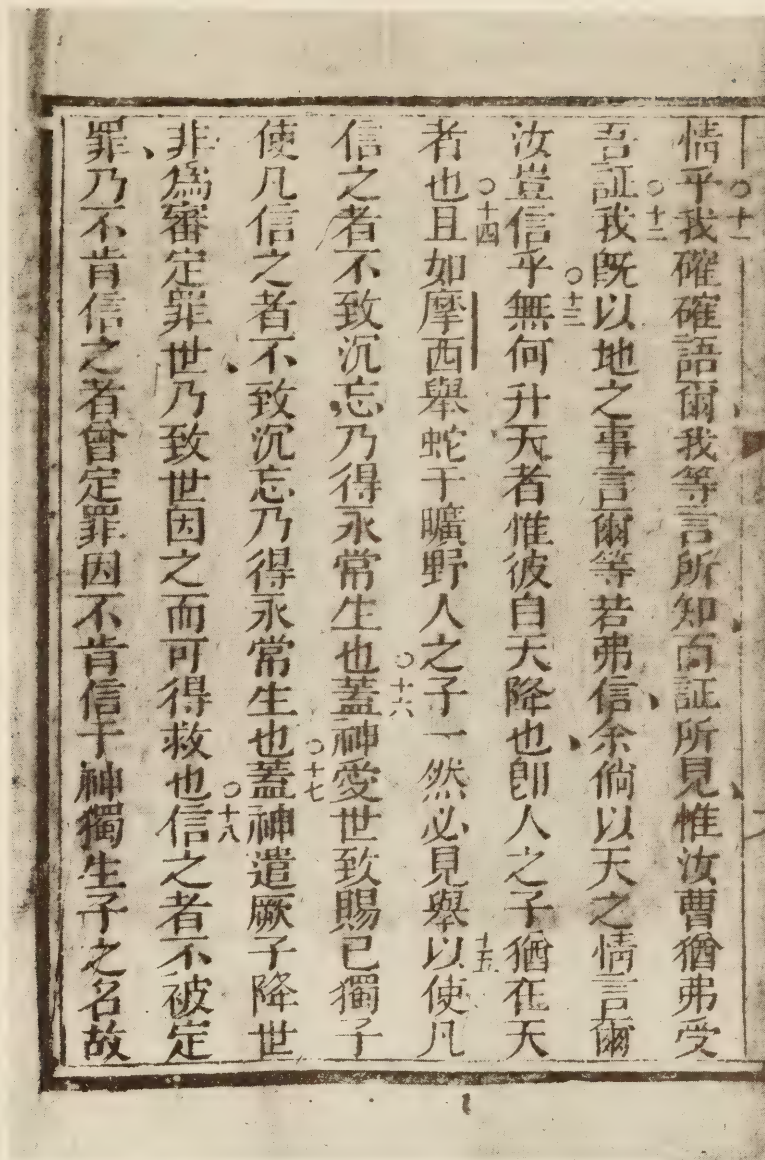
SOUTH CHIN

153

A-ni nauk-ko, A-pā 'Lī Bōi: talā tawn-nē-nā, nī 'klaung-lū, Kyē: nauk-eu, Kyē: na-ḥi, Kye: neu-ā, 'tawn-nōöt, dit a-hau-'ōöt.

Mk. 3:35

Spoken in the southern Chin Hills, Burma. First publication, St. John, ch. 1-4, in 1898 at Rangoon, by the American Baptist Missionary Union; tr. by Saya Pyizo, a native Baptist preacher, under the supervision of the Rev. W. F. Thomas, of the Baptist Mission. St. Mark's Gospel, BFBS, 1921; tr. by the Rev. G. Whitehead.



Jn. 3.11-18

A literary, not a spoken, language in old China. First publication, St. Matthew's Gospel and St. Mark's Gospel in 1810 at Serampore; tr. by John Lassar, under the supervision of Joshua Marshman. (See No. 87) Also, the Acts, Canton, 1810, by Robert Morrison. New Testament, 1814 at Canton; tr. by Morrison. Bible, 1822 at Serampore; tr. by Lassar and Marshman. Bible, Malacca, 1823; tr. by Morrison and William Milne.



Other versions of note: Medhurst-Bridgman-Gutzlaff-Morrison Version: New Testament, at Batavia, 1837; Bible, at Singapore?, 1838;

tr. by William Henry Medhurst, of the LMS, Karl Friedrich August Gutzlaff, of the Netherlands M.S., E. C. Bridgman of the ABCFM, and J. R. Morrison (son of Robert Morrison). The Old Testament was mostly the work of Gutzlaff. Delegates Version: Gospels, BFBS, Shanghai, 1850; New Testament, 1852; Bible, 1854; tr. by a committee appointed in 1843 by a meeting of Protestant missionaries. The work is largely that of Medhurst, John Stronach (LMS), W. C. Milne (LMS) and Bridgman. Goddard Version: St. John's Gospel, at Bangkok by the American and Foreign Bible Society; Genesis, at Ningpo, 1850; New Testament, 1853; tr. by Josiah Goddard of the American Baptist Missionary Union. Old Testament completed by William Dean; Pentateuch, Hongkong, 1866, Bible, 1868. Bridgman and Culbertson Version: Romans-Revelation, Ningpo(?), 1855; New Testament,

1859; *Old Testament*, at Shanghai, 1863; tr. by Mr. Bridgman and Michael Simpson Culbertson with the assistance of Bishop W. J. Boone (Protestant Episcopal). *Russian Version*: *New Testament*, at Peking by the Russian Ecclesiastical Mission, 1864; tr. by members of the Mission. *Hudson Version*: *St. Mark's Gospel*, Ningpo by the English Baptist Mission, 1850; *New Testament*, 1867; tr. by Thomas Hall Hudson. *Roman Catholic Version*: *New Testament*, at Hongkong by the "Mission Étrangère," 1892; tr. by Tah-ru-seh, a native priest.

Union Version: In 1890 the Protestant Missions appointed a committee to revise and unify the existing versions: John Chalmers (LMS), Joseph Edkins (LMS), John Wherry (APM), D. Z. Sheffield (ABCFM), and Martin Schaub (Basel Mission); *New Testament*, privately printed at Hongkong, embodying the work of Chalmers, Schaub and Ernest J. Eitel, 1897; *St. Matthew's Gospel*, at Shanghai by the BFBS, ABS, & NBSS, 1901; *New Testament*, 1907; *Bible*, 1919. The committee was joined by T. W. Pearce (LMS), L. Lloyd (CMS). CP: ABS, BFBS.

THE CHINESE VERSIONS

There is a special interest attaching to the first Bible, Testament or Portion in every tongue. In the case of many versions prepared for mission fields the first printing was done, not on the mission field but in some country more advanced in the arts of bookmaking than the land for which the version was intended. But among the translations into the major languages of the world there are comparatively few that did not first appear within the speech-area of the new version. English, to be sure, belongs to those exceptions, since Tyndale's *New Testament* was printed at Worms and Coverdale's Bible also came over into England from some unnamed German town.

For the Chinese people, most numerous of all the language groups of mankind, there was a curious competition between the earliest translators for the honor of issuing the first Scripture, one on Chinese soil and one far away in India.

Robert Morrison has unquestioned priority in the printing of Chinese Scriptures in China, if we disregard the scattered remnants of Jesuit missionaries' versions made in earlier centuries and circulated mostly in manuscript but in some cases in printed form. What it meant to print the Bible at Canton in Morrison's day (beginning of the 19th century) may be gathered from his diary and letters and from the "Retrospect" of his companion Dr. Milne. Only in the "factory site" of a few acres' extent could foreigners live, and that only during the trading season: when the merchant ships sailed all foreigners had to remove to Portuguese Macao. Moreover, the Chinese government forbade all Chinese to teach the language to foreigners on pain of death. Morrison, who had to reside as a boarder in the American factory at Canton in order to stay there at all, tells us that his Chinese teacher carried poison on his person so as to be always ready to commit suicide if he should be detected. When the printing began, even the natives who cut the wooden blocks from which these first editions were printed were (in Morrison's language) "hunted from place to place and sometimes seized." When Acts, the earliest portion, was issued, the printers pasted a false label over the paper covers before delivering them to the booksellers. As more and more of these portions appeared, the government decreed death to any European spreading Chinese books on the Christian religion and exile to North Manchuria to Chinese deluded by them.

At the same time that Morrison was struggling against these difficulties Joshua Marshman of Serampore (see No. 87) carried to a triumphant conclusion the Chinese version of the Armenian John Lassar, whose work Marshman supervised and brought out, portion after portion, till by 1822 the whole Bible had been issued in five volumes. Though free from most of the difficulties that harassed Morrison, Marshman had his own problems in India to solve. For example, he had to get the workmen who carved the patterns for a neighboring chintz factory to carve the

woodblocks for his Scriptures—of course without the slightest knowledge of what the strange forms of Chinese signified.

Following upon this pioneering period there comes a time of development when various missions, differing in nationality, denomination and situation, contributed each its part towards the Chinese Bible of the future. With the help of the dictionary, grammar and translations of the classics made by Morrison, and Marshman's Chinese grammar, it was much easier to carry forward the revision which the pioneers themselves recognized as necessary as well as to attack the still untouched phases of the whole task. Out of a meeting of twelve missionaries representing both Britain and America and several different churches which convened in Hongkong, by that time a British island, there developed an organization for preliminary study, and, at the end of four years, in 1847, a gathering at Shanghai of the men who for three more years were to wrestle daily together with the problems of a revised Chinese Bible—really a new version. Differences of opinion, such as on the proper expression for God (a question not even yet unanimously answered), led at the end of this time to a division into two groups, each of which continued work and at length issued a Bible. Drs. Medhurst, Milne and Stronach, all from the London Missionary Society, saw their work through the press of the British and Foreign Bible Society, while Drs. Bridgman and Culbertson, both Americans though of different missions, brought out their version in 1859 and 1862 (N. T. and O. T. respectively) as publications of the American Bible Society. Not only different words for the Deity distinguished these two versions, but underlying conceptions of the duty of a translator; the British version is said to excel in Chinese style and idiomatic elegance, while the American is marked by closer fidelity to the original.

All the versions thus far mentioned were made in classical Chinese, the language of that great army of scholars—men who had passed the public examinations in the classics,—from whom alone the officials of the government might be chosen. The Chinese term for this level of the language is *Wenli*. But there existed also a level of the written language in which literary balance and high-flown figures of speech were abandoned in favor of the direct communication of ideas. This was the *Wenli* used in governmental documents, a classical Chinese "that might be understood by men of limited classical culture." It is customary to refer to it as "Easy *Wenli*" in distinction from the "High *Wenli*" of the strictly literary style.

At first there was no Christian Church in China, drawn from all strata of society, as there is now. The first versions were aimed at the reading public of the day, who were the *literati*. But gradually the need became felt for a version of the Bible in Easy *Wenli*, that might be intelligible to a very much wider circle of readers—people who were "lettered but not learned."

Delegates Version, 1854

新約全書

約翰福音傳

第三章

七六

手耶。蘇曰：我誠告爾，人不以水以聖神而生，不能進上帝國。由身生者，身也；由神生者，神也。我言必更
 生，勿以爲奇。風任意而吹，聽其聲，不知何來何往，由聖神生者，亦若是。○尼哥底母曰：能如是乎？○耶
 蘇曰：爾爲以色列民師，猶未知此乎？我誠告爾，我所知者言之，所見者證之，而爾曹不受我證。我言地
 爾既弗信，况言天，爾豈能信乎？人未有升天者，惟人子由天而降，依然在天。昔摩西舉蛇於野，人子見
 舉亦然。使信之者免沉淪，而得永生。蓋上帝以獨生之子賜世，俾信之者免沉淪，而得永生。其愛世如
 此，且上帝遣子臨世，非以罪世，乃以救世。信者不定罪，不信者即定罪，以不信上帝獨生子之名也。夫
 光臨世，而人作惡，愛暗過於光，此所以定罪也。作不善者惡光，而不就光，恐所行見責。循真理者就光，
 以彰其所行，遵上帝而行之。○厥後，耶穌與門徒至猶太地，同居施洗。約翰在哀嫩施洗，其地近撒冷，
 多水，人至受洗。時約翰未下獄。○其徒與猶太人辯潔事，就約翰曰：夫子，昔偕爾在約但外，爾所證者，
 今施洗，而衆就之。○約翰曰：非由天授，則人無所受。昔我曾自言非基督，乃奉使於其先，爾曹可證新
 娶者有新婦，新娶者之友立以待，聞新娶者之聲，則甚喜。如是我喜甚矣。彼必與我必衰，自上臨者，萬
 有之上，由地則屬地，所言亦地，由天臨者，萬有之上也。自證其所見所聞，而無人受其證。受其證者，以
 上帝爲真，印以證之上帝所遣者，述上帝言，蓋上帝賜之聖神，無限量也。天父愛子，以萬物予之，信子
 者永生，不信子者不生，上帝怒恒在其上矣。○爾曹主知法利賽人，聞已施洗，招人爲徒，多於約翰。其
 實耶穌不施洗，惟門徒施之，乃離猶太，復往加利利。道必由撒馬利亞至撒馬利亞，敘加近雅各，賜子
 約瑟之地有雅各井。耶穌行倦，坐井上，時約日中，門徒入城市食，有撒馬利亞婦來汲水。耶穌曰：飲我
 婦曰：爾猶太人，何求飲於我撒馬利亞婦乎？蓋猶太人與撒馬利亞人不相往來也。○耶穌曰：倘爾識
 上帝之賜，與請飲者誰，爾求之，其必以活水與爾。婦曰：主，無汲井，井又深，何由得活水耶？我祖雅各遺

Jn. 3:15-4:11; 1881

It was the ardent plea of men of far sight, however, that the Scriptures also appear in the common spoken language of the people. This was far in advance of the time when the Government, as now, has recognized the imperative necessity of elementary education and of a national unity held closer by a national language. It was even before the literary revolution begun a few years ago by Dr. Hu Shih, in demonstrating, with the Chinese literary world against him, that the spoken language was a valid literary medium. Fortunately there was one general spoken colloquial—Mandarin, now called “Kuoyü,” “the national language”—which could be understood by nearly nine-tenths of the people, especially in northern and central China. Its standard pronunciation was that in Peking the capital. With eager determination, therefore, the missionaries not only pio-

neered in translating the Scriptures into various forms of Mandarin but in 1890 established three committees to prepare three “Union Versions” to serve the entire church. Two of these were to be in High and Easy Wenli and the third in Mandarin. The Easy Wenli Union New Testament appeared in 1903, Schereschewsky’s Old Testament being combined with it for the Bible; The High Wenli Union Bible in 1919. The Mandarin Union Bible completed also in 1919, now proves to be of very great significance, not only as an adequate literary production and able to reach the multitudes in their own speech, but also from the fact that the policy of the Government and the conception of a national language are rapidly displacing the lesser colloquials (though some are spoken by millions of people) with the Kuoyü. For a long time undoubtedly the great labors of

第三章 有法利賽人尼哥底母者，猶太宰也。夜詣耶穌曰：夫子，我儕知爾爲師，自上帝而來，蓋爾所行之異蹟，非上帝與偕，無能行者。耶穌曰：我誠語汝，人非更生，不能見上帝國也。尼哥底母曰：人既老，奚能生，能再入母胎而生耶？耶穌曰：我誠語汝，人非由水與聖神而生，不能入上帝國，由肉而生者，肉也。由神而生者，神也。我語爾必更生，勿以爲奇，夫風任意而吹，爾聞其聲，不知其何來何往，凡由聖神生者，亦若是。尼哥底母曰：安有此乎？耶穌曰：爾爲以色列之師，猶未知此乎？我誠語汝，我儕言所知，證所見，而爾曹不受我證焉。我言屬地者，爾尙弗信，若言屬天者，爾詎信乎？從未有升天者，惟自天而降，卽在天之人子耳。摩西舉蛇於野，人子亦必如是見舉，致凡信之者，於彼而有永生。○蓋上帝愛世，至賜其獨生子，俾凡信之者，免淪亡而有永生。因上帝遣子入世，非以鞠世，乃令由之獲救，信之者不受鞠，不信者已鞠矣。以其未信上帝獨生子之名也，是鞠也。因光臨世，而人愛暗，愈於光，以其行惡也。蓋凡爲惡者，惡光，而不就之，恐其所行見責，惟行真理者就光，以彰其行，乃遵上帝而行焉。○厥後，耶穌與其徒至猶太地，居而施洗。約翰亦施洗於近撒冷之哀嫩，以其地多水也。衆至而受洗焉。蓋約翰尙未下獄也。其徒與一猶太人辯潔禮，遂詣約翰曰：夫子，昔偕爾於約旦外，爾所證者，今施洗而人皆就之。約翰曰：非由天授，人則無所能受。爾曹證之，我曾言我非基督，乃奉遣於其前耳。娶新婦者新郎也，新郎之友立而聽之，聞其聲則喜甚，故我此喜滿盈矣。彼必與我必衰，自上來者在萬有上，自地者屬地，所言者亦屬地。自天來者在萬有上，其所證者，乃其所見所聞，而無人受其證。受其證者，如已鈐印，證上帝爲真矣。上帝所遣者，言上帝之言，蓋上帝賜聖神無限量也。父愛子，以萬有付其手，信子者有永生，不順子者弗得生，上帝之怒止其上矣。

第四章 主知法利賽人聞已招徒施洗，多於約翰，實則耶穌非自施洗，乃其徒也，遂去猶太，復往加上。

新約全書

約翰福音

第三章

第四章

七十九

translators upon the other colloquials will bear fruit, as it has in the past, in vigorous churches, but the "Mandarin union version" of 1919 will prove to be one of the cornerstones of the future of the Chinese nation as a whole.

One man's work stands out among all these various types of service to the Chinese Bible, not unique in its spirit and devotion but because it was so comprehensive and was accomplished against so many handicaps. This is Bishop Schereschewsky's contribution. An ardent advocate of versions in the common speech, he was one of seven Peking missionaries appointed to prepare a version in the Mandarin colloquial as spoken in the capital. Soon

he was entrusted with the translation of the entire Old Testament, as, being a Jew by birth, he was familiar with Hebrew to a degree unparalleled among the other scholars, and in addition commanded the use of other languages useful in this work. That was as early as 1866, yet we find Schereschewsky still at work in the early years of this century upon his version in the Easy Wenli. This he called his "One-finger Bible," because he typed it all out with one finger of each hand—the only way he could write, during the twenty-five years of paralysis that followed upon a sunstroke and his resignation from his Shanghai bishopric.

Jn. 3:1-4:3; 1923

信，若語爾天上之事，爾豈信乎？無人曾升於天，惟由天而降者，卽在天之
 人子耳。且如摩西舉蛇於野，人子亦必如是見舉。俾凡信者，在彼而有永
 生。蓋上帝愛世，甚至子以其獨生之子，俾凡信之者，免淪亡而有永生。蓋
 上帝遣其子入世，非以判世，乃使世由之得救。信之者不被判，不信者已
 判矣。因其不信乎上帝獨生子之名也。夫其之判也，卽光已入世，而人愛
 暗過於光，因其所行者惡也。蓋凡習於不善者，惡光而不就光，以免其所
 行者被質責，惟行真理者就光，以彰其所行，乃在於上帝而行焉。○此後，
 耶穌與其門徒至猶太地，在彼與之同居而行洗。約翰亦行洗於近撒林
 之哀嫩，因彼處有多水，衆至而受洗焉。蓋約翰未投於獄也，於是約翰之
 門徒與一猶太人辯論潔淨之禮，遂就約翰，謂之曰：「咄咄，昔偕爾在約旦
 外，卽爾所證者，今彼行洗，而衆皆就之，約翰應曰：『非由天子之，則人無所

新約聖經

約翰福音

第三章

一百零二

Jn. 3.13-27; 1903

A simpler form of the written language, intended for those with a little schooling.

First publication, St. Mark's and St. John's Gospels in 1883 at Hankow by the NBSS; tr. by Griffith John, of the LMS.

New Testament, 1885; Psalms and Proverbs, 1886; Genesis and Exodus, 1889; Leviticus and Deuteronomy, 1903.

Bible, at Shanghai by the ABS, 1902, tr. by Bishop Samuel Isaac Joseph Schereschewsky (American Episcopal Church), whose New Testament was published

in Tokyo by The Shueisha, in 1898, Pentateuch, 1899, and Bible with



references, 1910.

Other versions of note: Burdon and Blodget: St. Matthew's Gospel, Romans, 1 Corinthians, Peking ABS, 1886; New Testament, 1889; tr. by John Shaw Burdon (CMS) and Henry Blodget (ABCFM).

Union version: St. Matthew's and St. Mark's Gospels, at Shanghai, BFBS, ABS & NBSS, 1897; St. Luke's and St. John's Gospels, 1898; Acts-1 Corinthians, Hebrews-Revelation, 1899; 2 Corinthians-Philemon, 1900; New Testament, tentative edition, 1902, corrected edition, 1903; tr. by a committee (Mr. Burdon, Mr. Blodget, R. H. Graves (American Southern Baptist Mission), J. C. Gibson (English Presbyterian Mission), and I. Genähr (Rhenish Missionary Society)), joined later by J. W. Davis (American Southern Presbyterian Mission).

光作惡的恨

人上帝愛世



新約全書

約翰福音

第三章

一百九十六

沒有上帝同在，無人能行。耶穌回答說，我實實在在的告訴你，人若不重生，就不能見上帝的國。尼哥底母說，人已經老了，如何能重生呢？豈能再進母腹生出來麼？耶穌說，我實實在在的告訴你，人若不是從水和聖靈生的，就不能進上帝的國。從肉身生的就是肉身，從靈生的就是靈。我說，你們必須重生，你不要以為希奇。風隨着意思吹，你聽見風的響聲，卻不曉得從那裏來，往那裏去。凡從聖靈生的，也是如此。尼哥底母問他說，怎能有了這事呢？耶穌回答說，你是以色列人的先生，還不明白這事麼？我實實在在的告訴你，我們所說的，是我們知道的，我們所見證的，是我們見過的。你們卻不領受我們的見證。我對你們說地上的事，你們尚且不信，若說天上的事，如何能信呢？除了從天降下，仍舊在天的，沒有人升過天。摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信他的都得永生。在他作○上帝愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。因為上帝差他的兒子降世，不是要定世人的罪，世人作善則乃是要叫世人因他得救。信他的人，不被定罪。不信的人，罪已經定了，因為他不信上帝獨生子的名。光來到世間，世人

[n. 3.3-19; 1920

The spoken dialect known as Mandarin, commonly understood over nearly two-thirds of China. It has been adopted by the present government as the national language, known as "Kuoyü"; and the standard form of pronunciation is that of Peiping. The common language of perhaps 300,000,000 people, a larger number than any other language.

First publication, St. John's Gospel in 1864 at Shanghai by the ABS; tr. by the Peking Committee: Joseph Edkins (LMS), William A. P. Martin (APM), S. I. J. Schereschewsky (American Protestant Episcopal Mission), J. S. Burdon (CMS) and H. Blodget (ABCFM). New Testament, 1870. Old Testament, 1874; tr. by Bishop Schereschewsky;

revised, 1899. Bible with references (O. T. Schereschewsky; N. T. Peking Committee), 1908.

Other versions of note: Griffith John: Gospels, at Hankow, NBSS, 1887; New Testament, 1889; Genesis and Exodus, 1889; Psalms and Proverbs, 1898. Union Version: Acts, at Shanghai, BFBS, ABS & NBSS; St. Mark's and St. John's Gospels, 1900; Romans-Philippians, 1903; Colossians-2 Thessalonians, Hebrews, 1904; 1 Timothy-Revelation, 1905; New Testament, 1907; Bible, 1919; tr. by a Committee: C. W. Mateer (APM), J. L. Nevius (APM), H. Blodget, G. Owen (LMS), C. Goodrich (ABCFM), J. R. Hykes (American Methodist Epis-

CP:ABS, BFBS, NBSS.

156 D

156B

1921

156C

1937, Mk. 3.28-35

89

CHINESE: North Mandarin
colloquial, Chihli dialect 157
Phonetic Script: Wang Chao system

去(く) 聖(せい) 神(しん) 的(てき) 也(や) 是(し) 這(ざ) 樣(やう) 尼(に) 哥(か) 底(てい) 母(ぼ) 道(どう) 怎(ぜん) 麼(麼) 能(能) 有(有) 這(這) 樣(樣) 的(の) 事(じ) 呢(ね) 耶(や) 穌(そ) 道(どう) 你(你) 是(し) 以(い) 色(しき) 列(れつ)
 百(ひやく) 姓(せい) 的(てき) 先(せん) 生(せい) 還(やう) 不(ふ) 曉(きやう) 得(て) 這(這) 件(けん) 事(じ) 嗎(ま) 我(わ) 實(じつ) 在(ざい) 告(こ) 訴(そ) 你(你) 我(わ) 所(しよ) 曉(きやう) 得(て) 的(の) 就(けう) 說(せつ) 出(しゅつ) 來(來) 所(しよ) 看(かん) 過(か) 的(の) 就(けう)
 做(ぞう) 見(けん) 證(てい) 然(ぜん) 而(に) 你(你) 們(めん) 不(ふ) 受(じゆ) 我(わ) 的(てき) 見(けん) 證(てい) 我(わ) 說(せつ) 地(ぢ) 上(じやう) 的(てき) 事(じ) 你(你) 既(け) 然(ぜん) 不(ふ) 信(しん) 何(なん) 况(かう) 說(せつ) 天(てん) 上(じやう) 的(てき) 事(じ) 你(你) 那(な)
 裏(り) 能(能) 信(しん) 呢(ね) 沒(め) 有(有) 人(にん) 升(しやう) 到(たう) 天(てん) 上(じやう) 的(てき) 獨(どく) 是(し) 人(にん) 子(し) 從(じやう) 天(てん) 降(かう) 下(か) 仍(じやう) 舊(きう) 在(ざい) 天(てん) 上(じやう) 的(てき) 從(じやう) 前(ぜん) 摩(ま) 西(せい) 在(ざい) 荒(かう) 野(や)
 舉(きよ) 起(き) 蛇(だ) 來(來) 人(にん) 子(し) 被(ひ) 人(にん) 舉(きよ) 起(き) 也(や) 是(し) 這(ざ) 樣(やう) 使(し) 那(な) 信(しん) 他(た) 的(てき) 人(にん) 免(めん) 得(て) 滅(めつ) 亡(わう) 可(か) 以(い) 得(て) 着(ちやく) 永(えい) 遠(えん) 的(てき) 生(せい) 命(めい)
 上(じやう) 帝(てい) 把(ば) 獨(どく) 生(せい) 的(てき) 兒(に) 子(し) 賜(み) 給(きつ) 世(せ) 人(にん) 使(し) 那(な) 信(しん) 他(た) 的(てき) 人(にん) 免(めん) 得(て) 滅(めつ) 亡(わう) 可(か) 以(い) 得(て) 着(ちやく) 永(えい) 遠(えん) 的(てき) 生(せい) 命(めい)
 愛(あい) 惜(しき) 世(せ) 人(にん) 如(じゆ) 此(し) 上(じやう) 帝(てい) 打(た) 發(はつ) 他(た) 的(てき) 兒(に) 子(し) 降(かう) 世(せ) 不(ふ) 是(し) 要(やう) 定(てい) 世(せ) 人(にん) 的(てき) 罪(ざい) 是(し) 要(やう) 救(きう) 世(せ) 人(にん) 信(しん) 的(てき) 人(にん) 不(ふ)
 被(ひ) 定(てい) 罪(ざい) 不(ふ) 信(しん) 的(てき) 人(にん) 已(い) 經(けい) 定(てい) 罪(ざい) 因(いん) 爲(ゐ) 不(ふ) 信(しん) 上(じやう) 帝(てい) 獨(どく) 生(せい) 兒(に) 子(し) 的(てき) 名(な) 喇(ら) 有(有) 光(かう) 到(たう) 世(せ) 上(じやう) 來(來) 人(にん) 家(か) 作(さく)
 惡(あく) 愛(あい) 黑(くわい) 暗(あん) 比(ひ) 愛(あい) 光(かう) 亮(りやう) 更(けう) 甚(しん) 所(しよ) 以(い) 纔(さい) 被(ひ) 定(てい) 罪(ざい) 行(かう) 爲(ゐ) 不(ふ) 善(ぜん) 的(てき) 人(にん) 恨(こん) 那(な) 個(こ) 光(かう) 不(ふ) 肯(こん) 近(きん) 光(かう) 恐(く) 怕(ぱ) 所(しよ)
 做(ぞう) 的(てき) 事(じ) 被(ひ) 人(にん) 責(せ) 備(び) 從(じやう) 真(しん) 理(り) 的(てき) 人(にん) 肯(こん) 近(きん) 光(かう) 要(やう) 表(ひょう) 明(めい) 所(しよ) 做(ぞう) 的(てき) 事(じ) 就(けう) 是(し) 遵(じゆん) 上(じやう) 帝(てい) 做(ぞう) 的(てき) 後(ご) 來(來) 耶(や) 穌(そ)
 和(わ) 學(がく) 生(せい) 們(めん) 到(たう) 猶(じゆう) 太(た) 地(ぢ) 方(はう) 去(く) 一(いつ) 同(どう) 居(き) 住(ぢゆう) 施(し) 行(かう) 洗(せん) 禮(り) 約(やく) 翰(はん) 在(ざい) 哀(あい) 嫩(にん) 施(し) 洗(せん) 禮(り) 這(ざ) 哀(あい) 嫩(にん) 將(じやう) 近(きん) 撒(さ) 冷(れい)
 因(いん) 爲(ゐ) 那(な) 裡(れ) 水(すい) 多(た) 人(にん) 來(來) 受(じゆ) 洗(せん) 禮(り) 那(な) 時(じ) 候(かう) 約(やく) 翰(はん) 還(やう) 沒(め) 有(有) 落(らく) 到(たう) 監(かん) 裏(り) 去(く) 他(た) 的(てき) 學(がく) 生(せい) 和(わ) 猶(じゆう) 太(た) 人(にん) 辨(べん)
 論(ろん) 潔(けつ) 淨(じやう) 的(てき) 事(じ) 來(來) 見(けん) 約(やく) 翰(はん) 道(どう) 夫(ふ) 子(し) 啊(あ) 從(じやう) 前(ぜん) 和(わ) 你(你) 一(いつ) 同(どう) 在(ざい) 約(やく) 但(たん) 河(か) 外(がい) 你(你) 做(ぞう) 見(けん) 證(てい) 的(の) 那(な) 個(こ) 人(にん) 現(げん)

Lk. 15.10

Spoken in Chihli province, south of Peiping. First publication, St. Luke's Gospel in 1925 at Shanghai by the BFBS; tr. by the Rev. Arnold G. Bryson of the LMS.

CHINESE: North Mandarin
colloquial, Kiaotung dialect 158
Phonetic script, Chu Yin system

去(く) 聖(せい) 神(しん) 的(てき) 也(や) 是(し) 這(ざ) 樣(やう) 尼(に) 哥(か) 底(てい) 母(ぼ) 道(どう) 怎(ぜん) 麼(麼) 能(能) 有(有) 這(這) 樣(樣) 的(の) 事(じ) 呢(ね) 耶(や) 穌(そ) 道(どう) 你(你) 是(し) 以(い) 色(しき) 列(れつ)
 百(ひやく) 姓(せい) 的(てき) 先(せん) 生(せい) 還(やう) 不(ふ) 曉(きやう) 得(て) 這(這) 件(けん) 事(じ) 嗎(ま) 我(わ) 實(じつ) 在(ざい) 告(こ) 訴(そ) 你(你) 我(わ) 所(しよ) 曉(きやう) 得(て) 的(の) 就(けう) 說(せつ) 出(しゅつ) 來(來) 所(しよ) 看(かん) 過(か) 的(の) 就(けう)
 做(ぞう) 見(けん) 證(てい) 然(ぜん) 而(に) 你(你) 們(めん) 不(ふ) 受(じゆ) 我(わ) 的(てき) 見(けん) 證(てい) 我(わ) 說(せつ) 地(ぢ) 上(じやう) 的(てき) 事(じ) 你(你) 既(け) 然(ぜん) 不(ふ) 信(しん) 何(なん) 况(かう) 說(せつ) 天(てん) 上(じやう) 的(てき) 事(じ) 你(你) 那(な)
 裏(り) 能(能) 信(しん) 呢(ね) 沒(め) 有(有) 人(にん) 升(しやう) 到(たう) 天(てん) 上(じやう) 的(てき) 獨(どく) 是(し) 人(にん) 子(し) 從(じやう) 天(てん) 降(かう) 下(か) 仍(じやう) 舊(きう) 在(ざい) 天(てん) 上(じやung) 的(てき) 從(じやung) 前(ぜん) 摩(ま) 西(せい) 在(ざい) 荒(かう) 野(や)
 舉(きよ) 起(き) 蛇(だ) 來(來) 人(にん) 子(し) 被(ひ) 人(にん) 舉(きよ) 起(き) 也(や) 是(し) 這(ざ) 樣(やung) 使(し) 那(な) 信(しん) 他(た) 的(てき) 人(にん) 免(めん) 得(て) 滅(めつ) 亡(わung) 可(か) 以(い) 得(て) 着(ちやく) 永(えい) 遠(えん) 的(てき) 生(せい) 命(めい)
 上(じやung) 帝(てい) 把(ば) 獨(どく) 生(せい) 的(てき) 兒(に) 子(し) 賜(み) 給(きつ) 世(せ) 人(にん) 使(し) 那(な) 信(しん) 他(た) 的(てき) 人(にん) 免(めん) 得(て) 滅(めつ) 亡(わung) 可(か) 以(い) 得(て) 着(ちやく) 永(えい) 遠(えん) 的(てき) 生(せい) 命(めい)
 愛(あい) 惜(しき) 世(せ) 人(にん) 如(じゆ) 此(し) 上(じやung) 帝(てい) 打(た) 發(はつ) 他(た) 的(てき) 兒(に) 子(し) 降(かう) 世(せ) 不(ふ) 是(し) 要(やung) 定(てい) 世(せ) 人(にん) 的(てき) 罪(ざい) 是(し) 要(やung) 救(きung) 世(せ) 人(にん) 信(しん) 的(てき) 人(にん) 不(ふ)
 被(ひ) 定(てい) 罪(ざい) 不(ふ) 信(しん) 的(てき) 人(にん) 已(い) 經(けい) 定(てい) 罪(ざい) 因(いん) 爲(ゐ) 不(ふ) 信(しん) 上(じやung) 帝(てい) 獨(どく) 生(せい) 兒(に) 子(し) 的(てき) 名(な) 喇(ら) 有(有) 光(かう) 到(たung) 世(せ) 上(じyung) 來(來) 人(にん) 家(か) 作(さく)
 惡(あく) 愛(あい) 黑(くわい) 暗(あん) 比(ひ) 愛(あい) 光(かう) 亮(りやung) 更(けung) 甚(しん) 所(しyo) 以(い) 纔(さい) 被(ひ) 定(てい) 罪(ざi) 行(かう) 爲(ゐ) 不(ふ) 善(ぜん) 的(てき) 人(にん) 恨(こん) 那(な) 個(こ) 光(かう) 不(ふ) 肯(こん) 近(きn) 光(かう) 恐(く) 怕(ぱ) 所(しyo)
 做(ぞung) 的(てき) 事(じ) 被(ひ) 人(にn) 責(せ) 備(び) 從(じyung) 真(しn) 理(り) 的(てき) 人(にn) 肯(こん) 近(きn) 光(かう) 要(やung) 表(ひyung) 明(めi) 所(しyo) 做(ぞung) 的(てき) 事(じ) 就(けung) 是(し) 遵(じyung) 上(じyung) 帝(てi) 做(ぞung) 的(てき) 後(ご) 來(來) 耶(や) 穌(そ)
 和(わ) 學(がく) 生(せい) 們(めn) 到(たung) 猶(じyung) 太(た) 地(ぢ) 方(はung) 去(く) 一(いつ) 同(どう) 居(き) 住(ぢyung) 施(し) 行(かう) 洗(せん) 禮(り) 約(やく) 翰(はん) 在(ざi) 哀(あい) 嫩(にn) 施(し) 洗(せん) 禮(り) 這(ざ) 哀(あい) 嫩(にn) 將(じyung) 近(きn) 撒(さ) 冷(れi)
 因(いn) 爲(ゐ) 那(な) 裡(れ) 水(すi) 多(た) 人(にn) 來(來) 受(じyung) 洗(せん) 禮(り) 那(な) 時(じ) 候(かう) 約(やく) 翰(はん) 還(やung) 沒(め) 有(有) 落(らく) 到(たung) 監(かん) 裏(り) 去(く) 他(た) 的(てき) 學(がく) 生(せい) 和(わ) 猶(じyung) 太(た) 人(にn) 辨(べn)
 論(ろん) 潔(けi) 淨(じyung) 的(てき) 事(じ) 來(來) 見(けん) 約(やく) 翰(はん) 道(どう) 夫(ふ) 子(し) 啊(あ) 從(じyung) 前(ぜん) 和(わ) 你(你) 一(いつ) 同(どう) 在(ざi) 約(やく) 但(たん) 河(か) 外(がい) 你(你) 做(ぞung) 見(けん) 證(てi) 的(の) 那(な) 個(こ) 人(にn) 現(げn)

Mt. 4.10; 1920

Spoken in east Shantung Province, China. First publication, St. Mark's Gospel (Wang Chao phonetic system) by the North China Baptist Mission; tr. by missionaries of that Mission. St. Matthew's Gospel (Chu Yin phonetics), BFBS, Shanghai, 1920; prepared by APM and Baptist missionaries.

CHINESE: North Mandarin
colloquial, Shantung dialect 159

Ni iao king-pai Cü ni-ti Shin, tan iao sh-feng T'a

Mt. 4.10b

Spoken in Shantung Province, China. First publication, St. Luke's and St. John's Gospels in 1892 at Shanghai by the ABS; tr. by C. H. Judd and E. Tomalin, of the China Inland Mission. St. Matthew, 1894.

CHINESE: South Mandarin
colloquial, Nanking dialect 160

去(く) 聖(せい) 神(しん) 的(てき) 也(や) 是(し) 這(ざ) 樣(やung) 尼(に) 哥(か) 底(てい) 母(ぼ) 道(どう) 怎(ぜん) 麼(麼) 能(能) 有(有) 這(這) 樣(樣) 的(の) 事(じ) 呢(ね) 耶(や) 穌(そ) 道(どう) 你(你) 是(し) 以(い) 色(しき) 列(れつ)
 百(ひやく) 姓(せい) 的(てき) 先(せん) 生(せい) 還(やung) 不(ふ) 曉(きyung) 得(て) 這(這) 件(けん) 事(じ) 嗎(ま) 我(わ) 實(じつ) 在(ざi) 告(こ) 訴(そ) 你(你) 我(わ) 所(しyo) 曉(きyung) 得(て) 的(の) 就(けung) 說(せつ) 出(しゅつ) 來(來) 所(しyo) 看(かん) 過(か) 的(の) 就(けung)
 做(ぞung) 見(けん) 證(てi) 然(ぜん) 而(に) 你(你) 們(めn) 不(ふ) 受(じyung) 我(わ) 的(てき) 見(けん) 證(てi) 我(わ) 說(せつ) 地(ぢ) 上(じyung) 的(てき) 事(じ) 你(你) 既(け) 然(ぜん) 不(ふ) 信(しn) 何(なん) 况(かう) 說(せつ) 天(てん) 上(じyung) 的(てき) 事(じ) 你(你) 那(な)
 裏(り) 能(能) 信(しn) 呢(ね) 沒(め) 有(有) 人(にn) 升(しyung) 到(たung) 天(てん) 上(じyung) 的(てき) 獨(どく) 是(し) 人(にn) 子(し) 從(じyung) 天(てん) 降(かう) 下(か) 仍(じyung) 舊(きung) 在(ざi) 天(てん) 上(じyung) 的(てき) 從(じyung) 前(ぜん) 摩(ま) 西(せい) 在(ざi) 荒(かう) 野(や)
 舉(きyung) 起(き) 蛇(だ) 來(來) 人(にn) 子(し) 被(ひ) 人(にn) 舉(きyung) 起(き) 也(や) 是(し) 這(ざ) 樣(やung) 使(し) 那(な) 信(しn) 他(た) 的(てき) 人(にn) 免(めん) 得(て) 滅(めつ) 亡(わung) 可(か) 以(い) 得(て) 着(ちyung) 永(えi) 遠(えn) 的(てき) 生(せい) 命(めi)
 上(じyung) 帝(てi) 把(ば) 獨(どく) 生(せい) 的(てき) 兒(に) 子(し) 賜(み) 給(きつ) 世(せ) 人(にn) 使(し) 那(な) 信(しn) 他(た) 的(てき) 人(にn) 免(めん) 得(て) 滅(めつ) 亡(わung) 可(か) 以(い) 得(て) 着(ちyung) 永(えi) 遠(えn) 的(てき) 生(せい) 命(めi)
 愛(あい) 惜(しき) 世(せ) 人(にn) 如(じyung) 此(し) 上(じyung) 帝(てi) 打(た) 發(はつ) 他(た) 的(てき) 兒(に) 子(し) 降(かう) 世(せ) 不(ふ) 是(し) 要(やung) 定(てi) 世(せ) 人(にn) 的(てき) 罪(ざi) 是(し) 要(やung) 救(きung) 世(せ) 人(にn) 信(しn) 的(てき) 人(にn) 不(ふ)
 被(ひ) 定(てi) 罪(ざi) 不(ふ) 信(しn) 的(てき) 人(にn) 已(い) 經(けi) 定(てi) 罪(ざi) 因(いn) 爲(ゐ) 不(ふ) 信(しn) 上(じyung) 帝(てi) 獨(どく) 生(せい) 兒(に) 子(し) 的(てき) 名(な) 喇(ら) 有(有) 光(かう) 到(たung) 世(せ) 上(じyung) 來(來) 人(にn) 家(か) 作(さく)
 惡(あく) 愛(あい) 黑(くわi) 暗(あん) 比(ひ) 愛(あい) 光(かう) 亮(りyung) 更(けung) 甚(しn) 所(しyo) 以(い) 纔(さい) 被(ひ) 定(てi) 罪(ざi) 行(かう) 爲(ゐ) 不(ふ) 善(ぜん) 的(てき) 人(にn) 恨(こん) 那(な) 個(こ) 光(かう) 不(ふ) 肯(こん) 近(きn) 光(かう) 恐(く) 怕(ぱ) 所(しyo)
 做(ぞung) 的(てき) 事(じ) 被(ひ) 人(にn) 責(せ) 備(び) 從(じyung) 真(しn) 理(り) 的(てき) 人(にn) 肯(こん) 近(きn) 光(かう) 要(やung) 表(ひyung) 明(めi) 所(しyo) 做(ぞung) 的(てき) 事(じ) 就(けung) 是(し) 遵(じyung) 上(じyung) 帝(てi) 做(ぞung) 的(てき) 後(ご) 來(來) 耶(や) 穌(そ)
 和(わ) 學(がく) 生(せい) 們(めn) 到(たung) 猶(じyung) 太(た) 地(ぢ) 方(はung) 去(く) 一(いつ) 同(どう) 居(き) 住(ぢyung) 施(し) 行(かう) 洗(せん) 禮(り) 約(やく) 翰(はん) 在(ざi) 哀(あい) 嫩(にn) 施(し) 洗(せん) 禮(り) 這(ざ) 哀(あい) 嫩(にn) 將(じyung) 近(きn) 撒(さ) 冷(れi)
 因(いn) 爲(ゐ) 那(な) 裡(れ) 水(すi) 多(た) 人(にn) 來(來) 受(じyung) 洗(せん) 禮(り) 那(な) 時(じ) 候(かう) 約(やく) 翰(はん) 還(やung) 沒(め) 有(有) 落(らく) 到(たung) 監(かん) 裏(り) 去(く) 他(た) 的(てき) 學(がく) 生(せい) 和(わ) 猶(じyung) 太(た) 人(にn) 辨(べn)
 論(ろん) 潔(けi) 淨(じyung) 的(てき) 事(じ) 來(來) 見(けん) 約(やく) 翰(はん) 道(どう) 夫(ふ) 子(し) 啊(あ) 從(じyung) 前(ぜん) 和(わ) 你(你) 一(いつ) 同(どう) 在(ざi) 約(やく) 但(たん) 河(か) 外(がい) 你(你) 做(ぞung) 見(けん) 證(てi) 的(の) 那(な) 個(こ) 人(にn) 現(げn)

Jn. 3.10-26

Spoken in the region of Nanking, Kiangsu Province, China. First

publication, St. Matthew's Gospel in 1854 at Shanghai, by the BFBS;

tr. by a young Chinese under the direction of W. Medhurst and J. Stronach.

New Testament, BFBS at Shanghai, 1857. St. Luke's Gospel,

roman letter, China Inland Mission, 1870.

新約全書	約翰福音	第三章	一百十四
一	耶穌再見，就賣見上帝。尼哥底母講，你既然來了，將樣樣再生呢？挪毛再入娘奶腹裏生出來。	耶穌再見，就賣見上帝。尼哥底母講，你既然來了，將樣樣再生呢？挪毛再入娘奶腹裏生出來。	耶穌再見，就賣見上帝。尼哥底母講，你既然來了，將樣樣再生呢？挪毛再入娘奶腹裏生出來。
二	耶穌應講，我實在其汝講，你係是由水連聖神生，其就毛擔當入上帝國。由肉身生，其是肉身，由聖神生，其是神。我講，汝係的着再生。汝莫奇特者話，風隨意吹來，汝聽者聲音，只賣曉的趁多那來多。	耶穌應講，我實在其汝講，你係是由水連聖神生，其就毛擔當入上帝國。由肉身生，其是肉身，由聖神生，其是神。我講，汝係的着再生。汝莫奇特者話，風隨意吹來，汝聽者聲音，只賣曉的趁多那來多。	耶穌應講，我實在其汝講，你係是由水連聖神生，其就毛擔當入上帝國。由肉身生，其是肉身，由聖神生，其是神。我講，汝係的着再生。汝莫奇特者話，風隨意吹來，汝聽者聲音，只賣曉的趁多那來多。
三	那去，凡由聖神生，其也學將換。尼哥底母講，將樣樣將換呢？耶穌應講，汝做以色列人，其先生，故賣曉的者代麼？我實在其汝講，我各人所曉的，其我隻講，我各人所看見，其我隻證見，汝各人只信我其證見。我共汝講地禮其代，汝故禮信，我共汝講天禮其代，汝多那難信呢？除者由天降臨，仍原着天禮其代，以外，毛任務升上天。像摩西在早着曠野舉蛇，人子的也，將換乞人舉起，使凡信伊其代，就難免沉淪得永生。因上帝極愛世間，賜伊獨生其子降世，以致凡信伊其代，就難免沉淪。	那去，凡由聖神生，其也學將換。尼哥底母講，將樣樣將換呢？耶穌應講，汝做以色列人，其先生，故賣曉的者代麼？我實在其汝講，我各人所曉的，其我隻講，我各人所看見，其我隻證見，汝各人只信我其證見。我共汝講地禮其代，汝故禮信，我共汝講天禮其代，汝多那難信呢？除者由天降臨，仍原着天禮其代，以外，毛任務升上天。像摩西在早着曠野舉蛇，人子的也，將換乞人舉起，使凡信伊其代，就難免沉淪得永生。因上帝極愛世間，賜伊獨生其子降世，以致凡信伊其代，就難免沉淪。	那去，凡由聖神生，其也學將換。尼哥底母講，將樣樣將換呢？耶穌應講，汝做以色列人，其先生，故賣曉的者代麼？我實在其汝講，我各人所曉的，其我隻講，我各人所看見，其我隻證見，汝各人只信我其證見。我共汝講地禮其代，汝故禮信，我共汝講天禮其代，汝多那難信呢？除者由天降臨，仍原着天禮其代，以外，毛任務升上天。像摩西在早着曠野舉蛇，人子的也，將換乞人舉起，使凡信伊其代，就難免沉淪得永生。因上帝極愛世間，賜伊獨生其子降世，以致凡信伊其代，就難免沉淪。
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耶穌再見，就賣見上帝。尼哥底母講，你既然來了，將樣樣再生呢？挪毛再入娘奶腹裏生出來。耶穌應講，我實在其汝講，你係是由水連聖神生，其就毛擔當入上帝國。由肉身生，其是肉身，由聖神生，其是神。我講，汝係的着再生。汝莫奇特者話，風隨意吹來，汝聽者聲音，只賣曉的趁多那來多。那去，凡由聖神生，其也學將換。尼哥底母講，將樣樣將換呢？耶穌應講，汝做以色列人，其先生，故賣曉的者代麼？我實在其汝講，我各人所曉的，其我隻講，我各人所看見，其我隻證見，汝各人只信我其證見。我共汝講地禮其代，汝故禮信，我共汝講天禮其代，汝多那難信呢？除者由天降臨，仍原着天禮其代，以外，毛任務升上天。像摩西在早着曠野舉蛇，人子的也，將換乞人舉起，使凡信伊其代，就難免沉淪得永生。因上帝極愛世間，賜伊獨生其子降世，以致凡信伊其代，就難免沉淪。得永生，因上帝差遣伊降世，係是欲定世間，凡其罪，是欲使世間，凡信伊其代，愛暗，故過去愛光。定罪，伊信伊其代，是已經定罪了。因伊不信上帝，獨生其子其名，光降世間，伊愛暗，故過去愛光。因伊所做其代，是惡，是定罪其緣故。凡行惡其代，都嫌者光，不肯就光。舊伊所做其代，難去愛光。伊所理去做，就肯就者光，表明伊所做其代，都是遵上帝其旨意。○者代以後，耶穌其門生至猶太地方，齊住許塊施洗禮。約翰着哀，近撒冷也。施洗禮，因許塊水務，伊來受洗禮，許一時，約翰故昧關入監。約翰其門生共一隻猶太，伏辯論清潔其例。各人來見約翰講，先生，以前共汝齊着約，但河外斗，就是汝所證見其代，現在施洗禮，衆人都來伊禮，約應講，哪係是由天賜乞人，就毛得。汝代難替我做證見，我前日務講，我係是基督，伊是奉差遣落伊面前，討新人，其是新郎，新郎其朋友，其聽伊聽見，新其聲音，就大歡喜，學將換我其歡喜也滿足。伊的的興旺，其的衰去。○由天降臨其

Jn. 3.11-17

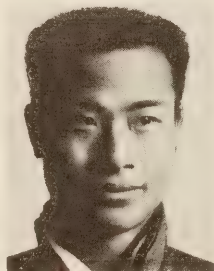
and Ll. Lloyd. Revised and published in one volume, BFBS & ABS, 1891. A further revision, with references, 1908. The following editions were printed in roman character: St. John, at Foochow by the BFBS, 1881; St. Mark, St. Matthew, 1889; Psalms and Proverbs, 1892; Genesis and Exodus, 1892-3; Joshua and Proverbs, 1894; New Testament, London, BFBS, 1890; Bible, Foochow, 1906; tr. by Ll. Lloyd, R. W. Stewart, G. H. Hubbard, J. S. Collins, and Mr. Bradshaw. In Phonetic character: The Gospels and Acts, at Shanghai by the BFBS & ABS, 1921-25. CP: BFBS.

Roman characters

ĭng Siông-dá gĭk tiáng sié-găng, sên ĭ dŭk-sêng
gĭ Giăng gáung-sié, ĭ-dé huàng sêng ĭ gĭ nêng ĩ
miêng tìng-lùng dáiĭk ĭng-sêng.

1904

Spoken by several hundred thousand people in the district of Foochow, in northern Fukien Province, China. First publication, St. Matthew's Gospel in 1852 at Foochow, by the ABS; tr. by Moses Clark White of the American Methodist Episcopal Mission. New Testament, ABS, 1856; tr. by L. B. Peet, C. C. Baldwin, J. Doolittle, R. S. Maclay. Also, New Testament, BFBS, 1856; tr. by W. Welton. Bible, ABS, 1884; tr. by the above and J. R. Wolfe, S. E. Woodin, S. L. Baldwin,



CHINESE: Hainan dialect

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Siāg-dì hià-seh tì-kag kàu ceh sim, ciag i dók
tæ kài Kiá tió-sì tì-kag, ioh fág tìn i-kài nâg vô kàu
mít-vâg, na nōg dit-dióh jōg-tæ.

Spoken on the island of Hainan, China. First publication, St. Matthew's Gospel in 1891 by the BFBS at Shanghai; tr. by C. C. Jeremiassen, of the American Presbyterian Mission. St. John's Gospel, 1893; St. Luke, 1894; St. Mark, 1895; Genesis, Haggai-Malachi, Acts, Galatians-Philemon, James-Jude, and a Gospel harmony, 1899; St. Mark, 1902.

放在樹頭下。凡唔結好果介樹，就斫下來，丟落火裏去。吾就用水來施洗畀汝等。使汝等悔改，但係在我尾後來介，係強大過吾。吾同佢擗鞋，都唔堪當。佢噲用聖神同火來施洗畀汝等。其手掣緊籐箕，噲簸淨其禾場，將麥收入倉裏去，但係穢頭就用唔鳥得介火來燒。○當時耶穌由加利利來到約但河，去見約翰，想在其手裏領洗。但係約翰推辭話，吾理應愛在尔手下領洗，汝翻下轉來我這裏。耶穌回答話，莫計較正吾等理應愛咁樣盡禮盡義，然後約翰就由得佢。耶穌領開洗禮，隨卽在水中上來，天忽然開開來，佢又看到上帝介神好象白鴿降臨在其身上。在上天又有聲話，這係我愛子，吾所樂意介。

第四章 當時耶穌被聖神帶去曠野，被魔鬼試惑。佢禁食四十日夜，以後就飢餓。該試惑人介就行前來對佢話，汝若係上帝介孺子，就好分付這等石頭變做餅。耶穌回答話，聖經有寫倒話，人有生命，唔係淨倚靠糧食，係倚靠凡上帝口中所出介話。魔鬼就湊佢入聖城，安置佢在聖堂頂高，對佢話，汝若係上帝介孺子，就好在這裏跳下落，因為聖經有寫倒話，主噲爲汝來分付其等天使，用手扶緊汝，免致尔腳撞倒石。耶穌回答話，聖經也寫倒話，汝莫試主尔。

Mt. 3.21-4.6; 1933

Roman characters

Yin-wui' Šon'-tì' oì' šì'-kan, nying, šim'-tšì' tau'
kau, tšhut, kya, thuk-tš' loi, ten' tšhi'-yu, sin' ki,
sa, tšhyu' m, š' tšhim-lun, fan, ha'-tšon' tet-tet,
yun-kyu' kai sañ, myan' tau'.

1879

Spoken by several million people in Kwangtung Province, China.
First publication, St. Matthew's Gospel in 1860 at Berlin by the Basel Missionary Society; tr. by Rudolph Lechler, in italic character, Lepsius system. St. Luke's Gospel, Hongkong, by the BFBS, 1865; St. Matthew's and St. Luke's Gospels revised, Basel, BFBS, 1866; tr. by Mr. Lechler and Philip Winnes. St. Mark's Gospel and Acts, 1874; tr. by Lechler and Charles Ph. Piton. New Testament, 1883, tr. by Mr. Piton. Another edition in Chinese character at Canton, BFBS, 1883. Revised New Testament, BFBS, 1906, prepared by Rev. A. Nagel, Rev. G. Gussman and Rev. W. Ebert in native character. Bible, BFBS, Shanghai, 1916, tr. by the same committee, in native character. CP: BFBS.

Shîn sen-kài tshü hê
shûn. ⁷Ngâi vo nyí và: Nyí-
teu pit-thìn òi chhûng-
sen, nyí m òi khî-yì.
⁸Fung sîi kî-kài yì lòi
chhoi, nyí then-tó kî-kài
shang, thàn-hê m-ti hê

¹⁶ Yin-vùi Shòng-tì káu
tet òi shè-kài, chè-to
tsiong kī tshù-ka thuk-
sen kài Tsū lòi sū-pun, sū-
tò thài-fām sìn-khau kī sâ
m-sū lûn-mông, fan-chón
tet vu yún-sen.

In. 3.7, 8, 16; 1924

Spoken by some 2,000,000 people in east and northeast Kwangtung, China. First publication, Selections, in 1910 at Wukingfu by the Foreign Missions Committee of the Presbyterian Church of England; tr. by M. C. Mackenzie and Phang Khi Fung. New Testament by the English Presbyterian Mission at Wukingfu, 1916; tr. by Phang Khi Fung, revised by M. C. MacKenzie and two colleagues of the English Presbyterian Mission. Reissued in 1918 by the BFBS. Revised by BFBS, 1924. CP: BFBS.

CHINESE: Hangchow colloquial 167

馬太福音第五章

耶穌看見這許多人就上山坐落學生們走到面前
耶穌就開口教訓他們說^三虛心的人是有福
的因爲天國就是他們的國^四哀哭的人是有福
的因爲他們必要受安慰^五柔和的人是有福氣

Mt. 5.1

Zen-min sang-s doh-sen-tih R-ts, iao kyao van-peh siang-sin t'a tih zen peh ts mih-vang pih-din iu iong-sen: Zen-min zō-ts' ai-sih s-zang-tih zen.

Spoken in Hangchow region, Chekiang province, China. First publication, *Selections from the New Testament*, in 1877 at Hangchow; privately, tr. by Arthur Evans Moule and his wife, Mrs. E. A. Moule, of the CMS. *St. John's Gospel*, SPCK, 1879; tr. by George Evans Moule. *St. Matthew's Gospel*, 1880, in roman characters.

CHINESE: Hinghua colloquial 169

So bah beo ciong Ceo-gi gau toh i-moi, ing-üi I cai mǎng-náng; ²⁵ iā ng-sai ēng hng-náng gēng-clag náng seh-na; ing I cai náng sing-li sē ceóng ē.

Dā 3 Cāu^a.

Ū seoh gá Hah-li sē náng, miá gáu Ni-go-dā-bāu, si Iú-tái náng ē gua^a. ² Cā náng má-láu li gíng A-So, gōng, Láh-bí, guá-bóí cai Dū si iú Siōng-Dā hiō li ceō Seng-sa^a ē; ing-üi Dū sē hēng ē sing-cih, ciōh-seō beō Siōng-Dā dōng-cāi, beō náng ā hēng. ³ A-So hóí-dah gōng, Guá sīb-sīb-cāi gō-só dū, náng ciōh-seō beō dēng-seng, cūh beoh-néng gíng Siōng-Dā ē gōh. ⁴ Ni-go-dā-bāu gōng, Náng i-gíng lāu lāu, seh-na ā dēng-seng lā? Meh ā cāi cing náu-lā bah-dō-li sa^a cheoh li lō? ⁵ A-So gōng, Guá sīb-sīb-cāi gō-só dū, náng ciōh-seō ng-si cēng cūh gah Sīng-Léng sa^a ē, cūh beoh-néng cing Siōng-Dā ē gōh. ⁶ Cēng nēh-sing sa^a ē, cūh si nēh-sing; cēng Léng sa^a ē, cūh si Léng. ⁷ Guá gōng, Dū-bóí ih-dēng dāuh dēng-seng, dū ng-tang tǎh ceō gi-i. ⁸ Bóí sūi i-seō choi, dū tia^a-móí bōi? ē sia^a-ing, būh ng-cāi cēng deoh-leo li, deoh-leo kú; háng cēng Sīng-Léng sa^a ē, iā si ah-na. ⁹ Ni-go-dā-bāu háng I gōng, Seh-na ū cā seō lā? ¹⁰ A-So hóí-dah gōng, Dū si i-seh-léh náng ē seng-sa^a, hōh bā mǎng-béh cā seō lō? ¹¹ Guá sīb-sīb-cāi gō-só dū, Guá-bóí sē gōng ē, si Guá-bóí cai ē, Guá-bóí sē gēng-cing ē, si Guá-bóí gíng geō ē; dū-

gēng-cing. ¹² Guá dūi dū-bóí gōng dā-siōng ē seō, dū-bóí siōng-chiā^a ng-sēng, ciōh-seō gōng teng-siōng ē seō, seh-na ā sēng lē? ¹³ Dū lāu cēng ting gāng lōi cing-cēng cāi ting ē Cing-Ceo, beō náng sēu^a geō ting. ¹⁴ Mō-sā cāi kōng-iā seh-na gū siō, Cing-Ceo iā ih-dēng ah-na pī gū ki-lí, ¹⁵ sái ih-cheh sēng I ē deo deh ũng-seng.

¹⁶ Siōng-Dū āi sá-cing, sing-ci ciong I ē dōh-seng Ceō seō, keoh i-moi, sái ih-cheh sēng I ē, bā gáu bēh-mōng, huāng deh ũng-seng. ¹⁷ Ing-üi Siōng-Dā chā-kēng I ē Giō^a gāng-sá; ng-si beoh diā^a sá-cing ē coi; si beoh sái sá-cing ing I deh-giū. ¹⁸ Sēng I ē náng, bā pī diā^a-coi; ng-sēng ē náng, coi i-gíng diā^a lāu, ing-üi I ng-sēng Siōng-Dā dōh-seng Ceō ē miá. ¹⁹

Gug gáu sá-gang, sá-cing ing ceō-gi ē hēng-üi si giū ē, beō sēu gūg deō sēu beh-āng, diā^a i-moi ē coi cūh si cāi cā. ²⁰ Hāng ceō gáí ē cūh hīng gūg, bīng beō li ciū gūg, giā^a i ē hēng-üi siū beh-bí. ²¹ Nō hēng cing-li ē ih-dēng li ciū gūg, beoh hēng-ming i sē hēng ē si ai-kō Siōng Dā kú hēng.

²² Cā seō i-hāu, A-So gah meóng-dó gáu Iú-tái dā, cāi hiō gū-cū si-sā. ²³ Iōh-hāng cāi gūng Sah-lēng ē Ai-neōng iā si-sā, ing-üi hiō cūi sá: cēng-náng deo kú siū sá. ²⁴ Hū si-cā, Iōh-hāng hōh bōi goi^a cāi gang-li. ²⁵ Iōh-hāng ē meóng-dó, gah seoh gá Iú-tái náng bēng-leōng tā-gā ē lā. ²⁶

Cūh li gíng Iōh-hāng gōng, Láh-

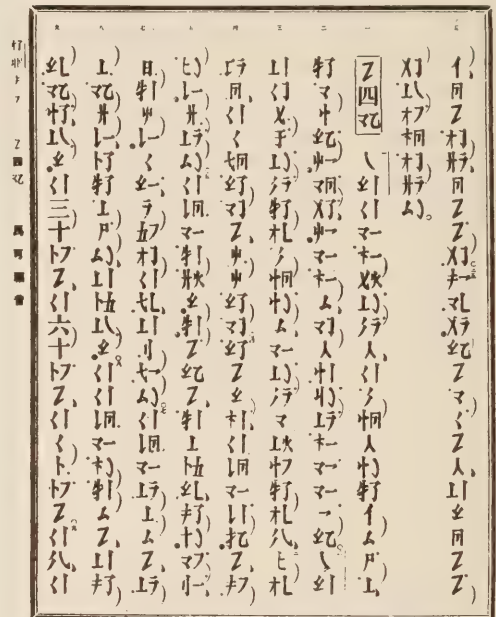
1934

Spoken in Fukien Province, China. First publication, *St. John's Gospel* in 1892 at Foochow by the ABS; tr. by W. N. Brewster, of the American Methodist Episcopal Mission, and his colleagues. *New Testament*, 1900.

Other versions of note: *Revised New Testament and Psalms*, ABS, 1934, tr. by a committee: Dr. F. Stanley Carson, Rev. W. B. Cole, S. H. Yuang, Rev. Y. F. Chen, Pastor W. C. Lee, Rev. F. F. Huang and Rev. Y. W. Chen.



Phonetic script, Wang Chao system



Mk. 3:35-4:7

Spoken in the district of Hankow, China. First publication, *St. Mark's Gospel* in 1921, at Tsaoshib, Hupeh, by the LMS; tr. by J. H. L. Patterson.

CHINESE: Kienning colloquial 170

13 Lā-ēng-sī ũ ciā giāng tǐng-dī ā lā, cuōi mǎu biē-nēng iōng-diō tǐng, giāng tǐng-dī ā lā gā, ciū-sī nēng gā Gǔing, gēng-giā gū dāu tǐng-dī.

14 Cēng-chīng Mō-sái dāu kōng-iā nà yē guā kǐ lā, nēng gā Gǔing gōng niōng iōng-gā-sī nā nēng guā kǐ lā:

15 Ō mǎu-lōng sū nēng sēng, ciū dāu nēng gā Gǔing dī-bíng ǒ dā-diō ēng-ūing gā sǎng-miāng.

16 Éng-yē Cīōng-Dī cēng ǒ sī-gǎing gā nēng, nà gū cōng-lā sǎi gā cī-ciā Gǔing lā sī-gǎing, ǒ mǎu-lōng sū nēng sēng gū, ciū mài miē-tiāu, cōng ǒ dā-diō ēng-ūing gā sǎng-miāng.

17 Cīōng-Dī hāng gū gā Gǔing lā sī-gǎing, ēng sī niōng gū diāng sī-gǎing nēng gā cò; sī ǒ sī-gǎing nēng kǎu-diū gū ǒ dā giū.

1896

Spoken in northern Fukien Province, eastern China. First publication, *St. Matthew's Gospel* in 1896 at Ningpo; tr. by Miss L. J. Bryer and other ladies of the Church of England Zenana Missionary Society, edited by Miss B. Newcome. *New Testament*, BFBS, 1896.

Genesis and Exodus, BFBS, 1900; tr. by Miss Bryer and Miss H. R. Root. *Daniel and the Psalms*, 1905; *Isaiah*, 1912.

Ing-dong báí Cū nôi gé Shìòng-Dôi, loh-loh niòng
hoh-sò gyū.

Mt. 4.10b

Spoken in northern Fukien Province, eastern China. First publication, St. Mark's Gospel in 1898 at Foochow; tr. by Mr. and Mrs. H. S. Phillips, CMS. St. Matthew's Gospel, BFBS, Foochow, 1900.

CHINESE: Kinhwa colloquial 172

Ing-teh Jing jing-ae shiae-ga-shông tao s Geo
doh-sang-geh Ng, ioh-teh va-pah siang-sing-geh
nyin mia-diao long-vông teh-djoh yün-nyun
wor-ming.

Jn. 3.16

Spoken in and near Kinwha, Chekiang Province, China. First publication, St. John's Gospel in 1866 at Shanghai by the BFBS; tr. by Horace Jenkins, American Baptist Missionary Union.

CHINESE: Sankiang colloquial 174

事麼。唯實實在在話你知，唯喺所見
來證，但係你喺唔信，唯喺見證呀。唯對
你講，地上
摩西在曠野舉起條蛇，人子咬一定噉樣被舉，使
凡
信但人唔至到滅亡，兼且得倒長生。○因為神愛世
界，至到城但獨生仔賜拚但喺，使信但人至到滅亡，
兼且得長生。神打發但仔降世，唔係想定世人喺罪，
乃係使人賴但來得救。信子降世，唔係想定世人喺罪，
信子人，但人罪已經定，因為但唔信神獨生仔。

Jn. 3.11-18

Spoken by some 300,000 people in Lienchow prefecture in northwest Kwangtung, China. First publication, St. Matthew's Gospel in 1904 at Shanghai by the ABS; tr. by Miss Eleanor Chestnut, M.D., of the APM. St. Mark's, St. Luke's, and St. John's Gospels, 1905. Dr. Chestnut was killed in a massacre the following year.

Ng-ts yia z-ka pih iao di-
zông-ky'i; ¹⁵ s-teh" vên-
pah siang-sing Gyi-go feh-
we mih-vông, tu hao teh-
djoh tòng-yün weh-ming.

¹⁶ "Ing-we" Jing-ming æ-
sih shü-kæn-zông zing-ts-ü
s-loh" Gyi doh-seng Ng-ts,
s-teh vên-pah siang-sing
Gyi go feh we mih-vông, tu
hao teh-djoh tòng-yün weh-
ming. ¹⁷ Jing-ming" ts'a Gyi
Ng-ts tao shü-kæn-zông læ,
feh-z læ ding shü-kæn-zông
go ze, z peh shü-kæn-zông
k'ao-djoh Gyi hao teh-kyiu.

¹⁸ Siang-sing" Gyi go feh
ding-ze; feh siang-sing go z
yi-kying ding-ze, ing-we feh
siang-sing Jing-ming doh-
seng Ng-ts-go ming-deo.

¹⁹ Ding-ze yün-kwu z-ka go:
yiu' liang-kwông tao shü-
kæn-zông læ, nying hwun-
hyi en ko-jü liang-kwông,
ing-we gyi-lah 'ang-we z ôh-
go. ²⁰ Vên-pah" tso fi-li go
z u-su liang-kwông, yia feh
tao liang-kwông læ, k'ong-
p'ò" gyi-go 'ang-we be tsah-
vah: ²¹ 'ang dzing-jih go tao
liang-kwông læ, s-teh gyi-
go 'ang-we hao hyin-c'ih-læ
z dzæ-ü Jing-ming tao-go."

²² KEH-SING z-ken 'eo-deo,
Yia-su teng Gyi meng-du
tseo tao Yiu-t'a di-fông;
teng gyi-lah dô-kô deng læ
keh-deo, 'ang" si-li. ²³
lah-en z læ Sah-leng" siang-

teng ng dô-kô læ Iah-dæn
'o-nga, ng' teng Gyi tso te-
tsing go, keh-go nying yin-
dzæ 'ang si-li, cong-nying
tseo-tao gyi di-fông.

²⁷ Iah-'en we-teh, wô,
"Nying," ziah feh-z dzong
t'in s-peh gyi go, ih-ying
tu feh neng-keo teh-djoh.

²⁸ Ng-lah zi teng ngô tso te-
tsing, ngô z wô-ko-de, Ngô
feh-z Kyi-toh, peh-ko z læ
Gyi min-zin ts'a-læ-go. ²⁹

Yiu sing-vu' go z sing-lông:
sing-lông-go beng-yiu lih-
leh t'ing-tong, we-leh t'ing-
meng sing-lông-go sing-ing
gyih-gyi hwun-hyi: ngô keh-
go hwun-hyi mun-tsoh-de.

³⁰ Gyi pih iao hying-wông,
ngô pih-iao sæ-ba. ³¹ Dzon-
gông-deo læ-go, z' læ vên-
pah-go zông-deo: c'ih-ü' di
go, z c'ih-ü di, yia z c'ih-ü di
ka kông; dzong t'in læ-go z
læ vên-pah-go zông-deo. ³²

Gyi" te-tsing Zi sô k'en-
kyin sô t'ing-meng-ko go;
ping-ts'ia m-nying ziu Gyi
te-tsing. ³³ Ziu' Gyi te-tsing
go, z tang ing piao-ming
Jing-ming" z tsing-go. ³⁴

Ing-we" Jing-ming sô ts'a-
læ-go, kông Jing-ming-go
shih-wô: ing-we Jing-ming
s-peh Gyi Sing-Ling z' m-
'æn-liang go. ³⁵ Vu' æ-sih
Ng-ts, pô vên-veh tu kao-
dæ Gyi siu-li. ³⁶ Siang-sing"
Ng-ts go yiu tòng-yün weh-

1898

Spoken by two to three million people in the Ningpo region of Chekiang Province, China. First publication, St. Luke's Gospel in 1852 at Ningpo by the ABS; tr. by William Armstrong Russell, CMS, Divie Bethune McCartee, APM, and a committee of Ningpo missionaries.

New Testament, ABS, 1868; tr. by the above and William A. P. Martin and Henry Van Vleck Rankin, both APM. Revision by J. C. Hoare and J. Bates (CMS) and F. Galpin, United Methodist Free Churches Mission, BFBS, 1889. Revision by J. R. Goddard and J. C. Hoare with native assistance, BFBS, 1898. Bible, BFBS, Shanghai, 1901; tr. by Mr. Goddard, aided by J. N. B. Smith (APM) and W. S. Moule (CMS). Other versions of note: Jenkins' Version (all printed in Chinese character): St. John's Gospel, Shanghai (?), 1894; tr. by H. Jenkins of the American Baptist Mission Union; St. Matthew's Gospel, Shanghai, 1897; Romans, Shaubing, 1898; Hebrews, parts of Isaiah, 1899; Ephesians, Hangehow, 1902; 1 and 2 Timothy, 1903; all published by the Baptist Mission (?). The earliest editions were printed from wooden blocks instead of ordinary type. CP: BFBS.

个先生，還勿曉得第个事體否。我實在對儂話，呢个曉得个來話，拏看見个來做干證，獨是倒勿受个干證。我話地上个事體，佛還勿相信，若然話天上个事體，佛豈能相信呢。除之天上降下來个个兒子，伊是拉天上个以外，勿曾有人升到天上去个。像摩西拉荒野裏擊起蛇來，人个兒子也必要實蓋撥人擎起來，以致凡係相信伊个人得著永生。○因爲上帝愛世界上人，甚至於拏伊个獨養兒子撥伊拉，以致凡係相信伊个人，免脫滅亡，得著永生。况且上帝差伊个兒子到世界上，勿是要定世界上人个罪，是要使世界上人靠伊得救。相信伊个人，勿定罪，勿相信伊个人，罪已經定拉哉。爲之伊勿相信上帝个獨養兒子个名頭，定罪个事體，是實蓋个，就是光到之世界上人，勿愛光，倒愛黑暗，爲之伊拉个行爲是惡个。凡係作惡个，人恨光，勿肯到光裏來，恐怕伊个行爲，受著責備。獨是行真理个人，到光裏來，以致顯明伊个行爲，是在於上帝。呢个行个○第个事體以後，耶穌搭門徒到之猶太地方，一淘住拉呢个行。約翰拉相近撒冷个哀嫩也，行洗禮，爲之伊塊水多。衆人來受洗禮。伊个時候，約翰還勿曾收監，難末約翰个門徒搭之一个猶太人，辯論潔淨个事體。伊拉來見約翰，約翰話：夫子從前搭儂拉約但河外頭，就是儂對伊做干證个。現在拉行洗禮，衆人全到伊壩頭去。約翰回頭話：若勿是從天上賜撥个末人，是勿能受著啥。儂自家可以對我做干證，我曾經話：我勿是基督，是奉差拉伊前頭个。有新娘子个，就是新官人，但是新官人个朋友立之。呢聽拉伊爲之新官人个聲氣，咭大快活。實蓋末，我个快活也滿足哉。伊必要興旺，我必要衰敗。○從上頭來个末，是拉萬有个上頭，從地上

Jn. 3:11-31; 1913

Roman characters

We-ts Zung e

s-ka-laung nyung, zung-ts-yui nau Yi-kuh dok-yang Nyi-ts peh yi-la, i-ts van-i siang-sing Yi kuh nyung mien-theh mih-vaung lau tuh-dzak ioong-sung.

1905

Spoken by some 18,000,000 people in southern Kiangsu Province, China. First publication, St. John's Gospel in 1847 at Shanghai; tr. by W. H. Medhurst. New Testament, ABS, Shanghai, 1870; tr. by various missionaries, mostly of the American Protestant Episcopal Mission. Revised by E. H. Thomson, J. M. W. Farnham and J. W. Lambuth, 1881. Bible, ABS, 1908; tr. by a committee consisting of Dr. A. P. Parker, Rev. James Ware, Dr. Farnham, Archdeacon Thomson, Rev. D. H. Davis, Rev. E. Box and Rev. J. A. Silsby, representing several missions. Editions printed in roman character include: St. John's Gospel, London, privately printed, 1853, edited by James Summers, Chinese Professor at King's College, London; St. Luke's Gospel,

CHINESE: Shaowu colloquial 176

Hien²-tai¹ in²-tong¹ hén⁵-t'au⁶, mai⁵ ni⁶-shi² tan¹-tan¹ t'iang¹ t'au⁶, ts'i⁶-p'ien³ ts'i⁶-ka¹.

James 1.22

Spoken about the city of Shaowu, Fukien Province, China. First publication, St. James' Epistle in 1891 at Foochow by the ABCFM; tr. by J. E. Walker, ABCFM.

CHINESE: Soochow colloquial 177

末，無人能穀做个。耶穌回答說：我實實在在告訴人，若然勿重新再養末，自或上作養而勿能見神國。尼哥底母對儂說：人已經老之，落裏能再養，豈能再進娘胎咭。養出來呢。耶穌回答說：我實實在在告訴人，若勿從水咭聖靈養末，勿能進神國。從肉身養个末，是肉身從聖靈養个末，是靈。我說：咭篤必要再養，係勿要希奇，風隨之意思咭吹，係聽之俚个響聲，勿曉得俚落裏去，落裏去，凡係從聖靈養个末，也實梗。尼哥底母回答俚說：哪咭能穀有个个事體。耶穌回答說：係是以色列个先生，還勿曉得个个事體。我實實在在告訴人，拿所曉得个來說，拿所看見个做見證，獨是咭篤勿受个見證。我話地上个事體，咭篤還勿相信，倘然說天上个事體，豈能相信呢。除之天上，降下來个就是常常拉天上个个兒子，勿曾有人升到天上去个。像摩西拉荒野裏擊起蛇來，人个兒子，也必要實梗，撥人舉起來，以致凡係相信俚个人，在於俚得著永生。因爲神實梗愛世界上人，甚至於拿俚獨養兒子，賞撥俚篤，以致凡係相信俚个人，勿滅亡，倒得著永生。因爲神差俚个兒子到世界上，勿是要定世界上个罪，是要世界上從俚得救。相信俚

Jn. 3:3-18; 1908

Spoken in and near the city of Soochow, Kiangsu Province, China.

First publication, The Gospels and Acts in 1880 at Shanghai by the ABS; tr. by G. F. Fitch of the APM and A. P. Parker of the American Southern Methodist Episcopal Mission. New Testament, ABS, 1881.

Bible, ABS, 1908; tr. by Dr. Fitch, Dr. Parker and Dr. J. W. Davis, American Southern Presbyterian Mission.

CP: BFBS.

179

Jn. 3.1-3, 14-16

180

Mt. 4.10

181

1894

New Testament, 1902.

新約聖書

第三章

一一六

Roman characters

Jn. 3.16-17; 1905

Version: Genesis, Jonah and St. James' Epistle, Swatow, BFBS, 1888; tr. by W. Duffus, George Smith, J. C. Gibson, H. L. Mackenzie, and Dr. P. J. MacLagen; St. Matthew's Gospel, Acts, 1889; St. Mark's Gospel, 1890; St. John's Gospel, 1891; St. Luke's Gospel, 1892;

YOHANE 3.

mi ba rumela lokualo, le lehuku ye Yesu o le buileñ.

23 ¶ Mi ka a le mo Yerusalema, ka go le moletlo oa Paseka, bontsi yoa rumela mo ineñ ya gague, ka bo bona licupo tsa gague tse o ri rihan.

24 Mi Yesu ka esi a sa bo ikanye, gone a itse botle;

25 Mi a sa tloke go shuperioa ki ope ga bona: gone a itse se se mo mothuñ.

KHAOLO 3.

GA bo gole mothu oa Bafarisai, eo o birioañ Nikodemo, molaori moñue oa Bayuda:

2 Eouo, a tla go Yesu bosigo, mi a mo raea, Rabi, rea itse u moruti eo o coañ kua Morimoñ; gone go si ope eo o ka rihan licupo tse u ri rihan, ha Morimo o si na nae.

3 Yesu a araba a mo raea, Amarure, amarure, kia gu raea, Ha moñue a sa ba a tsaloe, ga a kake a tsena mo pushoñ ea Morimo.

4 Nikodemo a mo raea, Mothu eo o gorileñ o ka tsaloe yañ? A o ka ba a tsena loa botu mo sepopeloñ sa mague, a tsaloe?

5 Yesu a araba, Amarure, amarure, ki gu raea, Ha mothu a sa tsaloe ka metse le Moea, ga a kake a tsena mo pushoñ ea Morimo.

mi lo si ka loa rumela, lo tla rumela yañ, ha ki lo bulelela lilo tsa legorimo?

13 Mi ga go ope eo o tlatlogetseñ legorimoñ ha e si ena eo o hologileñ kua legorimoñ, eboñ Moroa mothu eo o kua legorimoñ.

14 ¶ Mi yaka Moshe a kile a tlatlosa noga kua gareganaga, Moroa mothu le ena o tla tlatlosa yalo:

15 Gore moñue le moñue eo o rumelañ mo go ena, a si hele, mi a ne le botselo yo bo sa khutleñ.

16 ¶ Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa eo o tsecoeñ a le esi, gore moñue le moñue eo o rumelañ mo go ena, a si ka a hela, mi a ne le botselo yo bo sa khutleñ.

17 Gone Morimo ga oa roma Moroa ona mo lehatsiñ gore a cue lehatsi; mi gore lehatsi le bolukoe ka ena.

18 ¶ Eo o rumelañ mo go ena, ga a cuoe: mi eo a sa rumeleñ, o cuioe le yana, gone a si ka a rumele, mo ineñ ya Moroa Morimo eo o tsecoeñ a le esi.

19 Mi e ki eona cuo, ka leseri le tlele mo lehatsiñ, mi bathu ba ratile lehihi bogolu go leseri, gone tiho tsa bona li li le boshula.

20 Gone moñue le moñue eo o leo-hañ, oa ila leseri, le gona a sa tle mo

Spoken in Bechuanaland, South Africa. First publication, St. Luke's Gospel in 1830 at the Government printing office, Capetown; tr. by Robert Moffat. New Testament, BFBS, 1840; tr. by Moffat, with native assistants.

The fifth New Testament printed in an African language. Bible, BFBS at the Mission Press, Kuruman, 1857; tr. by Moffat. The third Bible printed in an African language. CP: BFBS.

1872

CHUANA: Rolong dialect

188

o cofetseñ o ka tsaloe yañ? a o ka tsena loa bobeli mo mpeñ ea ga 'magoe a tsaloe? 5 Yesu a araba, a re, Amarure, amarure kea go bolelela, Fa motho a sa tsaloe ka metse, le ka Mooa, ga a kake a tsena mo Bogosiñ ya Molimo. 6 Se se tsecoeñ ke nama ke nama; 'me se se tsecoeñ ke Mooa ke mooa. 7 O se gagkamale gonne

16 Gonno Molimo o ratile lefatshe yalo, ka o ntshitse Moroa one eo o tsecoeñ a le esi, gore moñoe le moñoe eo o lumelañ mo go ene a se ka a fela, 'me a ne le botshelo yo bo nnetseñ rure. 17 Gonno Molimo ga oa romela Moroa one mo lefatshiñ go athola lefatshe; faese gore lefatshe le bolokege ka ene.

Jn. 3:5-6, 16-17

Spoken in Bechuanaland, South Africa. First publication a catechism at Mt. Coke, 1870; a hymnal with the Lord's Prayer and the Ten

Commandments, 1871. Portions of the Book of Common Prayer in 1875 at Thaba Nchu by the Mission Press; tr. by G. Mitchell, of the SPG. Gospels and Acts, Mission Press, Thaba Nchu, 1885; translated by W. Crisp. New Testament, SPCK, 1894.

CHUNGCHIA

189

Mâe bae Sû Sâng-dî mêng, kâk lai sâeo dí.

Mt. 4:10b

Spoken by a non-Chinese tribe of some 200,000 people in Kweichow, China.

First publication, St. Matthew's Gospel in 1904 at Shanghai by the BFBS; tr. by the Rev. S. R. Clarke of the China Inland Mission with the assistance of several Chungchia Christians.

12. οὗτος ἀφῆντ' ἐταμωῖσθαι δὲς πηροῦν ἡδῆρην ἔτι
 ἡσάσθαι παῖρντ' ὅσῳ πε ἡτοῦνδὲς πῶνρη ἀ-
 φῶμι.
 13. ἔτινα ἡτε οὐονηβεν εὐναῖτ' ἐροῦν ἡτεροῦ
 ἀπικωνὸν ἡνέρε.
 14. παῖρντ' τὰρ αὖ φτ' μενρε πικοςμος ὅσῳτε
 πεφῶνρη ἡμᾶτατ' ἡτεροῦν ἔτινα οὐονη-
 βεν εὐναῖτ' ἐροῦν ἡτεροῦν τετακο ἀλλὰ ἡ-
 τεροῦν ἡτοῦνδὲς ἡνέρε.
 15. πε ετα φτ' τὰρ ἀν οὐωρπ ἀπεφῶνρη ἐπικος-
 μος ἔτινα ἡτεροῦν ἔτινα ἐπικοςμος ἀλλὰ ἔτινα
 ἡτε πικοςμος ἡτοῦνδὲς ἐβόλῃτοτ' ἔτι.
 16. φνεῖναῖτ' ἐροῦν σεναῖτ' ἔτινα ἔτινα ἀν φη δέ
 ἐτεροῦν ἔτινα ἔτινα ἀν ἔτινα ἔτινα ἔτινα
 ἔτινα ἔτινα ἔτινα ἔτινα ἔτινα ἔτινα ἔτινα
 ἔτινα ἔτινα ἔτινα ἔτινα ἔτινα ἔτινα ἔτινα
 17. φαι δέ πε πηρπ ἔτινα πηρπ ἀπὶ ἐπικοςμος
 οὐος ἡρπῳ ἀμμενρε πηρπ ἀλλὰ ἔτινα ἔτινα
 ἔτινα πηρπ ἡτοῦνδὲς τὰρ ἡτοῦνδὲς πε.

Jn. 3.14-19; 1934

Spoken in the northwestern Delta, of Lower Egypt, from about the 3rd to the 10th centuries. From the 14th century this dialect has been that in ecclesiastical use in the Coptic Church. The printed Scriptures in this and the two dialects following are from manuscript translations made at least as early as the fourth century. The language is a descendant from ancient Egyptian with some admixture of Greek. First publication, Psalm 1 in 1663 at Lyons. New Testament, 1716; from a manuscript in the Bodleian Library, Oxford. The second printed New Testament in an African language. Other versions of note: New Testament, prepared and published by the Coptic Orthodox Society of Cairo, 1934.

COPTIC:

Middle Egyptian dialect

ἀλλὰ οὐνοῦ ποτα
πετρῶον ἢν πιατ:
πενταπτηρὺ ὡπι εβλ
ζιταατὺ δα ἀλλὰ
ἐροῦν ἐλαή: ἐν οὐ
ποτα τῷ πε Χς πεντα
πτηρὺ ὡπι ετβητὺ:
δα αἰαἰ εβλ ζιταατὺ.

I Cor. 8.6

The dialect spoken around Memphis and in the Fayum, from about the 3rd to the 10th centuries. First publication, fragments of a manuscript of the Old and New Testaments in 1811 at Hanover, Germany; edited by W. F. Engelbreth.

ΤΕΕΙ ΓΑΡΤΕ ΘΕ ΝΤΑΠΝΟΥ
ΤΕ ΜΡΡΕΠΚΟΣΜΟΣ ΖΩΣΤΕ ΠΨΩΗ
ΡΕ ΝΟΥΩΤ] ΛΥΤΕΕΨ ΧΕΚΑΣΕ ΟΥ
ΛΝ ΝΙΜ Ε]ΤΡΠΙΣΤΕΥΕ ΑΡΑΨ
Ν]ΕΨΖΛΕΙΕ ΑΒΑΛ' ΑΛΛΑ ΕΨΝΑ
ΧΙ ΝΟΥ]ΩΩΝΖ ΨΑ ΛΝΗΖΕ·

1924

The dialect of southern or Upper Egypt from about the 3rd to the 10th centuries. First publication, Daniel, Chapter 9, in 1786 at Rome; edited by Frederick Münter. Various other fragments have been edited from time to time.

THE COPTIC VERSIONS

Christian tradition is unanimous in assuming the very early spread of the Church in Egypt, and recent discoveries of both documents and art works in the sands and tombs of that land have only tended to confirm this tradition. The Greek language was very widely used, from the Mediterranean coast to the borders of the Roman Empire on the Upper Nile, especially in the cities. However, the farther up the Nile the larger the proportion of the population that did not know Greek—at least, not in so thorough a fashion as to read the documents of their faith in it. Hence it is no surprise to discover that the earliest Coptic Version (perhaps in part as early as the 3rd century) was that made in and for Upper Egypt—the so-called “Sahidic” dialect. It is simply the descendant of the ancient Egyptian tongue, as spoken around and above the old capital, Thebes (now Luxor), with a large admixture of Greek elements especially in all that belongs to Christian doctrine, life, and worship. Next to the Sahidic, the Bohairic dialect of the Delta has played the most important part in the history of the vernacular Bible. It ultimately drove out the other three dialects into which all, or a part, of the Scriptures had been rendered. Bohairic Coptic is the official language of the Coptic Church today but has been a dead language for several centuries, gradually displaced by Arabic. The entire New Testament in Bohairic Coptic has been edited both by foreign scholars and by the Coptic Patriarchate for ecclesiastical use.

CORNISH

193

En dallathvaz Dew aveth' wras neve ha noare.

Gen. 1.1

This language, formerly spoken in Cornwall, England, and closely allied to Breton and Welsh, is now practically extinct. First publication, Mt. Calvary, a Cornish poem on the Passion, Death and Resurrection of Jesus Christ, made about 1682, in 1826 at London; tr. by John Keigwin. Also contains Genesis 1. Some other portions exist and some have been printed.

Gothic characters, Kralicka version

gméno geho, widauce diwy geho, kteréž činil.

24. Ale Gejš nešvětil sebe samého gim, proto že on znal wšechy;

25. Aníž potřeboval, aby (gemu) kdo svědectwí wbdával o člověku; nebo on wěděl, cobý bylo w člověku.

Kapitola 3.

Rozmlouvání Páně s Nikodémem. 22. Učedníci Kristowi i Jan křtili. 25. Svědectwí Jana křtitele slavné o Kristu Pánu.

Byl pak člověk z farizeů, jménem Nikodém, kníže židovské;

14. A jakož * Mojžiš powýšil hába na poušti, takť musj powýšsen býti Syn člověka; * Num. 21, 8. 9.

15. Aby každý, kdož * wěřj w něho, nezahynul, ale měl žiwot wěčný. * 1. 6, 36. Mart. 16, 16.

16. Nebo tak Bůh milowal swět, že Syna swého jednorozeného dal, aby každý, kdož wěřj w něho, nezahynul, ale měl žiwot wěčný.

17. Neboť neposlal Bůh Syna swého na swět, aby obsaubil swět, ale aby spašen byl swět skrze něho.

18. Kdož * wěřj w něho, nebude obsažen, ale kdož newěřj, gižž gest obsažen,

1870

Roman characters, Kralicka version

kunoc v den sváteční, mnozí uvěřili ve jméno jeho, vidouce divy jeho, kteréž činil.

24. Ale Ježíš nesvědčil sebe samého jim, proto že on znal všechny.

25. Aniž potřeboval, aby kdo svědectví vydával o člověku; nebo * on věděl, co by bylo v člověku.

*1 Sam. 16, 7. Žalm. 7, 10. Mat. 22, 18.

KAPITOLA III.

Rozmlouvání Páně s Nikodémem. 22. Učedníci Kristovi i Jan křtili. 25. Svědectví Jana Křtitele slavné o Kristu Pánu.

Byl pak člověk z farizeů, jménem Nikodém, kníže Židovské.

14. A jakož * Mojžiš povýšil hada na poušti, takť musíť povýšsen býti Syn člověka, *4 Moj. 21, 8. 9. 2 Král. 18, 4. † Jan 8, 28.

15. Aby každý, kdož * věří v něho, nezahynul, ale měl život věčný. *k. 6, 36. Mark. 16, 16.

16. Nebo * tak Bůh miloval svět, že Syna svého jednorozeného dal, aby každý, kdož věří v něho, nezahynul, ale měl život věčný. *Řím. 5, 8; 8, 32. 1 Jan. 4, 9.

17. Neboť * neposlal Bůh Syna svého na svět, aby odsoudil svět, ale aby spašenť byl svět skrze něho.

*k. 9, 39. Luk. 5, 56. †1 Jan. 4, 9.

18. Kdož * věří v něho, nebude odsou-

1912

Spoken by several million Czechs in Czechoslovakia. Reduced to written form by Jan Hus at the end of the 14th or early in the 15th century. First publication, New Testament in 1475 at Nuremberg (?) from an ancient version possibly made by Cyril and Methodius and revised by Jan Hus and later by Martin Lupáč. The fifth New Testament printed in a modern European language. Bible, Prague, 1488; tr. as above. The fifth Bible printed in a modern European language. Other versions of note: Kralicka Version: the Standard Czech Protestant Bible, prepared by a Committee of eight, at Kralitz in Moravia, 1593, and still in current use. Wenzel Version of the Bible, a Jesuit translation, at Prague, 1715. Zilka Version of the New Testament, by F. Zilka, a pastor of the Evangelical Church of the Czech Brethren and professor at Hus Theological Seminary, at Prague, 1933. CP: ABS, BFBS, NBSS.

THE CZECH VERSIONS

Just as the career of John Hus makes Bohemia one of the earliest foci of the Reformation, so the care that Hus and some

of his followers, notably one Martin Lupáč, expended on the modernization and revision of a very ancient Slavic translation of the whole Bible, made Czechish one of the earliest languages of Europe in which the Bible was printed. In fact, no less than six separate editions of the Bible or portions of it in Bohemian belong to the age of the "incunabula"—printed prior to 1500. The place where the first New Testament was issued in 1475 is unknown, and only two copies of it are in existence. But Prague was the place where the first complete Bible was printed in 1488, the city authorities and professors of the famous University faculty joining in the work, to give it a prestige that no other early vernacular Bible enjoyed. During the sixteenth century, pre-eminently the century of the Protestant Reformation, this Bohemian Bible was revised and reprinted many times and in various cities. But towards the end of that century the Kralicka Bible, as it is called from the Moravian castle where it was printed at the expense of Baron von Zerotin, first saw the light and thenceforth displaced the earlier version. It was made from the Hebrew and Greek originals by a committee of eight dis-

tinguished scholars of the "Bohemian Brethren" and was issued in six volumes as fast as completed, from 1579 to 1593. It is said to remain, to this day, the standard of Bohemian speech. The Roman Catholics continue to use modern revisions of the older Czechish Scriptures, since these were derived from the Latin Vulgate Text.

DAGBANE

200

Di saha ka Yisa yeli o, Wari sa, Sintani: dama be sabiya, A kul ni d3em la a-Duuma Naawuni, kulla o ko ka a ni d3em.

Mt. 4.10

Spoken in the Northern Territories of the Gold Coast, West Africa.

First publication, St. Matthew's Gospel in 1935 at Yendi by the BFBS; tr. by the Rev. Lloyd Shiner, of the Assemblies of God Mission. Acts and Ephesians, 1935; St. Mark's Gospel and 1 Peter, 1936.

DAKKARKARI

202

Gama kwe

kowe rein tu gab Asila, ūwa rein hanu mi, ā hanu mi wawanta, ā inu mi.

Mk. 3.35

Spoken by some 47,000 people in the Sokoto province of northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1931 by the BFBS (Jos printed); tr. by the Rev. Paul Ummell of the United Missionary Society.

DAKHINI

201

Persian characters

مہربانہ خدا دُنیا سے اس کی محبت رکھا کہ وہ
اپنا ابن وحید دے دیا تاکہ جو کوئی اُس پر ایمان لاوے پاک نہ ہو
بلکہ حیات ابدی پاوے

1896

Arabic characters

کہونکہ خُدا دُنیا کو ایسا دوست
رکھا کہ اپنا ایک لوتا بیٹا بخشا تاکہ
جو کوئی اُس پر ایمان لاوے سو
پاک نہ ہووے بلکہ ہمیشہ کی
حیات پاوے * کہ خُدا اپنے بیٹے کو

Jn. 3.16, 22-23; 1867

Spoken by some 6,300,000 people in the Deccan, in southern and western India. First publication, Genesis, chapters 1-4, in 1745 at Halle, Germany; tr. by Benjamin Schultze. Psalms, 1747.

New Testament, Halle, 1758. The Halle editions were all in Arabic characters. Genesis, BFBS, Hertford, 1858; New Testament, BFBS, Madras, 1867, followed by various Old Testament portions; tr. by CMS missionaries, notably M. G. Goldsmith.

DAKOTA or SIOUX or SANTEE

203

kta he token okihi kta he, Ni-kodemoss eciya.

5 Unkan Jesus ayupte; Wowi- cake, wowicake eciyatanhan he- ciciya, Wicašta kin mini qa Wo- niya kin on tonpi šni kinhan Wakantanka tokiconze kin en tin iyaya okihi kte šni ce, eya.

6 Tuwe wicacehpi on tonpi kin he wicacehpi, qa tuwe Wo- niya kin eciyatanhan tonpi kin he woniya.

7 Wankantanhan nitonpi kta ce, eciciye cin heon ihuuhān ni- yušinyaye cin.

8 Tateyanpa kin tokiyatanhan cin eca eciyatanhan ipogan ece, qa oqo kin he nayahon, tuku to- kiyatanhan u, qa tokiya ye cin he sdonyaye šni. Wicašta Wo-

15 Heon tuwe awacin kinhan owihanke kte šni, qa owihanke wanin wiconi yuhe kta.

16 Wakantanka oyate kin cantewicakiya, heon Cinhintku išnana icage cin wicaqu, qa tuwe awacin kinhan owihanke kte šni, tuka owihanke wanin wiconi yuhe kta.

17 Wakantanka Cinhintku kin wicoicage kin en u šni kin, heon oyate kin wicayaco kta e hecon šni; tuka iye on oyate kin nipi kta e hecon.

18 Tuwe he wacinye cinhan he yacopi kte šni; tuka tuwe wacinye šni kinhan he wanna yacopi; Wakantanka Cinhintku išnana icage cin he caje kin wa- cinye šni kin heon etanhan.

1914

Spoken by about 30,000 Indians in Minnesota, the Dakotas, and Nebraska, U.S.A. Reduced to written form by Thomas S. Williamson, Stephen R. Riggs, S. W. Pond and G. H. Pond about 1830-40.

First publication, Selections and St. Mark's Gospel in 1839 at Cincinnati by the ABCFM; tr. by Williamson, Riggs and the Ponds, with

Joseph Renville, a half-breed fur-trader. New Testament, ABS, 1865; tr. by Riggs. Bible, ABS, 1879; tr. by Williamson and Riggs. The fourth Bible printed in an American language and the only Bible in an Indian language within the United States now available.

CP: ABS.

Gothic characters

de Døde, som hans Disciple Ihu, at han havde sagt dette til (dem); og de troede Striften, og de Ord, som Iesus havde sagt.

Luc. 24, 8.

23. Men der han var i Jerusalem om Paasfen paa Gøitiden, troede Mange paa hans Ravn, der de saae hans Tegn, som han gjorde.

24. Men Iesus selv betroede sig ikke til dem, fordi han kjendte alle,

c. 6, 64.

Mat. 2, 23.

25. og fordi han ikke havde behov, at Mogen skulde vide om et Menneske; thi han vidste selv, hvad der var i Mennesket.

Ap. G. 1, 24.

3. Capitel.

Iesus taler med Nicodemus om Gjensiddelsen, Troen og gode Gjerninger, 1-21. døber i Jiddan, 22. Johannes døber og endnu, og vidner om Christi Gyttelighed, o. s. v. 23-36.

1. Men der var et Menneske af Pharisæerne, som hedte Nicodemus, en Dverste

tale det, vi vide, og vidne det, vi have seet; og I annamme ikke vort Vidnesbyrd.

c. 7, 16; 8, 28; 12, 49, 14, 24.

12. Derfor jeg siger eder de jordiske Ting, og I ikke troe; hvorledes skulde I troe, om jeg sagde eder de himmelske?

13. Og Ingen farer op til Himmelen, uden den, som før ned af Himmelen, Menneskens Søn, som er i Himmelen.

c. 6, 62. Eph. 4, 9.

14. Og ligesom Moses ophøjede Slangen i Ørtenen, saa bør det Menneskens Søn at ophøies,

4 Mos. 21, 8, 9

Joh. 12, 32, 33.

15. paa det at hver den, som tror paa ham, ikke skal fortabes, men have et evigt Liv.

Marc. 16, 16. Joh. 6, 40.

Luc. 19, 10. 1 Joh. 5, 10, 11, 12.

16. Thi saa haver Gud elsket Verden, at han haver givet sin Søn den enbaarne, paa det at hver den, som tror paa ham, ikke skal fortabes, men have et evigt Liv.

Rom. 5, 8; 8, 32. 1 Joh. 4, 9, 14.

1906

Roman characters

kan dette ske?" ¹⁰ Jesus svarede og sagde til ham: „Er du Israels Lærer og forstaar ikke dette? ¹¹ Sandelig, sandelig, siger jeg dig, vi tale det, vi vide, og vidne det, vi have set; og I modtage ikke vort Vidnesbyrd. ¹² Naar jeg siger eder de jordiske Ting, og I ikke tro, hvorledes skulle I da tro, naar jeg siger eder de himmelske? ¹³ Og ingen er faren op til Himmelen, uden han, som før ned fra Himmelen, Menneskesønnen, som er i Himmelen. ¹⁴ Og ligesom Moses ophøjede Slangen i Ørtenen, saaledes bør Menneskesønnen op-
højes, ¹⁵ for at hver den, som tror, skal have et evigt Liv i ham. ¹⁶ Thi saaledes elskede Gud Verden, at han gav sin Søn den enbaarne, for at hver den, som tror paa ham, ikke skal fortabes, men have et evigt Liv. ¹⁷ Thi Gud sendte ikke sin Søn til Verden, for at han skal dømme Verden, men for at Verden skal frelses ved ham. ¹⁸ Den, som tror paa ham, dømmes

1929

Spoken by more than 3,000,000 people in Denmark. Until 1819 the same Biblical text was used in Norway. First publication, New Testament in 1524 at Leipzig, by M. Lottber; tr. by Hans Mikkelsen and Kristian Winter. Bible, Ludowich Dietz, Copenhagen, 1550; tr. by the Theological Faculty of the University of Copenhagen, probably in large part by Christiørn Pedersen. This version has been frequently revised. The current text is the revision of 1907 for the New Testament and of 1931 for the Old Testament. After the BFBS printed a New Testament in 1849 in roman type, a number of editions of the Bible, New Testament and portions have been so printed. CP: ABS, BFBS.

THE SCANDINAVIAN VERSIONS

The difficulty of classifying Scandinavian editions of the Scriptures according to the present boundaries of the three countries, Denmark, Norway and Sweden, is well illustrated by the fact that Christiørn Pedersen, who has been called "the

father of Danish literature," was Canon of Lund, a city in what is now Sweden. Similarly Hans Mikkelsen, secretary to King Christian II, who at his sovereign's command translated the New Testament for the first time into Danish (1524), had been mayor of Malmö, also a Swedish city at the present time. Pedersen was probably the man whose draft of the entire Bible was revised by a group of professors of the University of Copenhagen, at command of King Christian III, thus producing the first Danish Bible, issued in that city in 1550. Two facts about this Bible give it special interest to English readers. One of those professors was the Scot, John Macalpine, a brother-in-law of Miles Coverdale, editor of the first printed English Bible. And in the second-English Bible, that known as Matthew's Bible of 1537, the same woodcuts which frame several of the title-pages and the same engraving of Adam and Eve which serves as a frontispiece, appear again thirteen years later in this earliest Danish Bible.

When at the close of the Napoleonic era Norway was set up as an independent state, the already existing dialectical differences between Denmark and Norway received recognition through new revisions and editions made in and intended for Norwegian territory. This drawing apart has continued since. In addition, there have been several issues in Norway of translations into the Folkemaal or colloquial Norwegian.

The first Swedish Bible also owes its origin to royal decree and high ecclesiastical patronage. It antedates the Danish Bible by nine years, although the earliest Danish New Testament appeared two years before the first Swedish. Luther's German Bible furnished the basis for these issues, though Erasmus' Greek and Latin texts were used for comparison. Revisions and editions of the Swedish Scriptures have generally been by official command.

DAUI or SUAU

205

**Eaubada tanoubu
i gadosisiedi doha ede ina,
ia Natueseesezana i moseao
tau esa, tau esa ia se nuatui,
abo nige se mate, se mauri
nige nosina.**

1915

Spoken in southeastern New Guinea. First publication, St. Mark's Gospel in 1885 by the BFBS at Sydney; tr. by Pi, a Rarotonga teacher, revised by LMS missionaries. The Acts, 1902; tr. by C. W. Abel. St. John's Gospel, 1910; St. Matthew's Gospel, 1913; St. John's Gospel, 1915. CP: BFBS.

DELAWARE

206

**Nútechquo Ge-
tanittowit wtelgiqui ahowalap Pemliakamixit, wtelli multi-
nep nekti mehttaachpit Quisall: wentschi wemi wulista-
wachüt mattatsch tawongellowiwak, sehuk nachpauchsich-
tit hallemiwi Pommauchsowagan.**

Spoken by Indians in Ohio, along the Muskingum River, U.S.A. First publication, the Epistles of St. John in 1818 by the ABS; tr. by Christian Frederick Dencke, a Moravian missionary. This was the first ABS publication for American Indians. Gospel harmony, 1821.

DIDA

207

**N'tchiela-a fi a o tehika le Lago-a po gbi no na
seagboko o gle n'meno ya n'no.**

Mk. 3:35

Spoken in Ivory Coast, from the Bandama River to the Rio Fresco, West Africa. First publication, St. Mark's Gospel in 1930 at Abidjan by the BFBS; tr. by the Rev. P. Benoit and Pastor F. Rodet, of the Protestant Missionary Society of West Africa.

DIERI

208

16. Ngangau jeruja Godali mitala ngantjana wonti, Nulia Ngatamura Kunakulho nunkani jinkina wonti, ngangau praitjanali tana nunkangu morlalu ngundranani, wata tintateri-nanto, a-ai, tepi ngurali ngamalkananto.

17. Ngangau Godali Ngatamura nunkani wata mitani jin-pana wonti kalala kurala, a-ai, Nulu mitala kulkananto.

18. Warlenulu ninaia morlalu ngundranani wata kalala maninani; ja warlenulu wata morlalu ngundranani kalala matja manina, ngangau nulu (Godaia Ngatamuraia Kunakulnuja talani wata morlalu ngundrai.

19. Naupini kalala nganai: Praitji mitani wokarana wonti, ja kanali ngulpuru morla ngantjana wonti praitjani; ngangau ngankana tananani madlentji nganana wonti.

20. Ngangau warle madlentji ngankai, praitjani kalaka-lariai, ja wata praitjani wokarai, ngankana nunkani tinkari pantjijati.

Spoken in the northeastern section of Cooper's District, South Australia. First publication, New Testament in 1897 at Tanunda by G. Auricht (later paid for by BFBS); tr. by J. G. Reuther and C. Strehlow, Lutheran missionaries.

DIGO

209

(No specimen available.)

Spoken in Tanganyika Territory, East Africa. First publication, Selections in 1911 by the Bielefelder Mission.

DIMASA or Hills Kachari

210

**Bedehe Ishor habsaukho isi khasaukha, jarni Bysa
sausi mamang hajaiabakho rikha, sereba sereba
bytamaikho lonkhade bo gymaia-gotai, tikabo
tauiaiaaba hang maire.**

Spoken in northern Cachar, Assam, India. First publication, St. John's Gospel in 1905 at Shillong at the Assam Secretariat Printing Office; tr. by the Rev. J. G. Williams, of the Welsb Calvinistic Methodist Mission. St. Mark's Gospel, BFBS, 1908.

DINKA or JIENG: Bor dialect

211

**Nhialic e koc nhia e piny nom, ku mioc koc e
Wantonden ebuobei, bi ran yeye gam bi cuo ye thou,
ku biya nanj pir ather.**

Spoken in the upper Nile valley, around Malek, Anglo-Egyptian Sudan, Africa. First publication, St. Luke's Gospel in 1915 by the BFBS; tr. by Archdeacon A. Shaw, CMS, and Philip Anyang Agul, Paulo Barac Macok, Gordon Apeec Ayom and Daniel Den Aton. St. Mark's Gospel, 1917; Acts, 1923; St. John's Gospel, 1929; James, 1931, and St. Matthew's Gospel, 1932.

Ku ran ci puon de Ñialic loi, yen e wanmaṭ, ku yen e nyankai, ku yen e ma.

Mk. 3:35; 1916

Spoken in the Nile valley north and west of the Bor group. First publication, St. Luke's Gospel and the Liturgical Gospels in 1866 at Brixen (Bressanone, Trentino, Italy); tr. by Roman Catholic missionaries. Revised by R. H. Weakley, BFBS, 1905. St. Mark's Gospel, BFBS, 1916; tr. by Lea Wilson, CMS.

DINKA: White Nile or

Ageir dialect

213

Wek a yok, an, Yekayila, pyonmit anu malaik nim malaik ke Ñalic, ne bañ de ran loi kerac kwo ber epyou puk.

Lk. 15:10

Spoken in the Nile valley, around Melut, Upper Nile District, Anglo-Egyptian Sudan. First publication, St. Luke's Gospel in 1926 by the BFBS; tr. by Dr. R. Trüding, of the Sudan United Mission.

DOBU

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si nua'i'isina; ta Buki, ta ona nina Iesu 'i eonaena, si iaredi.

23 Ta tuta nina Ierusalem 'ena 'i miami ATAONA sagarina 'enaia, ga iaiuaudi 'ana we'iwe'iaia 'i guinua si 'itedi, ga 'ana esana si iarena. 24 Ta Iesu nigea 'i emisedi, tomota iaiuauna 'i mwaratonidi ta 'enega, 25 ta nigea sawawenaia 'ebweu 'i da simana tomota manudi ta 'enega; iage tomota 'edia 'i miami taunamo 'i mwaratonina ta 'enega.

3 1 Ta tai 'ebweu Parisi, 'ana esana Nikodimo, me Iudia 'adi to nugana: 2 tauna Iesu 'ena 'i mai boiboia, ta 'i eonena, Rabai, 'a mwaratonina oio to e'ita Eaubada 'enega 'u mai: iage u guinua nigea 'ebweu 'i da guinua kapekapeana, 'abo Eaubada nigea ma'ieana ta 'enega. 3 Iesu 'i ona limana ta 'ena 'i gwae, 'Emuia ia ona 'ai'aila, 'Abo 'ebweu nigea 'etanega 'i tubua, nigea kapekapeana Eaubada 'ina 'ebeloina 'i da 'ita. 4 Nikodimo 'i eonena, Mwa'adega kapekapeana be tai 'i da tubua ta ni'atu 'i etai sinabwa? Sinana gamwana 'ena 'i rugu kapekapeana 'eruena, be 'i da tubua? 5 Iesu 'i ona limana, 'Emuia ia ona 'ai'aila, 'Abo 'ebweu nigea 'i tubua boasiega ta Iaruiaruega, Eaubada 'ina 'ebeloina nigea 'ena 'i da rugu kapekapeana. 6 Tauna esioega 'i tubua tauna 'i esio; ta tauna Iaruiaruega 'i tubua tauna 'i eiaruiarua. 7 Gea'abo nuao 'i owaowana 'igu ona 'emua, 'Etanega wa da tubua. 8 Iagila sena nina nuanuana 'ena 'i toa, ta 'enana 'u nonona, ta mwa'adega 'i meema, ta 'ena 'i tauia nigea 'u mwaratonini:

esia, tauna garewaia 'i miami. 14 Ta nadigega Mosese moata 'i gilagasina mitawaia, nadigega wate Tomota Natuna si da gilagasina: 15 be 'enega tauna 'i iarena iawasina atai 'i da 'ewena.

16 Eaubada gabura 'i 'atenua'ole-oleina, ta 'enega Natuna tebweuna 'i enatunena 'i 'ebwaea, be 'enega tauna 'i iarena gea'abo 'i mwawamwawasa, ta iawasina atai 'i da 'ewa. 17 Eaubada nigea Natuna 'i etunena gaburaia be gabura 'i da loinena ta 'enega; ta gabura 'i da 'etoseena esia. 18 Tauna 'i iarena nigea 'ana to loinamo; tauna nigea 'i iareiare ni'atu si loinena, Eaubada Natuna tebweuna 'ana esana nigea 'i iarena ta 'enega. 19 Ta loina nina gete, maedana gabura 'ena 'i mai, ta guguioi tomota nuadi 'i 'ewena ta maedana nigea; 'idi guinua to'umalidi ta 'enega. 20 Tauna to'umalina 'i guinuena, maedana 'i guitoiasa, ta maedana nigea 'ena 'i da mai, 'abona nai 'ina guinua si da ba'edi. 21 Ta tauna ona 'ai'aila 'i guinuena maedana 'ena 'i mai, be 'enega 'ina guinua si da apwesa, 'aene Eaubada 'ena 'i guinuedi ta 'enega.

22 Iage gete muridia Iesu ta 'ina tononoiao Iudia senanaia si mai; ta 'ena ma'edi si miami, ta 'i gibapitaiso. 23 Ta Ioni wate Inoni 'ena 'i gibapitaiso, Selimi serabenaia, boasi iauna 'ena ta 'enega; ta si mai, ta si bapitaiso. 24 Ioni nigea anua 'ebeiona 'ena si sa'una ta 'enega. 25 'Enega Ioni 'ina tononoiao ta goma Iudia 'ebweuna si eonaona lo'utu manuna. 26 Ta Ioni 'ena si mai, ta

1926

Spoken on Normanby Island, New Guinea. First publication, St. Mark's Gospel in 1894 at Sydney by the BFBS; tr. by William E. Bromilow, of the Australasian Wesleyan Methodist Missionary Society. New Testament, 1908. Bible, 1926. CP: BFBS.

Alla ka doughta kani hali, fo a ka a Den-Ke kelenpe ni, wole sisan mogo-o-mogo be da a la, o kana tounou, o ka gnenamaya banbali soro.

Spoken by some 295,000 people in the Ivory Coast and adjacent regions of West Africa. First publication, Selections (The Way of Salvation) in 1937 by the SGM, Paris.

DUALA

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*Nde kana Mose a teseno nama-bwaba omoni o eyan, nika nde Mun' a moto pe a mendeno tesebe omoni, *na to nja nu dube mo, a si manama, nde a mabene longe la bwindea. *Ebanja nin-ka nde Loba a tondino wase, na a boli mpom mao ma Muna, na to nja nu dube mo, a si manama, nde a mabene longe la bwindea. *Ebanja Loba a si lom Mun' ao o wase, na a kaise wase, nde na onolao wase e sungabe. *Nu nu madube mo a si makaisabe; nde nu nu si madube mo, a mabole kaisabe, onolana a si dube dina la mpom ma Mun' a Loba. *Nde mun nde mue muka, na muenen mu ta mu po o wase, nde bato ba ta ba tondo muititi buka muenen; ebanja bebolo babu be ta bobe. *Ebanja to nja nu mabole bobe, a masinge muenen, a si mapo o muenen, na bebolo bao be si sambwa.

Jn. 3:14-20; 1930

Spoken by some 50,000 people in Cameroun, West Africa. First publication, St. Matthew's Gospel in 1848 at Bethel, Cameroun, Devonport Press; tr. by Alfred Saker, of the Baptist Missionary Society. New Testament, 1861. Bible, 1872(?) with BFBS assistance; tr. by Mr. Saker and his daughter, Emily Saker. CP: BFBS.

DUKE of YORK ISLAND

217

Kuma Nara i mari diat a tara na tudu-na-maua lenkumi, i tamaruui uni na Tunalik a kapuana, koniku in wirua te ba in nurutau un i, in rakanpai ku a lalaun pa in rap.

1896

Spoken in Duke of York Island, in the New Britain group. First publication, St. Mark's Gospel in 1882 at Sydney, by the BFBS; tr. by George Brown, of the Australasian Wesleyan Missionary Society. St. Matthew's Gospel with portions of the Gospels of St. Luke and St. John and the Psalms, 1886; tr. by B. Danks and Isaac Rooney; the Acts, at Brisbane, 1886; tr. by R. H. Rickard.

Gothic characters

25 Ende dat hy niet van nooden en hadde dat yemandt ghetuygen soude van den mensche/ 8 want hy selve 26 wist wat in den mensche was.

20te kennisse ende toestemminghe/ sonder rechten gront ende blyckt up het volgende vs. g 1.Sam.16.7. 1.Paral.28.9. Ierem.11.20. ende 17.10. ende 20.12. Ioan.6.64. 26 M. / ende kenne der herten. Apoc. 2. 23.

16 0 Want alsoo lief heeft Godt 29 de werelt gehad / dat hy synen eenighgebo-
renen Sone gegeven heeft / op dat een pe-
gelick die in hem geloofd / niet en verderve /
maer het eeuwige leven hebbe.

17 9 Want Godt en heeft synen Sone
niet ghesonden inde werelt / op dat hy de

1648, States-General Version

Roman characters

14 En gelijk Mozes de slang in de woestijn verhoogd heeft, alzoo moet de Zoon des menschen verhoogd worden,

Num. 21: 8, 9. Joh. 8: 28; 12: 32, 33.

15 opdat een iegelijk die in hem geloofd, niet verderve, maar het eeuwige leven hebbe.

vs. 36.

16 Want alzoo lief heeft God de wereld gehad, dat Hij zijn eeniggeboren Zoon gegeven heeft, opdat een iegelijk die in hem geloofd, niet verderve, maar het eeuwige leven hebbe.

Rom. 8: 8. 1 Joh. 4: 9.

17 Want God heeft zijn Zoon niet gezonden in de wereld opdat hij de wereld veroordeelen zoude, maar opdat de wereld door hem zoude behouden worden.

Joh. 12: 47.

18 Die in hem geloofd, wordt niet veroordeeld, maar die niet geloofd, is alreede veroordeeld, dewijl hij niet heeft geloofd in den naam van den eeniggeboren Zoon Gods.

Joh. 8: 24; 12: 48.

19 En dit is het oordeel, dat het licht in de wereld gekomen is, en de menschen hebben de duisternis liever gehad dan het licht; want hunne werken waren boos.

Joh. 1: 8; 12: 46.

20 Want een iegelijk die kwaad doet,

gezegd heb. Ik ben de Christus niet, maar dat ik voor hem henen uitgezonden ben.

Joh. 1: 20, 23.

29 Die de bruid heeft, is de bruidegom; maar de vriend des bruidegoms, die staat en hem hoort, verblijdt zich met blijdschap om de stem des bruidegoms. Zoo is dan deze mijne blijdschap vervuld geworden.

Matth. 9: 15.

30 Hij moet wassen, maar ik minder worden.

31 Die van boven komt, is boven allen. Die uit de aarde is voortgekomen, die is uit de aarde en spreekt uit de aarde; die uit den hemel komt, is boven allen;

Joh. 8: 23.

32 en hetgeen hij gezien en gehoord heeft, dat getuigt hij, en zijne getuigenis neemt niemand aan:

Joh. 8: 19, 20; 8: 26.

33 Die zijne getuigenis aangenomen heeft, die heeft verzegeld dat God waarachtig is.

34 Want dien God gezonden heeft, die spreekt de woorden Gods; want God geeft hem den Geest niet met mate.

35 De Vader heeft den Zoon lief, en heeft alle dingen in zijne hand gegeven.

Joh. 17: 2. Matth. 11: 27.

36 Die in den Zoon geloofd, die heeft het

1918

NBS new translation

u van het hemelsche spreek! En niemand is opgevaren ten hemel, dan die uit den hemel nedergedaald is: de Zoon des menschen.

En gelijk Mozes de slang in de woestijn verhoogd heeft, zóó moet ook de Zoon des menschen verhoogd worden, opdat ieder, die geloofd, in hem eeuwig leven hebbe. Want alzo lief heeft God de wereld gehad, dat Hij zijn eengeboren Zoon gegeven heeft, opdat een ieder, die in hem geloofd, niet verloren ga, doch eeuwig leven hebbe. Want God heeft zijn Zoon niet

Jn. 3.13-16

The language of the Netherlands; also spoken by Dutch settlers in the Netherlands East Indies, Dutch Guiana and the Netherlands West Indies.

First publication, Old Testament (lacking the Psalms) in 1477 at Delft by Jacob Jacobszoon and Maurits Yemantszoon; printed from an old manuscript text of unknown origin. The Psalms, at Delft, 1480.

New Testament, Antwerp, 1522. Other versions of note: Louvain

Version: Bible, Louvain, 1548; tr. from the Vulgate by Claes van Winghe; in its revised form the standard Bible of the Dutch Roman Catholics. Biestkens Version: Emden, 1558; from the Low German Bible of 1554 and modified in 1560 by N. Biestkens van Diest; the Dutch Lutheran Bible to 1648.

Emden or G. van Wingen Version: Bible, Emden, 1562, for the Reformed Church. States-General Version: Bible, Leyden, 1637; authorized by the Synod of Dort, 1618-19, confirmed by the States-General, and translated by a committee of six; the standard text of the Reformed Church. A new translation: St. Matthew's Gospel and Romans, NBS, Amsterdam, 1932; prepared by a committee appointed by the NBS; St. John's Gospel and Corinthians, 1937.

Visscher's Version: Bible, Amsterdam, 1648; a revision of the Biestkens Bible from Luther's German version; the standard Bible of the Dutch

Lutherans. Until 1800 nearly all the Dutch Scriptures were printed in gothic characters but since then most are in roman characters.

CP: ABS, BFBS, NBS.

The extraordinary devotion of the people of Holland to their Dutch Bible has shown itself in the honor paid to it, both publicly and privately, as a symbol of their civil and religious liberty, so hardly won and held. But it is still better proved by its constant use in personal and family devotions, and its central place in ecclesiastical worship.

No other race furnishing large quotas to those worldwide migrations of the 15th and 16th centuries which peopled the new-found continents, prized the Bible more highly than the Dutch. Speaking of the so-called "Statenbijbel" first published at Leyden in 1637, Prof. Barnouw of Columbia University writes: "This version became the most widely read book in the Dutch language. It was found in every household, it was taken along on every Dutch ship that sailed the seven seas, it accompanied the emigrants who settled colonies in North America and South Africa. . . . The Dutch settlers probably read little else besides this Bible. It was the anchor by which their native speech in its isolation was kept from drifting and retained its contact with the speech of the Netherlands. . . . Every household used to listen at the breakfast-table to the reading of a lesson from the Bible. . . . At night, before retiring, again a chapter from the Book was read aloud and a prayer spoken in its language."

DUTCH: Afrikaans dialect

219

lank is aan hierdie tempel gebou, en U, sal U dit in drie dae oprig?

21 Maar Hy het oor die tempel van sy liggaam gespreek.

22 En toe Hy opgestaan het uit die dode, het sy disipels onthou dat Hy dit vir hulle gesê het; en hulle het die Skrif geglo en die woord wat Jesus gespreek het.

23 En toe Hy in Jerusalem was op die pasga gedurende die fees, het baie in sy Naam geglo, omdat hulle die tekens gesien het wat Hy doen.

24 Maar Jesus self het Hom aan hulle nie toevertrou nie, omdat Hy almal geken het.

25 en omdat Hy nie nodig gehad het dat iemand van die mens sou getuig nie; want Hy self het geweet wat in die mens is.

Jesus onderrig Nikodémus aangaande die wedergeboorte.

3 EN daar was 'n man uit die Fariseërs met die naam van Nikodémus, 'n owerste van die Jode.

2 Hy het in die nag na Jesus gekom en vir Hom gesê: Rabbi, ons weet dat U 'n

Not that this Dutch loyalty to the Word waited till 1637 to begin. More than a century earlier, the Antwerp printer van Liesvelt in 1526 gave them their first complete Bible, translated for the most part from Luther's version by a group of early Protestants whose names have been lost: in those days it was almost signing one's own death warrant to put one's name to a vernacular Bible. But the Synod of Dort, held in 1618/9 after the long fight for freedom from Spain had been won by the provinces of the Low Countries, wanted to provide for the Dutch people a version, made directly from the Hebrew and Greek originals by the most competent scholars, such as the English people had lately acquired in the King James Version of 1611. And it is no wonder that when the new Bible, thus sponsored and licensed by the States-General in 1637, was issued, it superseded all earlier editions and took the place in Dutch history indicated in the quotations above. It was even translated into English, at the instance of the Westminster Assembly, and issued in 1657 at London, in two volumes, word for word as in the Dutch including even the notes.

One notable by-product of the Dutch Bible is the Netherlands Bible Society, founded at Amsterdam in 1815. Through its zeal in supplying the inhabitants of the vast Dutch East Indies with Scriptures in their many tongues, this Society has been the means of producing, or helping in the production of, versions to the number of twenty-one. Thus the most cherished possession of the Hollander has been duly shared by him with the distant races in colonial possessions.

11 Voorwaar, voorwaar Ek sê vir jou, ons spreek wat ons weet en ons gee getuienis van wat ons gesien het, en julle neem ons getuienis nie aan nie.

12 As Ek julle van die aardse dinge vertel en julle nie glo nie, hoe sal julle glo as Ek julle van die hemelse vertel?

13 En niemand het opgevaar in die hemel nie, behalwe Hy wat uit die hemel neergedaal het, naamlik die Seun van die mens wat in die hemel is.

14 En soos Moses die slang in die woes-tyn verhoog het, so moet die Seun van die mens verhoog word,

15 sodat elkeen wat in Hom glo, nie verlore mag gaan nie, maar die ewige lewe kan hê.

16 Want so lief het God die wêreld gehad, dat Hy sy eniggebore Seun gegee het, sodat elkeen wat in Hom glo, nie verlore mag gaan nie, maar die ewige lewe kan hê.

17 Want God het sy Seun in die wêreld gestuur nie om die wêreld te oordeel nie, maar dat die wêreld deur Hom gered kan word.

18 Hy wat in Hom glo, word nie geoordeel nie; maar hy wat nie glo nie, is

Afrikaans is a mixture of Dutch with English and Bantu words that has developed among the Dutch settlers of South Africa until it has displaced the older language. The movement for its use as a literary medium has been underway since 1872, when a Dutch teacher at Paarl, Arnoldus Pannevis, urged the translation of the Bible into the common speech.

Reduced to written form about 1872. First publication, Genesis, 1893 at Paarl by D. F. du Toit & Co.; tr. by S. J. Du Toit and others.

Bible, BFBS, Capetown (London printed), 1933; tr. by a committee including Rev. Profs. D. G. Du Toit, J. D. Kestall, and B. B. Keet. Work on the translation of the Bible began with the tentative publication of Hosea, Jonah and St. John in 1920. Before the Bible had actually been issued 30,000 copies had been ordered and paid for. Three hundred thousand copies were sold within the first two years of its publication.

CP: BFBS.

1933

16. Want foo Godt ka hab die Weereld lief, dat hem ka giev sie eenig gebooren Soon, dat fellie almael die gloov na hem, no fal kom verlooren, maer fal hab die eewig Leven.

17. Want Godt no ka stier sie Soon in die Weereld, dat hem fal oordeel die Weereld, maer dat die Weereld fal kom faeligh door hem.

Spoken by negroes in the Danish West Indies and Georgetown, British Guiana. First publication, New Testament in 1781 at Copenhagen; tr. by Jochum Melchior Mogens, a Creole of St. Thomas. The second New Testament printed in an American language.

LAND DYAK or BETA

221

Amai Allah Taala rindu ong, nŭg ka-i ngyen anak tamŭ-i, sa asi bait asi adi sabah dŭh manyap, pak dapŭd udip ruo.

Spoken in the highlands of Sarawak. First publication, Selections in 1863 by the SPG; tr. by F. W. Abé, of the SPG. St. Mark's and St. Luke's Gospels, SPG, Kuching, Sarawak, 1887; St. Matthew's Gospel, SPG, 1898; tr. by F. W. Nicholls; St. John's Gospel, Acts, 1912.

DYAK: Ngaju dialect

hamauh dengam, keton akan indu inakan haluli.

8. Riwut manampur äka kahandake, tuntang ikau mahining aughe, tapi ikau dia katawan bara kwe panumahe, kangkwe tintue. Kalotä kea genep olo, idjä djari inakan awi Rogh.

9. Tombah Nikodemus, sam-bil hamauh dengae: Kilen talo tä tau mandjadi?

10. Koan Jesus, tombah aughe: Ikau toh gurun olo Israel, djaton ikau harati talo tä?

Spoken by some 50,000 people in southeastern Netherlands Borneo. First publication, Bible History in 1842 by the Batavia Bible Society; tr. by J. F. Becker and A. Hardeland, of the Rhenish Missionary

11 Bendar; bendar, aku madah ka nuan, kami nusi utai ti ditemu kami, kami madah ka utai ti udah dipeda kami, lalu kita nadai nyambut jako kami. 12 Enti aku nusi utai dunya ka kita, lalu kita nadai arap, dini kita ka arap enti aku nusi utai serga ka kita? 13 Nadai kala mensia niki ka serga, enti enda iya ti nurun ari serga, iya nya Anak Mensia ti bisi di serga. 14 Baka Musa udah ngangkat ka ular di padang puang, pia mega Anak Mensia enda tau enda diangkat ka, 15 ngambi ka samoa orang ti arap ka iya bulih idup ti meruan.

16 Allah Taala rindu ka mensia, datai ka iya mri Anak tunggal iya, ngambi ka samoa orang ti arap ka iya enda lalu mati, utang bulih idup meruan.

Spoken in southwestern Sarawak. Reduced to written form by W. Chambers, a Church of England missionary, about 1850.

First publication, St. Matthew's and St. Mark's Gospels in 1864 by the SPCK; tr. by Mr. Chambers. New Testament, BFBS, 1933; tr. by W. Howell, W. Linton, A. W. Stonton of the SPG and two natives. CP: BFBS.

DYERMA

224

Zama Irikwei kamna ndounya, hal a na inga Izo no, inga 'folon hayante, zama boro koulou kan go kehimin'a je, a ma fi hasara, amma a ma dou foundi hal abada.

Spoken by some 100,000 people in the valley of the Niger in French West Africa. Reduced to written form by J. McCaba of the Africa Christian Mission about 1930. First publication, St. John's Gospel in 1934 by the BFBS; tr. by Mr. McCaba.

16. Krana kalotä kapaham Hatalla djari sinta kalunen, sampai iä djari manenga Anake idjä tunggal, nakara genegenep olo, idjä pertjaja huang iä, djaton banasa, tapi bara pabelom idjä katatahi.

17. Krana Hatalla djari manjoho Anake akan kalunen, djaton uka iä mahukum kalunen, tapi nakara kalunen injalamat awie.

18. Olo idjä pertjaja huang iä, djaton buah hukum; tapi olo idjä dia pertjaja, iä djari buah hukum, krana iä dja-

1858

Society. New Testament, 1846 (the BFBS later paid the cost). Bible, NBS, 1858; tr. by A. Hardeland assisted by Timothy Marat, a Dyak. CP: NBS.

Kakpan ke ndöhö fi, nte, Nyin itü se nyin ifiökde, inyuñ idöhö ikö ntiense ibaña se nyin *ima ikokut*; ndien mbufo inyimeke ikö ntiense nyin. Ami ma ndöhö mbufo me-ñkpö isöñ, ndien mbufo inimke ke akpanikö, didie ke mbufo edinim ke akpanikö, ke Ami ndöhöde mbufo me-ñkpö enyöñ? Ndien ndomo owo kiet idökke kenyoñ iduk ke heaven, iböhöke Enye emi otode ke heaven ösukhöre, kpa Eyen owo, emi odude ke heaven. Ndien kpa nte Moses ekemende urukiköt kenyoñ ke desert, kpa ntre ke enyene ndimen Eyen owo kenyoñ: man owo ekededi eke öbuötde idem ke Enye ekpenyene nsinsi uwem.

Koro Abasi amama ererimbot adaña nte Enye ökönöde Edibon Eyen Esie kierakiet, man owo ekededi eke öbuötde idem ye Enye okutak, edi enyene nsinsi uwem. Koro Abasi miködöñke Eyen Esie ke ererimbot ndikpe ikpe ye ererimbot, edi man enyaña ererimbot oto ke Enye. Ikpehe ikpe ye owo emi öbuötde idem ye Enye: enye emi mibuötke idem ye Enye, ëma ëkpe ikpe ye enye ëma, koro enye mibuötke idem ke enyü Edibon Eyen Abasi kiera-

Jn. 3, 11-18; 1925

Spoken by some 50,000 people in Calabar, Nigeria, West Africa.

First publication, Romans, 1 Corinthians chapters 8, 10 to 15 by S. and T. Dunn, Glasgow; tr. by W. Anderson; St. John's Gospel, 1858. New Testament in 1862 by the NBSS; tr. by Hugh Goldie, Mission of the United Presbyterian Church of Scotland.

This was the first missionary publication of the NBSS. Bible, NBSS, 1868; tr. by Alexander Robb aided by Esien Esien and other natives.

New version, NBSS, 1910; prepared by the Rev. J. T. Dean and A. Cruickshank and a committee of natives and missionaries. Bible, 1912. CP: NBSS.

EBRIE

225

Lo lepã a amante Nyākã meyi mpo me nō ndi me hāsē me hō mbia le me mma.

Mk. 3, 35

Spoken along the coast of the Ebrie Lagoon, Ivory Coast, West Africa.

First publication, St. Mark's Gospel in 1930 by the BFBS, Abidjan (printed in England); tr. by a native, J. E. Aggrey and the Rev. F. P. S. Rodet, a Wesleyan missionary.

EGEDE

227

Saji nya qnqñqhe qle ka o ka hq añu ka Ohe-oluhie titq, qñq qwa ri qñyi-inam-oleñ bala qñyi-inam qñyañ bala inam.

Mk. 3, 35

Spoken by some 50,000 people in Munshi Province of Nigeria, West Africa. First publication, St. Mark's Gospel in 1937 by the SGM; tr. by Albert Mwasu Igbo.

EGGON

228

Otyuku ba Allah a saña mo-ubin he, mame a gba a shi Anwē bañ ba aña a mbre ña tyetyeq, otyuku da areyana ambo la a byim ba aña a wo adilidzi a tipi ayi mbo, ambo a fiñ esō gbu-egbu-amo.

Spoken by some 50,000 people in the hills east of Keffi, Nassarawa Province, Nigeria, West Africa. First publication, St. Mark's Gospel, chapters 15, 16 in 1931, privately printed; tr. by T. D. Hepburn.

St. John's Gospel, BFBS, 1935; tr. by Cyril Sanderson, of the Sudan United Mission with native assistants.

ELEKU

229

Nowela Nzakomba alingaka molongo bono te, afaka Moana o'Ande o'ikinda, na natin'aute moto na moto oko moimeya aloyala nde o sumbana ka, nde aloyala na lobiko lo fa na losilo.

1920

Spoken in northern Belgian Congo. First publication, Selections, in 1903 at Lolanga by the Congo Balolo Mission; tr. by Somerville Gilchrist. St. John's Gospel, Congo Balolo Mission, 1906; tr. by Rev. C. Bond; St. Luke's Gospel, BFBS, 1920.

ST. JOHN 2, 3

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and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man; for he knew what was in man.

CHAPTER 3

THERE was a man of the Phār'i-sees, named Nic'ō-dē'mūs, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rāb'bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nic'ō-dē'mūs saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be

born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nic'ō-dē'mūs answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Iſ'rā-ēl, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the

King James Version, 1938

Estimated, according to the *World Almanac*, to be spoken by approximately 225,000,000 people in the British Isles, the United States, Canada, Australia, New Zealand and other countries.

First publication: *The New Testament* in 1525 at Worms, Germany; tr. by William Tyndale. *Pentateuch*, Hans Luft, Marburg, 1531; *Jonah*, Antwerp, 1531. Bible, place and printer uncertain, 1535; tr. by Myles Coverdale. First Bible printed in England: (*Coverdale's Version*), James Nycolson, Sowthwarke, 1537.

Matthew Version: Bible, R. Grafton and E. Whitchurch, London, 1537; tr. probably by John Rogers, substituting Tyndale's published and unpublished text for that of Coverdale but using the latter's text from Ezra through Malachi and in the Apocrypha. The Great Bible: (*Coverdale's version revised*), Bible, Rycharde Grafton & Edward Whitchurch, London, 1539.

Taverner Version: Thomas Barthlet, London, 1539; tr. by Richard Taverner. Geneva Version: New Testament, Conrad Badius, Geneva, 1557; tr. by William Whittingham; Bible, Rouland Hall, 1560; tr. by Whittingham, Anthony Gilby and Thomas Sampson.

Bishops' Bible: (the Great Bible revised under the leadership of Archbishop Matthew Parker), Richard Jugge, London, 1568.

Rheims-Douai Version: New Testament, John Fogney, Rheims, 1582; tr. by Gregory Martin; Old Testament, Lawrence Killam, Douai, 1609-10. Revised, 1749-52 by R. Challoner, D.D.—the current standard Roman Catholic text in English.

King James Version: Bible, Robert Barker, London, 1611; tr. by a large group of scholars working at the University of Cambridge, the University of Oxford and at Westminster, apparently finally overseen by Bilson, Bishop of Winchester, and Miles Smith, afterwards Dean of Gloucester. First English Bible with American imprint: Robert Aitken, Philadelphia, 1782. English Revised Version, 1881-85: New Testament, Universities of Oxford and Cambridge, Cambridge, 1881; tr. by a committee headed by Dr. Ellicott, Bishop of Gloucester and Bristol, appointed in 1870 by the Convocation of Canterbury. Old Testament, London, 1885; tr. by a similar committee, headed by Dr. Harold Browne, Bishop of Ely. Committees of American scholars were formed in 1871-2 to cooperate. These editions contain in appendices those preferences of the American Committees which the English Committees did not enter in the text. Standard American [Edition of the] Revised Version: Bible, Thomas Nelson & Sons, New York, 1901; the further work of the American Committees that worked on the Revision of

1881-85, incorporating their preferences in the text and with some other changes.

The following list of additional versions attempts to record only translations or revisions involving the entire Bible or the entire Old or New Testament, and to omit rearrangements or editing of existing texts without reference to the original languages. Some are fresh translations, others are revisions of varying degree. Entry is made in order of first publication.

Bibles: Purver Version: W. Richardson and S. Clark, London, 1764; tr. by Anthony Purver. Macrae Version: G. Robinson & Co., London, 1799, 98; tr. by David Macrae. (Preface signed by J. M. Ray.) Thomson Version: Jane Aitken, Philadelphia, 1808; tr. by Charles Thomson. The first translation into English from the Septuagint. Boothroyd Version: 1818; published by the translator, Huddersfield, 1824; tr. by Rev. Benjamin Boothroyd. Bellamy Version: Longman, Hurst, Rees, Orme and Brown, London, 1818; tr. by John Bellamy. Sharpe Version: New Testament, John Green, London, 1840; tr. by Samuel Sharpe; Old Testament, 1865. Conquest Version: Longman, Brown & Co., London, 1841; tr. by J. T. Conquest. Kenrick Version: the Gospels, E. Dunigan & Bro., New York, 1849; tr. by Francis Patrick Kenrick, Archbishop of Philadelphia; the Acts, Epistles and Revelation, 1851; Psalms, Wisdom books and Canticles, Lucas Bros., Baltimore, 1857; Job and the Prophets, Kelly, Hedian and Piet, Baltimore, 1859; Pentateuch and historical books, 1860. American Bible Union Version; New Testament, American Bible Union, New York, 1862; tr. by T. J. Conant and others, tentative editions issued at various times previously; revised 1865. Tentative editions of Old Testament portions, some published by the American Baptist Publication Society, preceded the publication, in 1912, by the ABPS, of Bible. Young Version: A. Fullarton & Co., Edinburgh, 1863; tr. by Robert Young. Darby Version: New Testament 1877; tr. by John Nelson Darby; Bible, in the 1880s.

Rotherham Version: New Testament, S. Bagster & Sons, London, 1872; tr. by Joseph B. Rotherham; Old Testament, H. R. Allenson, London, 1902. Parker Version: by the translator, Hartford, Conn., 1876; tr. by Mrs. Julia E. Smith Parker. Ferrar Fenton Version: St. Paul's Epistles, Elliot Stock, London, 1884; tr. by Ferrar Fenton; Bible, S. W. Partridge & Co., London, 1903. Moffatt Version: New Testament, Hodder & Stoughton, New York and London, 1913; tr. by Dr. James Moffatt; Old Testament, George H. Doran Co., New York, 1924. Slightly revised, Bible, Harper & Brothers, New York, 1935. Goodspeed-Smith Version: New Testament, University of Chicago Press, Chicago, 1923; tr. by Dr. Edgar J. Goodspeed; Old Testament, 1927; tr. by Dr. J. M. Powis Smith, aided by Professors Alex. R. Gordon, Theophile J. Meek and Leroy Waterman. Published as "An American Translation."

Old Testaments: Brenton Version: S. Bagster & Sons, London, 1844; tr. by Sir Lancelot Charles Lee Brenton from the Septuagint. Leiser Version: Pentateuch, Philadelphia, 1846; tr. by Rabbi Isaac Leiser; Old Testament, 1854. Benisch Version: Longman, Brown, Green and Longmans, London, 1851-64; tr. by Abraham Benisch. Spurrell Version: Ballantyne, Hanson & Co., London, 1885; tr. by Helen Spurrell. Jewish Publication Society Version: Jewish Publication Society of America, Philadelphia, 1917; tr. by a committee of scholars, under the chairmanship of Dr. Cyrus Adler, edited by Professor Max L. Margolis.

New Testaments: Nary Version: Dublin (?), 1718; tr. by Cornelius Nary (RC). Webster Version: John Pemberton, London, 1730; tr. by William Webster, from Father Richard Simon's French version of 1702. Whiston Version: by the translator, London, 1745; tr. by William Whiston. Wynne Version: R. and J. Dodsley, London, 1764; tr. by Richard Wynne. Harwood Version: T. Becket and P. A. deHondt, London, 1768; tr. by E. Harwood. Worsley Version: R. Hett, London, 1770; tr. by John Worsley. Wakefield

Version: Philanthropic Press, London, 1791; tr. by Gilbert Wakefield. Haweis Version: T. Chapman, London, 1795; tr. by Thomas Haweis. Newcome Version: J. Johnson, Dublin, 1796; tr. by William Newcome; later edited by Thomas Belsham, 1808. Scarlett Version: T. Gillet, London, 1798; tr. by Nathaniel Scarlett, with the assistance of James Creighton, William Vidler and John Cue. Williams Version: John Stockdale, London, 1812; tr. by W. Williams. Campbell Version: John Lebart, London, 1818; the Gospels by Dr. George Campbell (1778), the Epistles by Dr. James MacKnight (1795), and the Acts and Revelation by Dr. Philip Doddridge (1765). Edited by Rev. Alexander Campbell, Buffalo, Va., 1826; revised, 1832.

Greaves Version: by the translator, London, 1828; tr. by Alexander Greaves. Dickinson Version: Lilly, Wait, Colman & Holden, Boston, 1833; tr. by Rodolphus Dickinson. Penn Version: James Duncan, London, 1836; tr. by Granville Penn. Taylor Version: William Pickering, London, 1840; tr. by Edgar Taylor. Murdock Version: Stanford and Swords, New York, 1851; tr. by James Murdock, D.D., from the Syriac Peshitto version. Sawyer Version: John P. Jewett, Boston, 1858; tr. by Leicester Ambrose Sawyer; Old Testament published during several years (Genesis lacking). Heinfeffer Version: E. Evans, London, 1863; tr. by Herman Heinfeffer, from the Vatican Manuscript. Anderson Version: by the translator, Cincinnati, 1864; tr. by Henry T. Anderson. Green Version: S. Bagster & Sons, London, 1864; tr. by Rev. T. S. Green: "The Twofold New Testament" (with Greek text). Wilson's Emphatic Diaglot Version: Fowler & Wells Co., New York, 1864; tr. by Benjamin Wilson (with Greek text). Noyes Version: American Unitarian Association, Boston, 1869; tr. by George R. Noyes, D.D. from Tischendorf's text. Davidson Version: Henry S. King & Co., London, 1875; tr. by Samuel Davidson, D.D., from Tischendorf's text. Weekes Version: Funk & Wagnalls, New York, 1897; tr. by Robert D. Weekes. F. S. Ballentine Version: The Gospels, Modern American Press, Scranton, Pa., 1897; tr. by Rev. Frank Schell Ballentine; New Testament, Thomas Whittaker, New York, 1899-1901. 20th Century Version: Gospels and Acts, Mowbray House, London, 1898; tr. by a group headed in England by Mrs. Mary Higgs and in the United States by Ernest de Merindol Malan; Pauline Epistles, H. Marshall and Son, London, Fleming H. Revell Co., New York, 1900; remainder of New Testament, H. Marshall and Son, London, 1901. Spencer Version: Gospels, W. H. Young & Co., New York, 1901; tr. by Seymour Hobart Spencer (Father Francis Aloysius Spencer), who had published a tr. of the Gospels from the Vulgate in 1898; New Testament, the Macmillan Co., New York, 1937; edited by Charles J. Callan and John A. McHugh. Weymouth Version: Baker & Taylor Co., New York, 1903; tr. by Richard Francis Weymouth, edited by E. Hampden-Cook; several times revised. Worrell Version: American Baptist Publication Association, Philadelphia, 1904; tr. by A. S. Worrell.

Westminster Version: Thessalonians, Longmans, Green & Co., New York, 1913; tr. by a group of Roman Catholic scholars, edited by Rev. Cutburt Lattey, S.J., and Rev. Joseph Keating, S.J.; published in portions, the New Testament being completed with St. Luke's Gospel, 1935. Malachi, 1934; Ruth, 1935.

W. G. Ballantine Version: Houghton Mifflin Co., Boston, 1923; tr. by William G. Ballantine, D.D. The Riverside New Testament. Montgomery Version: American Baptist Publication Society, Philadelphia, 1924; tr. by Helen Barrett Montgomery. The "Centenary Translation." Overbury Version: by the translator, Monrovia, California, 1925; tr. by Arthur E. Overbury; revised, 1932. Concordant Version: Concordant Publishing Concern, Los Angeles, 1927; tr. by Adolph E. Knoch: first published in installments; revised 1930. LeFevre Version: by the translator, Strasburg, Pa. 1928; tr. by George N. LeFevre. Cunningham

Version: Marshall, Morgan, & Scott, London and Edinburgh, 1914; tr. by Rev. E. E. Cunningham.

CP: ABS, BFBS.

■ The Gospell.

dernes/ even soo must the sonne off man be lifte
yppe/ that noo man which beleueth in hym per-
ishe: but haue eternall lyfe.

■ God soo loved the worlde/ that he gaue his o-
ly sonne for the entent/ that none that beleue in
hym shulde perishe: Butt shulde haue everlas-
tyng lyfe. For God sent not his sonne into the
worlde/ to condempne the worlde: But that the
worlde through hī/ myght be saved. He that
beleueth on hym shall not be condempned. But
he that beleueth nott/ is condempned all rety-
be cause he beleueth nott in the name off the on-
ly sonne off God. And this is the condempnaci-
on: Light is come into the worlde/ and the men
haue loved darknes more then light/ be cause
their dedes were evyll. For every man that es-
pyll doeth/ hateth the light: nether cometh to
light/ lest his dedes shulde be reproved. Butt
he that doth the trueth/ cometh to the light/ that
his dedes myght be knowē/ howe that they are
wroght in God.

■ After that cā Jesus and his disciples into the
iewes londe/ ad there abode with them and ba-
ptised/ and Ihon also baptised in Enon besydes
Salim/ because there was moche water there/
ane they cam/ ad were baptised. For Ihon was
not yet cast into preson.

■ There arose a question bitwene Ihon's disci-
ples and the iewes about purifyinge. And they
cam vnto Ihon/ and sayde vnto hym: Master/
beholde he that was with the beyonde iorda/ to
whom thou barest witnes/ baptiseth/ ad all mē
come to hym. Ihon answered/ and sayde: And

■ Of S. Ihon. Fo. cxxiii.

cā receave nothyng at all except it be geue hym
from heven. Ye your selves are witness/ ho-
we that I sayde: I am nott Christ: butt am sent
before hym. He that hath the bryde is the bryde-
grome: But the frende off the brydegrome whi-
ch stondeth by and heareth hym/ reioyseth grea-
tely of the brydegromes voyce. Therefore this
my ioye is fulfilled. He must increase: ad I mu-
ste decrease.

■ He that cometh from an hye is above all:
he that is off the erth is of the erth/ ad speaketh
off the erth. He that cometh from heven/ is a-
bove all: And testifieth that he hath sene/ and
herde: ad his testimony noo mā receaveth. Whi-
osoever receavith his witness/ the same hath se-
aled that God is true. For he whom God hath
sent speaketh the word off God. For God ge-
veth nott the spere by measure. The father lo-
veth the sonne/ and hath geven all thyngs into
his honde. He that beleueth on the sonne/ hath
everlastyng lyfe. And he that beloveth nott the
sonne/ shall nott se lyfe: but the wraathe of God
bydeth on hym.

■ The. iiij. Chapter.

■ As sone as the lorde had knoweledge howe
that it was come to the eares off the pha-
rises/ that Jesus made and baptised moo disci-
ples then Ihon (thought that Jesus hym silfe
baptised not: butt his disciples) he lefte ieruz-
and departed agayne into galile. And it was
soo that he must nedes goo thorowe Samaria.
Ther cam he to a cite of Samaria called Sichar
¶ iiij

1862 facsimile of 1525

Courtesy of the New York Public Library

TYNDALE'S NEW TESTAMENT, 1525

In the early 16th century the common people of England had little or no access to the Bible. Printing had only begun in England in 1477. Manuscript copies of the Wycliffite Bible had slight circulation. No printed English Scriptures existed, although the Bible had already been issued in several languages on the Continent. Perceiving that "it was impossible to stablysh the laye people in any truth excepte the scripture were playnly layde before their eyes in their mother tonge," William Tyndale, a graduate of Oxford, determined that even England's ploughboys should know the Bible. Having vainly sought aid of the Bishop of London and aware of opposition among state authorities, he left England in 1524 to seek a place to work and a friendly printer. At Cologne discovery by hostile officials caused him to flee to Worms with the partly printed sheets of a quarto New Testament. Here in 1525 he brought out 3000 copies of an octavo edition — the first printed English New Testament. These were speedily smuggled into England by the aid of merchants, one of whom, Humphrey Monmouth, long supported Tyndale. Whether

the quartos were completed is uncertain; of them only one fragment has survived; of the octavos only two copies are known to exist, one much damaged.

To block further production the Bishop of London bought a quantity from the merchants and burned them; this only provided Tyndale with funds to bring out a better one. Pirated editions soon appeared. Other editions, revised by Tyndale himself, were issued in 1534, 1535, and 1536; at least forty editions were printed between 1525 and 1566. In 1531 and again in 1534 Tyndale published a translation of the Pentateuch. From 1531 on, in the security of Antwerp, he pressed his studies, but except for revisions of the New Testament and the Pentateuch and the book of Jonah, no further translations were printed during his lifetime. It is believed, however, that the translation of the books from Joshua through II Chronicles printed in Matthew's Bible in 1537 was also Tyndale's work. All through the years love of England and of the Bible was his steadfast passion. An offer of safe return conditioned on ceasing his work brought tears to his eyes but a

firm refusal from his lips unless royal authority permitted the publication of the Bible in England. In May 1535, he was enticed from Antwerp to a suburb, betrayed, and imprisoned in Vilvorde Castle. Seventeen months later he was strangled and burned at the stake, praying "Lord, open the King of England's eyes."

William Tyndale laid the foundations of the English Bible by his translation of the New Testament. Vigorous and apt in its phrasing, penetrating in its grasp of the true meaning of the original, it so entered into the succession of historic English Bibles that to this day every one who reads the most widely used versions

can hardly read a chapter in the New Testament or in the first part of the Old Testament without reading far more of William Tyndale's work than that of all his successors. Unyielding in devotion to the Bible and to his country, a master of Hebrew and Greek and particularly of his own language, by his conviction that the English Scriptures should, with fidelity to the original, nevertheless speak in the words that the humblest could understand, William Tyndale determined in large degree the character of the great versions of the English Bible and contributed powerfully to the influence of the Bible upon all the life of the English-speaking peoples.

THE COVERDALE BIBLE, 1535

To Myles Coverdale belongs the distinction of the publication of the first Bible printed in English. Modestly aware of his limited knowledge of the original Greek and Hebrew and grieved "yt other nacyns shulde be more plenteously prouyded for with ye scripture in theyre mother tongue, then we," he made bold "to take it in hand," having observed "the adversite of them which were not onely of type knowledge but wolde also with all theyr hertes have perfourmed that they beganne." Possibly he was encouraged by Thomas Cromwell, then Henry VIII's Chancellor of the Exchequer. No royal permission for publication was secured although the Convocation of the Church had petitioned the King in 1534. Of Coverdale's place and method of work we know almost nothing. The printers were perhaps Joannes Soter and Eucharius Cervicornus of Marburg. Brought into England in sheets, a different title page was substituted reading "Faithfully translated into Englyshe," and the Bible appeared in 1535, dedicated to the King by his "humbel subjecte and dayle oratour, Myles Coverdale." Not until two years later, on publication of the second edition, was a license for the printing issued.

These two editions were by no means the extent of Coverdale's contribution to the English Bible. He supervised in 1538-9 the

preparation and printing of the Great Bible which, in the part from Genesis to II Chronicles and in the New Testament, was essentially Tyndale's work, but in the remainder was primarily his own. In spite of his lack of accuracy as a translator, his skill in polishing the work of others and his grace and beauty of phrasing remain today in much of the text as a potent addition to the pungent vigor of Tyndale's work.

The translation of Myles Coverdale was made chiefly from German ("Douche") and Latin versions. In the Pentateuch and New Testament it was much influenced by the earlier work of William Tyndale. To Coverdale we owe such well-known phrases as "the pride of life," "the world passeth away," "loving-kindness" and "tender mercy." Later versions have brought down to our own time Coverdale's apt phrases and melodious expressions especially in the Psalms. His translation of the latter entered into the English Book of Common Prayer through the Great Bible of 1539.

The major importance of Coverdale's Bible is its place as the first of that vast stream of English Bibles which, in one translation or another, has issued from the press for four hundred years to bless the English-speaking peoples.

MATTHEW'S BIBLE, 1537

Matthew's Bible of 1537 is of importance, not as an original translation, but as the union of the earlier translations of William Tyndale and of Myles Coverdale upon which the later revisions, the Bishops' Bible, the Great Bible, and the King James Version, were chiefly based. Here were brought together four primary parts: (1) Tyndale's Pentateuch, (2) Tyndale's New Testament as revised by Tyndale himself in his 1535 edition, (3) a hitherto unpublished translation of Joshua to II Chronicles, probably Tyndale's last work, and (4) Coverdale's translation of the remainder of the Old Testament and the Apocrypha. Tyndale's work is al-

most unchanged and forms nearly two-thirds of the Old and New Testaments together. The remainder is essentially Coverdale's. Only a few alterations were made. Thus in this book the work of the two most influential translators of the English Bible was united and through it their great influence was exerted on succeeding versions.

The name "Thomas Matthew," to whom the preface ascribes the work, is thought to be a pseudonym for John Rogers, an earnest follower and helper of William Tyndale. He was martyred in 1555.

THE GREAT BIBLE, 1539

By 1537 two English versions of the whole Bible had been issued—Coverdale's and Matthew's. To many leaders neither was satisfactory because of the controversial character of many of the notes. At the direction of Thomas Cromwell, then vicar-general and vice-regent of Henry VIII, and by royal authority, a new and superior edition was planned. Its printing was begun in Paris with the permission of the King of France but diplomatic tension and ecclesiastical opposition forced a sudden stop. Some of the confiscated sheets, sold to a haberdasher for packing paper, were, how-

ever, carried to England. The book was finished there in 1539. Throughout the many months of its preparation Myles Coverdale was the careful editor, generously setting aside his own edition of 1535 and using as the basis Matthew's Bible, in which his own share was about one-third of the combined Old and New Testaments. He improved the text by the aid of newer Hebrew and Greek editions.

From the Great Bible, Coverdale's translation of the Psalms passed into the English Book of Common Prayer. The name of

Narrell not, that I sayde vnto y: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sounde: but thou canst not tell where he cometh, and whither he goeth. So is every one, that is borne of the spirete.

Nicodemus answered, and sayde vnto him: How maye these be? Jesus answered, and sayde vnto hi: Art thou a Master in Israel, and knowest not these? Verely I saye vnto y: Ye speake that we knowe, and testifieth that ye haue sene, and ye receaue not oure wytnesse. If ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heavenly thinges?

* And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. And like as Moses lift vp the serpent in the wyldernes, even so must the sonne of man be lift vp, that who so ever beleueth in him, shal not perish, but haue everlastinge life.

For God so loued the worlde, that he gaue his onely sonne, that who so ever beleueth in hi, shulde not perishe, but haue everlastinge life. * For God sent not his sonne in to y worlde to condempne the worlde, but that he worlde might be saued by him. He that beleueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the

not Christ, but am sent before him. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondeth, and herkeneth vnto him, and reioysseth greatly on the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decreace.

He that cometh from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh from heauen, is aboue all, and testifieth what he hath sene & herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, * that God is true. For he who God hath sent, speaketh y wordes of God: * for God geueth not the spirete (vnto him) by measure. The father loueth the sonne, and hath geuen him all thinges in to his hande. * He that beleueth on the sonne, hath everlastinge life: he that beleueth not the sonne, shal not se the life, but y wrath of God abydeth vpon him.

The III. Chapter.

Now whan Jesus had knowlege, y it was come to the eares of the pharises, that Jesus made and baptised mo disciples the Jhon (howbeit Jesus himself baptysed not, but his disciples) * he left the londe of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Sama-

Jn. 3.7-17; 1535

this Bible is due to its size; an edition of 1540 containing a preface by Archbishop Cranmer caused it also to be known as Cranmer's Bible. It sold unbound for 10 to 13 shillings, about three weeks' wages of a skilled laborer.

Although Coverdale's and Matthew's Bibles had been "licensed" in 1537, the Great Bible was the first Bible to bear the imprint "Appointed to be read in Churches." Each parish was ordered to

purchase a copy and set it up in the church for the use of all. To hear the reading of the Bible, crowds gathered about the reading desks, to which the Bibles were often chained for safe-keeping. For a time a wave of persecution, at the end of Henry VIII's reign, put a stop to the public reading and forbade private reading to certain classes, but under Edward VI the privilege was promptly restored.

Christ & Nicodemus.

S. Iohn. Euerlasting life.

^a Christs bo-
die might iust-
ly be called
the temple, be-
cause the sul-
des of the God
head dwelleth
in it corporal-
ly, Colo. 2.9.
^e For he toke
not them for
true disciples,
as he knewe
by their inwar-
de thoghces,
what religion
toeuer they
did pretende
outwardely.

31 But he spake of the temple of his^d bodie.
32 Assone therefore as he was risen from
the dead, his disciples remembred that he
thus said vnto them: and they beleued the
Scripture, and the worde which Iesus had
said.

23 Now when he was at Ierusalé at y^e Pas-
seouer in y^e feast, many beleued in his Na-
me, when they sawe his miracles w^h he did.

24 But Iesus^e did not commit him self vn-
to them, because he knewe them all,

25 And had no nede that any shulde testifie
of man: for he knewe what was in man.

CHAP. 11.

*Christ instructeth Nicodemus in the regeneration. 15 Of
faith. 16 Of the loue of God towards the worlde.
23 The doctrine and baptisme of Iohn, 28 And the
wines that be beareth of Christ.*

THere was now a mā of y^e Pharises na-
med Nicodemus, a ruler of y^e Iewes.
He came to Iesus by night, and said vnto
him, Rabbi, we knowe that thou art a tea-
cher come from God: for no man colde
do these miracles that thou doest, except
God were with him.

^a To entre the-
re in.
^b Which thg
is to be assem-

15 That whosoever beleueth in him, shulde
not perishe, but haue eternal life.

16 * For God so loued the worlde, that he
hath giuen his onely begotten Sōne, that
whosoever beleueth in him, shulde not pe-
rish, but haue euerlasting life.

17 * For God sent not his Sonne into the
worlde, that he shulde¹ condemne the
worlde, but that the^m worlde through him
might be saued.

18 He that beleueth in him, shal not be cō-
demned: but he that beleueth not, is condē-
ned already, because he beleueth not in y^e
Name of the onely begottē Sōne of God.

19 * And this is the^a condemnation, that
light is come into the worlde, & mē loued
darkenes rather then light, because their
dedes were euil.

20 For euerie man that euil doeth, hateth
the light, nether commeth to light, lest
his dedes shulde be reprobued.

21 But he that doeth^o trueth, commeth to
the light, that his dedes might be made
manifest, that they are wrought^p accor-
ding to God.

¹ Iohn 4.9.

^{Chap. 9. 39.}

^{and 12. 47.}
¹ The con-
cept of Christ,
and the finnes
of the wicked
condemne the:
yet Christ as
a iuste iudge
giueth senten-
ce against the
reprobare.
^m Not onely
Iewes, but
whosoever
shulde beleue
in him.

^{Chap. 1. 9.}

ⁿ The cause
and matter of
condemnation

^o In walking
roundely, and
sincerely.
^p Or, in God.
^p As they do
which set God

THE GENEVA BIBLE, 1560

For nearly three generations the Geneva Bible held sway in thousands of homes of the English people. While the Great Bible and the Bishops' Bible were read in churches, the Geneva Bible was read by the firesides, continuing its popularity even for two or three decades after the King James Version was issued. This was the Bible of William Shakespeare, John Milton, John Bunyan, and Oliver Cromwell. The Pilgrims and the Puritans brought it with them to America.

Its origin was due to a body of English scholars and Bible lovers of the Puritan party who sought refuge in Geneva from the persecutions of Queen Mary's reign. In 1557 William Whittingham prepared a revision of the New Testament with copious notes. For the first time in English Scriptures, roman type was used instead of black letter, and numbered verse divisions were introduced, following earlier Latin, Greek, and Hebrew editions. With this off the press, Whittingham, aided by Anthony Gilby and Thomas Sampson, all three trained at Cambridge or Oxford, plunged into producing a similar text of the whole Bible. The Great Bible was the basis, continuing the Tyndale-Coverdale tradition there contained. Corrections were based on some improved Latin texts. The elaborate notes covered historical and geographical explanations or pointed moral lessons.

Financed by the English congregation in Geneva, the Bible was issued from the press of Rouland Hall in 1560. Its small size, half that of many of the preceding Bibles, its simple roman type and its generous notes quickly brought it great popularity. In the

eighty-four years of its publication it is estimated that one hundred and forty editions of the Bible and the New Testament were issued. To it in real degree is due the extent to which the knowledge of the Bible spread among the rank and file of English people and entered into the early history of America.

THE BISHOPS' BIBLE, 1568

While the Geneva version of the English Bible, first issued in 1560, was winning popular favor, the leaders of the Church were disturbed by the strong Calvinist character of its notes and yet aware of its superiority to the Great Bible of 1539, which was still that of the Church. Accordingly Archbishop Parker revived a project of his predecessor, Cranmer, for a revision by the Bishops. The work, which consisted of a revision of the Great Bible, was parcelled out among eight Bishops and several other scholars. Owing to the lack of consultation, the result was uneven in spite of Parker's labors as editor. The changes in the text were chiefly influenced by the Geneva Bible; in the New Testament some more independent changes were made. With the royal and ecclesiastical authority behind it, upon its publication in 1568, it rapidly displaced the Great Bible in the churches. In the homes of the people, however, the Geneva Bible remained the favorite, its publication continuing forty-two years after the last edition of the Bishops' Bible in 1602.

- † Amen, Amen I say to thee, that vve speake that vvhich vve knowv, and that vvhich vve haue seen vve testifie, and our testimonye you receiue not. † If I haue spoken to you earthly things, and you belecue not: howv if I shal speake to you heavenly things, vvill you belecue? † And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man vvhich is in heauen. † And as * Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: † that euery one vvhich beleueeth in him, perish not, but may haue life euerlasting. † For so God loued the vvorld, that he gaue his only-begotten sonne: that euery one that beleueeth in him, perish not, but may haue life euerlasting. † For God sent not his sonne into the vvorld, to iudge the vvorld, but that the vvorld may be saued by him. † He that beleueeth in him, is not iudged. but he that doeth not beleue, "is already iudged: because he hath not beleued in the name of the only-begotten sonne of God. † And this is the iudgment: because the light is come into the vvorld, and men haue loued the darkenesse rather then the light: for their vvorkes vvare euil. † For euery one that doeth il, hateth the light, and commeth not to the light, that his vvorkes may not be controuled. † But he that doeth veritie, cometh to the light, that his vvorkes may be made manifest, because they vvare done in God. †
- † After these things I E S V S came and his Disciples into the countrie of Ievvie: and there he abode vvith them, and baptized. † And Iohn also vvvas baptizing in Aenon beside Salim: because there vvvas much vvater there, and they came, and vvwere baptized. † For Iohn vvvas not yett cast into prison. † And there rose a question of Iohns disciples vvith the Ievves concerning purification. † And they came to Iohn, and said to him, Rabbi, he that vvvas vvith thee beyond

The Gospel vps
Munday in the
Whitsun weeke.

1582

THE RHEIMS-DOUAI BIBLE, 1582—1610

The time of religious persecution which followed Queen Elizabeth's accession sent many Catholic exiles to France and Flanders. A number settled about the University at Douai. Here an English college was established by the Jesuits in 1568. Thoroughly familiar with the Vulgate, St. Jerome's translation of the Bible into Latin (then as now the official Bible of the Roman Church), the exiled Catholics found themselves handicapped in its use in English preaching. Contemporary English Bibles, with their divergence from the Vulgate text and their controversial notes, were unsatisfactory. Under the direction of William Allen, a leader of English Catholics, founder of the College, and later a Cardinal, the project of a new translation was undertaken. Gregory Martin, a fellow of St. John's College, Oxford, made the larger part of the translation, his work being then revised by Allen and by Richard Bristow.

In 1582, while the College was temporarily at Rheims, the New Testament was published by John Fogney. Delayed by lack of funds, the Old Testament was later printed by Lawrence Killam in Douai in 1609–10.

The translators felt themselves bound to adhere closely not simply to the meaning, but even to the form of the Latin text. The result was therefore somewhat stiff in style and in Latin rather than English idiom, essentially the Vulgate "in English dress." The translators of the King James Version evidently noted it carefully for a number of their changes from the Bishops' Bible show the influence of the Rheims New Testament. Of the Rheims-Douai version such extensive revisions have been made that the editions now issued by Roman Catholic publishers are substantially new translations. Many of these are based upon the work of Dr. Richard Challoner published in 1749–50.

13 And no man hath ascended vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen.

14 **C*** And as Moses lifted vp the serpent in the wilderness: euen so must the Sonne of man be lifted vp:

15 That whosoever beleueth in him, should not perish, but haue eternall life.

16 **C*** For God so loued y^e World, that he gaue his only begotten Sonne: that whosoever beleueth in him, should not perish, but haue euermlasting life.

17 * For God sent not his Sonne into the world to condemne the world: but that the world through him might be saued.

18 He that beleueth on him, is not condemned: but hee that beleueth not, is condemned already, because hee hath not beleued in the Name of the onely begotten Sonne of God.

19 And this is the condemnation, * that light is come into the world, and men loued darknesse rather then light,

grome: but the friend of the bridegrome, which standeth and heareth him, reioyceth greatly because of the bridegromes voice: This my ioy therefoze is fulfilled.

30 Hee must increase, but I must decrease.

31 Hee that cometh from aboue, is aboue all: hee that is of the earth, is earthly, and speaketh of the earth: hee that cometh from heauen is aboue all:

32 And what hee hath seene and heard, that he testifieth, and no man receiuerh his testimony:

33 He that hath receiued his testimony, * hath set to his seale, that God is true.

34 For he whom God hath sent, speaketh the words of God: For God giueth not the Spirit by measure vnto him.

35 * The Father loueth the Sonne, and hath giuen al things into his hand.

36 * He that beleueth on the Sonne, hath euermlasting life: and he that beleueth not the Sonne, shall not see life, but the wrath of God abideth on him.

1611

THE KING JAMES VERSION, 1611

When James I came to the throne, he inherited from the preceding century an atmosphere of religious confusion and turmoil. In an effort to reconcile the divergent groups he summoned a conference at Hampton Court in January, 1604. Almost the only fruit of this conference was the project for the production of a new version of the Bible. The Bishops' Bible was then generally current in the churches, although in some places the Great Bible remained. Among the people, the Geneva version had become popular, being the version preferred by the Puritans. A proposal was made, by Dr. John Reynolds of Oxford, for a new transla-

tion to be approved by the whole church. The King at once agreed and suggested that "this bee done by the best learned in both Vniuersities, after them to be reviewed by the Bishops, and the chiefe learned of the church; from them to be presented to the Prvie-Counsell; and lastly to bee ratified by his Royall authoritie, and so this whole Church to be bound unto it, and none other."

As a consequence, a remarkably competent group of scholars were selected and undertook the work in separate "companies," two at Westminster, two at Cambridge, and two at Oxford, one company in each place working on separate sections of the Old

ENGLISH: The Revised Versions

The Revised Version, 1881-85

230F

15 changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, 16 and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's 17 house a house of merchandise. His disciples remembered that it was written. The zeal of thine house shall eat me up. 18 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this¹ temple, and in three days 20 I will raise it up. The Jews therefore said, Forty and six years was this¹ temple in building, and wilt thou raise it up

13 And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man,⁶ which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the 15 Son of man be lifted up: that whosoever⁶ believeth may in him have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be 18 saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name

1881

The Standard American [Edition of the] Revised Version, 1901

230G

20 ^aThe Jews therefore said, ^aForty and six years was this¹ temple in building, and wilt thou raise it up in three days? 21 But he spake of ^othe¹ temple of his body. 22 When therefore he was raised from the dead, his ^ddisciples² remembered that he spake this; and they believed ^othe scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at ^rthe passover, during the feast, many believed on his name, ^bbeholding his signs which he did. 24 But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning ^mman; ^bfor he himself knew what was in man.

Mt. 9. 4;
comp. ch.
1. 42, 47;
^a ch. 7. 50;
19. 39
^v See Lk. 23.
13; comp.
ch. 7. 20,
48
^o See Mt. 23.
7; ver. 20
^v Acts 10.
38; comp.
ch. 9. 33;
10. 38; 14.
10 f.; Acts
2. 22
¹ Pet. 1.
23; comp.
2 Cor.
6. 17
^a ver. 6; Mt.
19. 24; 21.
31; Mk. 9.
47; 10. 14 f.
8c.
^b Ezek. 38.
25-27;
comp.
Eph. 5. 26;
Tit. 3. 5
^c ch. 1. 13;
¹ Cor. 15. 50
^d Comp.
Eccl. 11. 5;

ness of that which we have seen; and ^oye receive not our witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13 And ^kno one hath ascended into heaven, but ^bhe that descended out of heaven, even ^kthe Son of man,⁶ who is in heaven. 14 And as ¹Moses lifted up the serpent in the wilderness, even so must ^kthe Son of man ^mbe lifted up; 15 that whosoever⁶ believeth may ⁿin him have eternal life.

16 For God so ^oloved the world, that he ^pgave his ^oonly begotten Son, that whosoever ^rbelieveth on him should not perish, but have eternal life. 17 For God ^ssent not the Son into the world ^tto judge the world; but

1901

Testament, the second Westminster and Oxford Companies on separate sections of the New Testament, and the second Cambridge company on the Apocrypha.

Within each group the scholars were to work separately and then confer until they agreed. Then as each book was finished by a company it was sent to the other companies for consideration. The Bishops' Bible was the basis. Other translations were to be used when they agreed better with the text. Marginal notes were to be used only for translational helps. After some delays in starting, the companies occupied nearly three years with their work; nine months more was spent in harmonizing the whole by two representatives from each company meeting in Stationers' Hall, London. The final touches were the work of Bishop Bilson of Westminster, and Miles Smith, later Dean of Gloucester. The support of the revisers came from ecclesiastical endowments,

from the Company of Stationers, and from the printer, Robert Barker.

The changes made by the revisers were based partly upon improved Greek, Hebrew, and Latin texts and partly upon other translations. The Geneva Bible and the Rheims New Testament accounted for a number of the alterations. Many as the improvements were, there remained still the simplicity and strength of Tyndale, the great pioneer, and the sympathetic cadences of Coverdale. With wise insight the revisers continued and fortified Tyndale's determination that the Bible should speak the language of the people. In their own words: "We desire that the Scripture may speak like it selfe, as in the language of Canaan, that it may be understood, ewen of the vulgar." The revision was published in 1611 in London by Robert Barker; fourteen editions appeared within three years. By the middle of the century it had practically

I tell you things heavenly? No one hath gone up into heaven but he who hath come down from heaven, the Son of Man. As Moses raised up the serpent in the desert, so must the Son of Man be raised up, that whosoever believeth in him may have everlasting life'.

For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him may not perish, but may have everlasting life. For God sent not his Son into the world to judge the world, but that the world might be saved through him. He that believeth in him is not judged; he that believeth not is already judged, because he hath not believed in the name of the only-begotten Son of God. Now herein is the judgment, that whereas the light is come into the world, men loved the darkness rather than

1929

THE WESTMINSTER VERSION, 1935

Although the Rheims-Douay Bible was extensively revised by Bishop Challoner in the 18th century, it has been regarded by many Catholics as not a fully satisfactory translation. About 1913 a group of English Catholic scholars, under the editorship of the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J., began, unofficially, the preparation of a new version, called the Westminster version from the diocese in which it was published.

For the New Testament, the text of Westcott and Hort has been the basis, although other texts have been consulted and the Vulgate used for reference and comparison. The aim has been to make an accurate translation in clear English in a style that is "simple and harmonious, free from anachronisms and obsolete idioms, having intelligibility first in view and, after that, dignity of utterance." All of the New Testament has been issued, but in parts.

displaced the Geneva Bible, becoming then *the* Bible of the English-speaking people.

Although it is known as the "Authorized Version," it was not "authorized" in any sense in which earlier versions had not been authorized. Indeed it became the greatest version and the greatest book in the English language not because of the command of any sovereign but because of its inner worth.

Of it the Revisers of the New Testament of 1881 wrote after ten years of labor on their revision, "the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, the felicities of its rhythm." Even today the King James Version lives on not simply as modified in the subsequent revisions in the Revised Version, 1881 and 1885, and the American Standard Edition of the Revised Version, 1901, but, unrevised except for spelling, it is bought each year in far larger numbers than any other book in the language. "It is in everything we see, hear, feel, because it is in us, in our blood."

"A book, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and

power." "At once the most majestic thing in all literature and by all odds the most spiritually living thing we inherit; in our courts at once superb monument and superabundant fountain of life." "No other book of any kind has ever so affected the whole life of a people as this Authorized Version has affected the life of the English-speaking people." "The English Bible . . . in a secular aspect is the first of national treasures and is, in its spiritual significance, the most valuable thing that this world affords." Thus, a historian, a literary critic, a President, and a King pay tribute to the King James Version.

THE REVISED VERSIONS

By the middle of the nineteenth century there was a growing realization, throughout the ever-expanding areas of English speech, that influences, in part incident to that expansion, had so changed the language that a revision of the Bible of 1611 was needed. Opposition to the movement for revision doubtless served the useful purpose of assuring for it, when it came, the retention of much in the Authorized Version that might otherwise have been discarded.

11. "Truly, truly say I t'ye,¹ we speak what we ken, and bear witness o' oor ain een; and ye winna hear us.

12. "Gin I hae tauld ye things o' the yirth, and ye winna hae them, wull ye lippen my word anent things o' Heeven?

13. "And nae man has e'er gane up Aboon, but he that cam doon frae Aboon—the Son o' Man, wha bides Aboon.

14. "And like as Moses i' the wilderness beized up the serpent, sae maun the Son o' Man be liftit heigh;

15. "That a' wha lippen till him soudna dee, but hae Life for aye!

16. "For God sae loved the world as to gie his Son, the Only-Begotten Ane, that ilka ane wha lippens till him sudna dee, but hae Life for aye.

17. "For God sent na his Son intil the world to bring condemnation on't,

¹ V. 11. Jesus aiblins meant himself and John, whan he said "we." John was a graun witness for him, and steered up the hail land; but the Jewish rulers wad hae nane o' him!

bidit wi' them, baptizeen.

23. And John his sel was in Enon, nar-by Salim, baptizeen; for thar was rowth o' watir thar-aboot; and the folk cam to be baptizee't.

24. For John wasna yet cuisten intil prison.

25. And noo thar cam a quaisten atween John's disciples and a Jew anent purification.

26. And till John they cam, sayin, "Maister! the Ane that was ayont Jordun wi' ye, the Ane ye bure witness till—d'ye ken he's baptizeen, and all the folk come till Him?"

27. John says till them, "Ane can hae naething gien him, gin it be na frae Heeven.

28. "Ye mind yersels that I said, 'I am no the Messiah, but ane sent afore him!'

29. "The ane that has the bride, he is the bridegroom; but the bridegroom's gude freend staunin by, and hearin his word, joys i' the voice o' the bridegroom. This is my joy fulfilled!

30. "He maun wax, but I maun dwine.

1901

Spoken in the Scottish Lowlands, southern Scotland. First publication, St. Matthew's Gospel in 1856 at London by Robson, Levey and Franklyn; tr. by H. S. Riddell. The Psalms, 1857; the Song of Solomon, George Barclay, London, 1858. The Song of Solomon, 1860; tr. by Joseph Philip Robson. The Song of Solomon, Strangeways and Walden, London, 1860; translator not listed. The Song of Solomon, and St. Matthew's Gospel, 1862; tr. by George Henderson. (All "Bonaparte," see No. 232) New Testament, Alexander Gardner, Paisley, 1901; tr. by Rev. William Wye Smith. Other versions: The Psalms, J. Menzies, Edinburgh and Glasgow, 1871; tr. by P. Hatley Waddell; Isaiah, 1879. New Testament, Blackwood, Edinburgh, 1905; tr. by Nisbet. The Psalms, Graham, Paisley, 1916; tr. by T. W. Paterson.

Every change had to justify itself before this conservatism of the average Bible-reader.

The advocates of revision, however, could also point to the enormous advance made since 1611 in the study of the original text of Holy Scripture. Discovery of the most ancient and important manuscripts; progress of scholarship in the fields of lexicography and grammar; accumulation of better texts of ancient versions and the Church Fathers;—these and kindred facts were like suppliants knocking at the door of the English Bible, asking to be admitted to replace the imperfect with the improved, and even what was good with what was better.

At length revision was launched by the Canterbury Convocation of the Church of England in the year 1870. From the first the sectarian and the national was avoided in the constitution of its working committees. The English Committee, consisting of leading scholars of all denominations, and divided into two companies, one for each Testament, at once invited American scholars to form a similar committee. This was done in 1871, and the Old and New Testament Companies of Revisers in New York paralleled the studies of their British confreres. Both committees adopted the same principles of revision. It is not surprising, there-

Modern Cornish dialect

Go foathe, Aw you dafters of Zion, and be-howld King Solamun weth th' crown weth which hes mother crowned un in the day of hes espousals, and in th' day of th' gladness of hes heart.

SS 3.11

Spoken in Cornwall, Southern England. First publication, the Song of Solomon in 1859 at London by George Barclay at the expense of Prince Louis Lucien Bonaparte.

Prince Louis Lucien Bonaparte (son of Lucien, Napoleon's second brother) was keenly interested in philology and published several works on the Basque language. He published at his own expense during the middle of the 19th century Scripture portions in more than sixty dialects of English, French, Italian, Spanish, Portuguese, Albanian, etc. In many of these the Song of Solomon was the portion chosen while in others one or more of the Gospels was published. Most of them were in limited editions of 250 copies or less and are not currently available. In this work, these publications are all marked "(Bonaparte)" and the reader is referred to this entry for explanation.

ENGLISH: Cumberland dialect 233

Gang furth, O ye dowters o' Zion, an' behauld King Solomon wi' the crwoun wharewi' his mudder crwounet him in the day o' his espousals, an' in the day o' the gladness o' his heart.

SS 3.11

Spoken in Cumberland, northern England. First publication, the Song of Solomon in 1858 at London by George Barclay (Bonaparte); tr. by John Rayson. (See No. 232)

fore, that when the British Committee, in issuing their own text, printed as a supplement the preferences of the American Committee, it was no very long or formidable list.

The Revised New Testament saw the light in 1881 and the complete Bible in 1885. Its reception has been various. Few have disputed its value for the English reader unacquainted with the original languages, to bring him improvements in the underlying text, and to relieve him of some two hundred obsolete words preserved in the older version. If, in spite of these indisputable advantages, many readers still say, "The old is better," this is chiefly because of the loss of familiar cadences, and the precedence here given to accuracy and consistency before English style.

For sixteen years more the American Committee continued their labors, till, in 1901, at the expiration of the period during which there was to be no rival version to that of 1881-5, they issued the "Standard American Edition of the Revised Version." Since its appearance the British revision has had scarcely any sale in America. At the end of twenty-eight years the copyright of the American edition, held by the firm of Thomas Nelson and Sons, was transferred to and renewed by the International Council of Religious Education, Chicago.

ENGLISH: 234

Central Cumberland dialect

Gang forrat, O ye dowters o' Zion, an' see King Solomon wid t' crown 'at his mudder crown't am wid on his weddin' day, an' t' day 'at he was fain at heart.

SS 3.11

Spoken in central Cumberland, northern England. First publication, the Song of Solomon in 1859 at London by George Barclay (Bonaparte); tr. by William Dickinson. (See No. 232)

ENGLISH: Devonshire dialect 235

Thow shilt wurship tha Laurd thy God, an ha unny shilt thow zarve.

Mt. 4.10

Spoken in Devonshire, southern England. First publication, the Song of Solomon in 1860 at London by George Barclay (Bonaparte); tr. by Henry Baird. St. Matthew's Gospel, 1863, at London by Strangeways and Walden. (See No. 232)

ENGLISH: 236

East Devonshire dialect

Geu voäth, eu yeue mäd'ns o' Zion, an' leuké at King Solomon crown'd as ez meuther'd a-crown'd 'en th' day ee was morried, th' day when ez hort was za glad.

SS 3.11

Spoken in East Devonshire, southern England. First publication, the Song of Solomon in 1860 at London by Strangeways and Walden (Bonaparte); tr. by George P. R. Pulman. (See No. 232)

ENGLISH: Dorset dialect 237

Goo vwo'th, O you da'ters o' Zion, an' look on King Solomon, a-wearèn the crown that his mother zet on en the day ov his weddèn, the day ov his gladness ov heart.

SS 3.11

Spoken in Dorset, southern England. First publication, the Song of Solomon in 1859 at London by George Barclay (Bonaparte); tr. by the Rev. William Barnes. (See No. 232)

ENGLISH: Durham dialect 238

Gan furth, O ye dowters uv Zion, an behowld King Solomun wih t' croon 'at his mudder croon'd im wih id day uv his espousals, an id day ud gladness uv his heart.

SS 3.11

Spoken in Durham, eastern England. First publication, the Song of Solomon in 1859 at London by George Barclay (Bonaparte); tr. by Thomas Moore. (See No. 232)

ENGLISH: 239

North Lancashire dialect

Ga owt, O ye dowters a Zion, an see king Solomun we t' crown whahrwith hiz muther crowned him on hiz weddin day, an e t' day a t' gladness ov hiz heart.

SS 3.11

Spoken in northern Lancashire, western England. First publication, the Song of Solomon in 1860 at London by Strangeways and Walden (Bonaparte); tr. by James Phizackerley. (See No. 232)

ENGLISH: 240

Bolton dialect of Lancashire

Goo eawt, O yoa dowters o' Jerusalem, un behowd King Solomon wi' th' creawn uz his mother creawnt him wi' ith' day uv his espeawsals, un ith' day oth' gladness uv his hert.

SS 3.11

Spoken in southern Lancashire, western England. First publication, the Song of Solomon in 1859 at London by George Barclay (Bonaparte); tr. by James Taylor Staton. (See No. 232)

ENGLISH: Norfolk dialect 241

Go out, O ye darters o' Zion, and behold King Sorlomun, wi' the crown'd as his mother crown'd him with in the dā when his sibrets wor out axed, and i' the dā o' the gladness o' his heart.

SS 3.11

Spoken in Norfolk, eastern England. First publication, the Song of Solomon in 1860 at London by Strangeways and Walden (Bonaparte); tr. by the Rev. Edward Gillett, vicar of Runham. (See No. 232)

ENGLISH: 242

Northumberland dialect

Gan yor ways oot, O ye dowtors o' Zion, an' see it King Solomon weerin' the croon 'it his muthor croon'd 'im wiv on his weddin'-day, an' i' the day o' the great plishur' iv his heart.

SS 3.11

Spoken in Northumberland, northern England. First publication, Ruth and the Song of Solomon in 1860 at London by George Barclay (Bonaparte); tr. by Joseph Philip Robson. (See No. 232)

ENGLISH: 243
Newcastle dialect of Northumberland

Gan oot, O ye dowers o' Zion, an' luik it king Solomon wi' the croon thit his muthor croon'd him wiv i' the day iv his mairige, an' i' the day o' the plishur iv his hairt.

SS 3.11; 1859

Spoken by the people around Newcastle, southern Northumberland, northern England. First publication, the Song of Solomon in 1858 at London by George Barclay (Bonaparte); tr. by John George Forster. The Song of Solomon, 1859; tr. by J. P. Robson. (See No. 232)

ENGLISH: 244
Tyneside dialect of Northumberland

How! Zion's dowers, a' turn oot! King Solomon is here! Leuk at his bonny goolden croon, his mother meyd him weer, i' the day when he wes newly wed, when nowt he had to fear!

SS 3.11

Spoken by the colliers of Northumberland, principally those dwelling on the banks of the Tyne, northern England. First publication, the Song of Solomon in 1860 at London by George Barclay (Bonaparte); tr. by J. P. Robson. (See No. 232)

ENGLISH: Somerset dialect 245

Goo voäth, ye darters o' Zion, an' zee King Zolomin crown'd wi' th' crown hiz mother crown'd un wi' i' th' day o' hiz weddin, an' i' th' day o' th' gladness o' hiz heärt.

SS 3.11

Spoken in Somerset, southwestern England. First publication, the Song of Solomon in 1860 at London by Strangeways and Walden (Bonaparte); tr. by J. Spencer Baynes, LL.B. (See No. 232)

ENGLISH: Sussex dialect 246

32 And some of de crowd setting roundabout Him, said, "Your moder and broders be outside axing for You." 33 And He axed hem, "Who be My moder, or My broders?" 34 Den looking on hem dat set roundabout Him, He said, "Here be My moder and My broders! 35 For who-sumdever does de will of God, de saame be My broder, My sister and moder!"

Mk. 3.32-35; 1936

Spoken in Sussex, particularly the eastern part, southern England. First publication, the Song of Solomon in 1860 at London by George Barclay (Bonaparte); tr. by Mark Antony Lower, M.A., F.S.A. (See No. 232) The Song of Solomon, Amos, and James, Tunbridge Wells, England, 1935; published by the translator, James Richards (Jim Cladpole). St. Mark's Gospel, 1934. Ruth, the Epistles of John, 1936.

ENGLISH: 247
Westmorland dialect

Oot wi' ye, O ye dowght'rs o' Zion, an' glooar at king Solomon wi' t' croo'n his mudd'r croo'n'd um wi' o' t' day uv his weddin, an' o' t' day o' t' meriness uv his heart.

SS 3.11

Spoken in Westmorland, northwestern England. First publication, the Song of Solomon in 1858 at London by George Barclay (Bonaparte); tr. by the Rev. John Richardson, M.A. (See No. 232)

ENGLISH: 248
North Wiltshire dialect

Gwo vwo'th, aw ye da'ters o' Zion, an' zee King Zolomon wi' th' crown as huz mother crowned un wi' in th' day o' huz weddin, an' in th' day when huz heart wer' glad.

SS 3.11

Spoken in the northern section of Wiltshire, southwestern England. First publication, the Song of Solomon in 1861 at London by Strangeways and Walden (Bonaparte); tr. by Edward Kite. (See No. 232)

ENGLISH: 249
North Yorkshire dialect

Gan forth, O ye dowers o' Zion, and leeuk at king Solomon wi' the croon whorwith his mother croon'd him on the daay of his weddin, and in the daay of the gladness of his heart.

SS 3.11

Spoken in the east part of the North Riding, particularly in the neighborhood of Whitby, Yorkshire, northeastern England. First publication, the Song of Solomon in 1860 at London by George Barclay (Bonaparte); tr. by the author of "A Glossary of Yorkshire Words and Phrases collected in Whitby and the Neighbourhood." (See No. 232)

ENGLISH: 250
West Yorkshire dialect

Goa foorth, O yo dowers a' Zion, an' behowd King Solomon wi't' crahn wi' which hiz muther crahed him i't' day on his espahsals, an' i't' day a't' gladness on hiz heart.

SS 3.11

Spoken in the West Riding of Yorkshire, northeastern England. First publication, the Song of Solomon in 1860 at London by George Barclay (Bonaparte); tr. by Charles Rogers. (See No. 232)

256

Craven dialect of Yorkshire

Goo lang foorth, O yah dowhters o' Zion, an' see King Solomon wi' 't creown wheerwi' as muther creowned um in as weddin'-day, an' i' 't day o' 't gladness o's hart.

SS 3.11

Spoken in the district of Craven, in the West Riding of Yorkshire, northeastern England. First publication, the *Song of Solomon* in 1859 at London by George Barclay (Bonaparte); tr. by Henry Anthony Littledale. (See No. 232)

ENGLISH:

252

Sheffield dialect of Yorkshire

Gooa forrad, O yo dowters a' Zoion, an behold
king Solomon we t' crahn wot his muther crahned
him i' t' day on his espousals, an i' t' day a' t'
gladness on his heart.

SS 3.11

Spoken around Sheffield, southern Yorkshire, northeastern England.
First publication, the *Song of Solomon* in 1859 at London by George Barclay (Bonaparte); tr. by Abel Bywater. (See No. 232)

EPI: Baki dialect

253

Kanio, toro na ri la tena Atua mialimbo, toro ne mbe kuruaku, kovivinioku, koinioku.

Mk. 3.35; 1911

Spoken on the western part of Epi in the New Hebrides. First publication, St. Mark's Gospel in 1886 at Sydney by the BFBS; tr. by Rule M. Fraser, of the Presbyterian Church in Tasmania. St. Matthew's Gospel, BFBS, 1892; Psalms, Philipians-Thessalonians, 1914; Corinthians, 1928. CP: BFBS.

EPI: Bieria dialect

254

Tambagana, na mbetin kin amunu, velauana
mtoko mata Atua konana agelo mouna kin ata sa
sekitu ga mbukuhi tnene

Lk. 15.10

Spoken in southwestern Epi in the New Hebrides. First publication, St. Luke's Gospel in 1898 at Hobart by the BFBS; tr. by Rule M. Fraser.

EPI: Lewo dialect

255

Miasia God (De) sitomi yomarava sipa mla
Narina wawa taga; pe na na lala pinuia na þa
a lelaga vani a a ve mare re, ana a ve kiela nama-
lena na þa pe uro re.

Spoken in eastern Epi in the New Hebrides. First publication,
St. John's Gospel in 1897 at Dunedin by the BFBS; tr. by T. Smaill.

EPI: Tasiko dialect

256

O lotu ni Yehova soṃa De (God) o taṃani ani
a e taga.

Mt. 4.10; 1892

Tasiko-Lewo

256 A

Sipa ne, ne pisa pan' amiyu kekarena teke mara
ni agelo seni God na na taŋa piowa tai nage Ɔa
sitomi puia.

Lk.15.10

Spoken in southeastern Epi in the New Hebrides. First publication, Selections in 1890 at Sydney; tr. by O. Michelsen, a Presbyterian missionary. St. Matthew's Gospel, BFBS, 1892; tr. by Mr. Michelsen. St. Luke's Gospel in combined Tasiko-Lewo dialect, BFBS, Sidney, 1906.

EROMANGA

257

It Nōbū yemelentokonda losu tamas memovunora Netni pau siteven eni, ma iyi si umentavnirigi Iyi otuonamiap, ko, ampi nomurep ubruni. It Nōbū yetūtāmūli Netni eni ra nemap worūrian iranda ōveteme, yemokū ankōrēwara ugi Iyi. Iyi si umentavnirigi, otūmūrian iran ; kō, iyi si otūmentavnirigi Iyi, nworepatevi eni umantendōwi iran, popōwo iyi otūmentavnirigi nin eni Netni paū siteven eni Nōbū. Im irora umworepatevi ugi imo, Iyi Nilara yivelum ra nemap, mōveteme umnelintugi nelebokevat mōmū ra nilara, popōwo ōvun numpūrahsū enirora satīndi. It iyi si umandūnumpīndi unnakan pugi Nilara, motūmampelun pugi Nilara, ma sugkū otūānūali pugi ōvun numpūrahīndi eni.

In. 3.16-20

Spoken on Eromanga Island, New Hebrides. First publication, St. Luke's Gospel in 1864 at Aneityum at the Mission Press; tr. by G. N. Gordon, LMS. New Testament, BFBS, 1909; tr. by H. A. Robertson.

ESKIMO: Atka Aleut dialect

258

Slavonic characters

[illegible]

Lk. 1.32, 36

Spoken on Atka Island in the Aleutian Islands. First publication, *Selections from St. Luke and the Acts* in 1840 at Moscow at the Synod's Press; tr. by Jacob Netsvietoff. Printed with a translation of St. Matthew's Gospel in the Unalaska Dialect in which Atka variants were placed in the footnotes. (See No. 260)

12 Nunab pinginik okautijarangapse, okpinginapse: kanok okperajarkisê, kilaub pinginik okautinajarupse?

13 Kilangmullo kongmuartokangilak, kilangmit akkartok
kissime, tagva luub Erninga kilangmêtok.

*14 **Sorlolo** Môsesib kuglugiangojártok nappautilaungnago inukangitome, taimaktauk Inúb Êrninga nappautiaunariakarnok:

15 Illûnatik okpertut tâpsomunga assiokonnagit, nungusui-
tomigle inôgutekarkovlugit.

*16 **Imak** Gûdib sillaksoarmiut nagligivait, Ernetuane tun-
nilugo, illûnatik okpertut tâpsomunga assiokonnagit, nungusui-
tomigle inûgutekarkovlugit.

17 Gúdib Ernine tillilaungimago sillaksoarmut, sillaksoarmiunik erkartuerkovlugo; sillaksoarmiulle piulijaukovlugit tápsomunga.

*18 **Tāpsonunga** okpertok erkartortauniangilak; okpingitorle erkartortaujarérpok; Gúdib Ernetuangata attinganut okpingi-name.

19 Tamædja erkartortaujutiksauvok, kaumajok sillaksoar-
mut tikkisimangmat, inuille tårsoak ungaginersarivåt kaumajo-
mit. Piniarningit idluimatta.

20 Ajortullijub kaumajok ômigivâ, kaumajomullo aijomane, piniarnerlungnine pidlartaukonnagit.

21 Miksekârnemigle piniartok, kaumajomut aivok, piniar-
nine sagvartaukovlugit; Gûdene piniaranigít.

*22 **Mattoma** kingorngagut Jêsuse illinniartine illagællugit nunamut Jûdêamut pivok, tagvanelo piniarvekarpoк tâpkoa il- lagællugit, baptisilunelo.

23 Johanneselotauk baptisivot sulle Enoneme, Salimib kan-
nitangane, tamanna imiliksongmat; tagvungalo tikkiput bapti-
tauiomaylutik.

24 Johannese sulle parngnanaersimavingmut pititaungimat.

1878

Spoken by Eskimo in Labrador. First publication, St. John's Gospel in 1810 by the BFBS; tr. by B. G. Kohlmeister, of the United Brethren. New Testament, BFBS, 1826; tr. by C. F. Burghardt, C. T. L. Schreiber, Georg Schmidtman and other missionaries. The third New Testament printed in an American language. Bible, BFBS, 1871; tr. by J. L. Morhardt, F. C. Fritzsche, Friedrich Erdmann and other missionaries. The third Bible printed in an American language.

A revision is now in process. CP: BFBS.

ESKIMO:

Mackenzie River dialect

265

³⁴ Avatimni iksivayut illiniak-
tinni takkonakpait okaklunilo; Tautuk!
tapkoa anananga kattangotitkalo-itut.
tahapkoa

³⁵ Kinalikia Godimli pitkoyanganik nalektok taimna nukkagiyaga, najagi-yagalo, ananagiyagalo-itok.

Mk. 3.34-35

Spoken by Eskimo along the Mackenzie River and Coronation Gulf, northern Canada. First publication, St. Mark's Gospel in 1920 by the BFBS; tr. by the Rev. H. Girling of the Canadian Anglican Mission. St. Luke's Gospel in Western Arctic Eskimo dialect, 1938; tr. by Archdeacon C. E. Whitaker. CP: BFBS.

Syllabic characters

[illegible]

Spoken by Eskimo people around Ungava Bay, northern Quebec.
First publication, *Selections* in 1910 by the SPCK; tr. by S. M. Stewart.

ESPERANTO

267

vidi la regionon de Dio. 4 Nikodemio diris al li: Kiel povas homo naskigi, kiam li estas maljuna? ĉu li povas eniri denove en la ventron de sia patrino kaj naskigi? 5 Jesuo respondis: Vere, vere, mi diras al vi: Se homo ne estas naskita el akvo kaj la Spirito, li ne povas eniri en la regionon de Dio. 6 Tio, kio naskigas el la karno, estas karno; kaj tio, kio naskigas de la Spirito, estas spirito. 7 Ne miru, ke mi diras al vi: Vi devas esti denove naskitaj. 8 La vento blovas, kie ĝi volas, kaj ĝian voĉon vi aŭdas, sed vi ne scias, de kie ĝi venas kaj kien ĝi iras; tia estas ĉi, kiu estas naskita de la Spirito. 9 Nikodemo respondis kaj diris al li: Kiel povas tio fariĝi? 10 Jesuo respondis kaj diris al li: Vi estas la instruisto de Izrael, kaj ĉu vi ne scias tion? 11 Vere, vere, mi diras al vi: Kion ni scias, tion ni parolas, kaj 23 Johano ankaŭ baptadis en Enon, proksime de Salim, ĉar estis tie multe da akvoj; kaj oni alvenis kaj estis baptitaj. 24 Ĉar Johano ankoraŭ ne estis ĵetita en malliberĵojn. 25 Farigis do diskutado inter la disĉiploj de Johano kaj iu judo pri la puriĝo. 26 Kaj ili venis al Johano, kaj diris al li: Rabeno, tiu, kiu estis kun vi transe de Jordan, kaj pri kiu vi atestis, jen tiu sama baptas, kaj ĉiuj venas al li. 27 Johano respondis kaj diris: Homo ne povas ion ricevi, se ĝi ne estas donita al li el la ĉielo. 28 Vi mem atestas pri mi, ke mi diras: Mi ne estas la Kristo, sed mi estas sendita antaŭ li. 29 Kiu havas la fianĉon, tiu estas la fianĉo; sed la amiko de la fianĉo, kiu staras kaj lin aŭdas, tre gojas pro la voĉo de la fianĉo; ĉi tiu mia gojo do plenumiĝis. 30 Li devas alĝi, sed mi devas malĝiti.

12 Kaj vi ne vidis, tion ni atestas; kaj vi
 homoj ne akceptas nian ateston. 13 Se mi
 aferojn surterajn diris al vi, kaj vi ne
 kredas, kiel vi kredos, se mi diros
 enĉielajn? 14 Kaj neniu superirinis
 en la ĉielon, krom tiu, kiu malsuperirinis
 de la ĉielo, la Filo de homo, kiu estas en
 la ĉielo. 15 Kaj kiel Moŝeo levis la
 serpenton en la dezerto, tiel devas la
 Filo de homo esti levita; 16 por ke ĉiu, fidanta
 al li, havu eternan vivon. 17 Kaj Dio
 tiel amis la mondon, ke Li donis
 sian solenaskitan Filon, por ke ĉiu, kiu
 fidas al li, ne pereu, sed havu eternan
 vivon. 18 Kaj Dio

sendis Sian Filon en la mondon, ne por ĵuĝi la mondon, sed por ke la mondo per li estu savita. 18 Kiu fidas al li, tiu ne estas ĵuĝata; sed la nekredanto jam estas ĵuĝita, ĉar li ne fidas al la nomo de la solenaskita Filo de Dio. 19 Kaj jen estas la juĝo: ke la lumo venis en la mondon, kaj la homoj amis la mallumon pli ol la lumon, ĉar iliaj faroj estis malbonaj. 20 Ĉar ĉiu, kiu faradas malbonon, malamas la lumon, kaj ne venas al la lumo, por ke liaj faroj ne estu malaprobataj. 21 Sed tiu, kiu faras la veron, venas al la lumo, por ke liaj

1927

An artificial international auxiliary language devised by a Russian physician, Dr. L. Zamenhof, who, brought up in a region where four language groups were in conflict, sought to develop a neutral language. It first appeared in print in 1887. First publication, St. John's Gospel and Ruth in 1893 (?). New Testament, BFBS and NBSS, 1912; tr. by a committee, appointed by the International Congress of Esperanto and the British Esperanto Association, headed by the Rev. J. C. Rust, aided by Mr. A. E. Wackrill. Bible, BFBS and NBSS, 1926; The Old Testament tr. by Dr. L. L. Zamenhof, the inventor of Esperanto. CP: BFBS.

temma lännes: Nida om ka egga-
üts, ke Waimust om jündinu.

9. Nidodemus koste nink üttel
temma wašta: Kuisk se woip
sündida? *Ebr. 36, 26.*

10. JGjus koste nink üttel tem-
ma wašta: Sinnaš oppetaja ollet
Jšraelin, nink ei tija sedda?
Ebr. 5, 12.

11. Töttelikult, töttelikult minna
ütte julle, et meije kõnneleme, meš
meije tijame, nink tunnistame, meš
meije olleme nannu: Nink teije ei
wotta meije tunnistust wašta.

12. Kui minna teile maitstst as-
just üttele, sis ei ussu teije: Kuisk
teije sis ussuse, kui minna teile
tairalikust asjust ütles? *Ebr. 5, 13.*

13. Nink keake ei lä ütles tairate,
kui se, ke tairast om tulnu, se
Jnnimijse Poiga, ke tairwan om.
Joan 6, 62.

14. Nink ötte kui Mojes siurwo
lanan om üllendanu, nida peap ka
sedda Jnnimijse Poiga üllendatama:
4 Mos. 21, 8, 9.

15. Et kif, kea temma siise usiwa,
hukka ei ja, enge iggawest ello jaiwa.
Wart. 16, 16.

16. Sest nida om Jummal sedda
ilma armastanu, et temma omma
aino jündinu Poiga om andnu, et
kif, kea temma siise usiwa, hukka
ei ja, enge iggawest ello jaiwa.
Rom. 8, 32.

17. Sest Jummal ei olle omma
Poiga ilma siise lähhatanu, et
temma ilma sunnis, enge et ilm
temma läbbi õnjast saas.

mitte Jumala aino jündinu Poja
nimme siise. *Joan 5, 24; 8, 40, 47.*

19. Ent se om se jündus, et wal-
guš ilma siise om tulnu, nink in-
nimijse armastima ennamb pimme-
dust kui walguš: Sest neide teo
ollima kurja. *Joan 1, 5, 9.*

20. Sest ke kurja teep, se wiškap
walguš: Nink temma ei tulles mitte
walguše mannu, et temma tekko
ei nühhelda. *Ewef. 5, 13.*

21. Ent ke töttet teep, se tullep
walge mannu, et temma teo aw-
walitus jaasše, sest nemma om-
ma Jummalan tettü.

22. Perrast jedda tullsi JGjus om-
me jüngridega Jüda male: Nink
temma wibi sinna neidega, nink rist.

23. Ent Jaan olli ristman En-
nin, liggi Salemit, sest sääl olli
paljo wet: Nink nemma tullsiwa
sinna, nink jaiwa ristitus.

24. Sest Jaan es olle weel wangi
terni heidetü. *Matt. 14, 3.*

25. Sis töšsi küsimine Jani
jüngride sean Jüdalistega, poh-
haštamiije perrast:

26. Nink nemma tullsiwa Jani
mannu, nink ütläwa temma wašta:
Habbi, se ke sinno man olli tol
pool Jerdanit, kel sinna tunnistust
aunit, näte se ristip, nink kif tulle-
wa temma mannu. *Matt. 3, 11, 13.*

27. Jaan koste nink üttel: In-
nimine ei woi middake wotta, kui
se temmale ei anta tairwast.
Joan 19, 11. Ebr. 5, 4.

Kuisk wöib inimene jündida, kui ta
wana on? Kaš ta wöib teist korda
oma ema išu siise minna, ja sündida?

5. Jēsus wastas: Tōeste, tōeste,
mina ütlen julle, kui teegi ei jünni
*weest ja Waimust, siis ei wöi tema
mitte Jumala riiti saada.

* Ebr. 36, 26–27. Ewef. 5, 26. Tit. 3, 5.
6. Riš * lihaš jündinud, see on liha,
ja miš Waimust jündinud, see on
waim. * p. 1, 13. 1 Kor. 5, 3. Paul 51, 7.

7. Ara pane imets, et ma julle olen
ütelnud: Teie peate ülewalt jündima.

8. Tuul nuhub. kuhu ta tahab, ja
sina kuuled tema healt, aga sina ei
tea mitte, kust ta tuleb, ja kuhu ta
läheb; nõnda on igauš, kes Waimust
on jündinud.

9. Nidodemus wastas ja ütles te-
male: Kuida see wöib jündida?

* Ebr. 36, 26.
10. Jēsus wastas ja ütles temale:
Oled sina Jšraeli õpetaja, ja ei
mōista seda mitte? *Ebr. 5, 12.*

11. Tōeste, tōeste, mina ütlen julle:
Meie rāagime, miš meie teame, ja
tunnistame, miš meie oleme nainud,
ja teie ei wōita meie tunnistust mitte
waštu. *p. 7, 16; 8, 26, 28.*

12. Kui mina teile rāagin neist as-
just, miš maa peal on, ja teie ei
ušu mitte; kuidas wōitaksite teie us-
tuda, kui ma teile rāagitsin neist
asjust, miš ülewalt taewas on?
Ebr. 5, 13.

13. Sest ütsti ei ole taewasše lāi-
nub, kui aga see, kes taewast maha
tulnub, inimeje Poeg, kes taewas on.
p. 6, 62. Ewef. 4, 9.

14. Ja nõnda kui * Mojes ušsi on
kōrwes üldenandub, nõnda peab in-
imeje Poeg üldenatama. * 4 Mos. 21, 8, 9.

15. Et ütsti, kes tema siise usub,
ei pea hukka saama, waid et temal
igawene elu peab olema. *Wart. 16, 16.*

16. Sest nõnda on Jumal maailma
armastanud, et tema oma ainu-
jündinud Poja on annud, et ütsti, kes
tema siise usub, ei pea hukka saama,
waid et igawene elu temal peab
olema. *Rom. 5, 8; 8, 32. 1 Joan. 4, 9.*

17. Sest Jumal ep ole oma Poega
mitte lākitanud maailma, et tema
maailma pidi hukka mōistma, waid
et maailm tema läbi pidi õnjast
saama. *p. 12, 47. 1 Joan. 4, 14.*

18. Kes tema siise usub, teda ei

mitte, juba see on hukka mōistetud,
sest tema ep ole uskunud Jumala
ainu-
jündinud Poja nime siise.

* Ebr. 36, 26, 24; 6, 40, 47.

19. Aga see on hukkamōistmine, et
Walguš on tulnub maailma, ja in-
imejed armastasid pimedust enam kui
Walguš; sest nende teud olid kurjad.
p. 1, 5, 9–11.

20. Sest igauš, kes kurja teeb, wiš-
tab Walguš, ja ei tule Walguše
juure, et tema tegufid ei pea laide-
tama. *Ewef. 5, 13.*

21. Aga kes tött teeb, see tuleb
Walguše juure, et tema teud wōitfšid
awalituls saada; sest nemad on Ju-
mala seš tehtud.

22. Pärast seda tuli Jēsus ja tema
jüngrid Jüda maale; ja jenna woi-
biš tema nendega ja * ristis.

* p. 4, 1, 2.

23. Aga Joannes ristis ka Ainoniš
ligi Salimit, et seal palju wett oli,
ja jenna tulid rahwas, ja neid ristiti.

24. Sest Joannes ei olnud weel
mitte * wangitorni heidetud.

* Matt. 14, 3.

25. Siis hakkasid Joanneje jüngrid
Jüda meestega küsitelema puhašt-
amiije pärast.

26. Ja tulid Joanneje juure, ja
ütlesid temale: Õpetaja, kes sinuga
oli teinepool Jerdanit, kellele sina
* tunnistust andšid, waata, sefinane
ristib, ja kōit tulewad tema juure.

* p. 1, 26–34. Matt. 3, 11, 13.

27. Joannes wastas ja ütles: Zni-
mene ei wöi ei midagi wōtta, kui see
ep ole temale antud taewast.

* p. 19, 11. Ebr. 5, 4.

28. Teie iše olete minu tunnistajad,
et ma olen ütelnud: * Mina ei ole
mitte Kristus, waid et ma olen te-
ma eele lākitatub. * p. 1, 20, 23, 27.

29. Kellel priut on, see on * peig-
mees; aga peigmehe sõbr seijab, ja
kuuleb teda, ja on wāga rõõmus
peigmehe heale pärast; sefinane mu
rõõm on nüüd täis saanud.

* Matt. 22, 2.

30. Tema peab kašwama, aga mi-
na pean wāhenema.

31. Kes * ülewalt tuleb, see on kōi-
tide üle; kes maast on, see on maast,
ja rāagib maast; kes taewast tuleb,
ja rāagib üle, * p. 8, 23. 1 Kor. 15, 47.

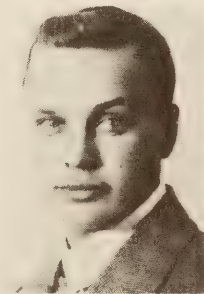
32. Ja tunnistab seda, miš tema

Sest nii om Jummal maailma armastanu', et tää
uma ainusündinü' Puja om annu', et ütski', kiä tää
sisse usus, ei saa' hukka, a' et täl olösi' igäväne elo.

1926

Spoken south of Lake Peipus and along the borders of Latvia, in Estonia.

First publication, Selections in 1925. The Gospels, the Acamedical
Society for Mother Tongues, Tartu, 1926; tr. by Ernest Puusepp and
revised by P. Voolaine. CP: BFBS.



Spoken in northern Estonia. First pub-

lication, Liturgical Epistles and Gospels in
1700 at Tallinnas. New Testament,

Johan Kristow Prendeken, Tallinnas, 1715;

tr. by a group of pastors, edited for printing by

Heinrich Gutsclaff. Bible, 1739. The

New Testament has been several times revised

and Old Testament revision is now in process. First edition in roman

characters: St. John's Gospel, BFBS, 1925. CP: BFBS.

Ethiopic characters

ሞስ : ወይቤሎ : እፎ : ይትከህል : ዝንቱ : ይኩን = ወአውሥአ : ኢየሱስ Ⅰ
 ስ : ወይቤሎ : አንተ : ሊቆሙ : ለእስራኤል : ወዘንተ : ኢታአምር = አማ Ⅱ
 ን : አማን : እብለክ : ከመ : ዘናአምር : ንነግር : ወበዘርኢን : ሰማዕተ : ን
 ከውን : ወስምዐነሰ : ተአብዩን : ነሢእ = ወሶበ : እንዘ : ዘበምድር : እነግረ Ⅲ
 ክመ : ኢተአምኑኒ : ወእፎ : እንከ : ተአምኑኒ : እመ : ነገርኩክመ : ዘበ
 ሰማያት = ወአልቦ : ዘዐርገ : ውስተ : ሰማይ : ዘእንበለ : ዘወረደ : እምሰ Ⅳ
 ማይ : ወልደ : እንለ : እመሕያው : ዘውእቱ : ይነብር : ውስተ : ሰማይ =
 ወበከመ : ሙሴ : ሰቀሎ : ለአርዌ : ምድር : በገዳም : ከማሁ : ሀለዎ : ለወ Ⅴ
 ልደ : እንለ : እመሕያው : ይሰቀል = ከመ : ነሱ : ዘየአምን : ቦቱ : ኢይ Ⅵ
 ትሐጉል : አላ : የሐዩ : ለዓለም = እስመ : ከመዝ : አፍቀሮ : እግዚአብ Ⅶ
 ሔር : ለዓለም : እስከ : ወልደ : ዋሕዶ : ወሀበ : ቤዛ : ከመ : ነሱ : ዘየአ
 ምን : ቦቱ : ኢይትሐጉል : አላ : ይረክብ : ሕይወተ : ዘለዓለም = እስመ : Ⅷ
 ኢፈነዎ : እግዚአብሔር : ለወልዱ : ውስተ : ዓለም : ከመ : ይኩንኖ : ለ
 ዓለም : ዘእንበለ : ከመ : ይሕየው : ዓለም : በእንቲአሁ : ዘየአምን : ቦቱ : Ⅸ
 ኢይትኩንን : ወዘሰ : ኢየአምን : ቦቱ : ወድአ : ተኩንን : እስመ : ኢአም
 ነ : በስመ : ወልደ : እግዚአብሔር : ዋሕድ = ወዝውእቱ : ነኑኔሁ : እስ Ⅹ
 መ : ብርሃን : መጽአ : ውስተ ፋለም : ወአብደረ : ሰብእ : ጽልመተ : እ
 ምብርሃን : እስመ : እኩይ : ምግባሪሆመ = እስመ : ነሱ : ዘእኩይ : ምግ Ⅺ
 ባሩ : ይጸልእ : ብርሃን : ወኢይመጽእ : ኀበ : ብርሃን : ከመ : ኢይትከሠ

Jn. 3.10-19; 1914

The ancient language of Ethiopia, but since 1300 A.D. used only as the liturgical language of the Ethiopian Church. The Ethiopic alphabet or syllabary developed gradually from Semitic writing, or, according to some, was devised about the 5th century by a Greek at the court of Ethiopia. First publication, the Psalms and the Song of Solomon in 1513 at Rome, by Marcellus Silber al's Fräck, edited by Johann Potken. The Ethiopic translation dates from the 4th or 5th century.

New Testament, Valerius Doricus et Ludovicus, Rome, 1549; edited by three Ethiopian monks. This was the first New Testament printed in an African language. On it was based the Ethiopic text in Vol. V of the London Polyglot, 1655. Critical edition, BFBS, 1826-30; edited by T. Pell Platt; revised by F. Pretorius, 1899.

Old Testament: Psalter, Frankfort a. M., 1701; ed. by Job Ludolf. Reprinted, BFBS, 1815. Genesis to Kings, (?), Leipsic, 1853-71; ed. by A. Dillmann; Genesis to Leviticus, E. J. Brill, Leyden, 1909-11; ed. by J. O. Boyd.

THE ETHIOPIC VERSION

This is one of the daughter versions of the Greek Bible—that is, of the Greek New Testament original and of the Septuagint translation of the Old Testament. No one knows who first undertook the great task. But if we may believe Rufinus' story of how Christianity first entered Abyssinia in the middle of the

fourth century through the young Syrian Frumentius, and if we may reason from the devotion of the Syrian type of Christianity to the Word, widely circulated there in the vernacular, it becomes highly probable that translation of Scripture into Ethiopic began soon after the first founding of the Church in Abyssinia.

Although the oldest dated manuscript is from the 13th century, comparison of its text with that of other manuscripts proves that a long history of transmission lies back of it. It has in fact been customary to include the Ethiopic Version among those of the 4th or 5th centuries, thus making it about contemporary with the Armenian.

Only minor portions of the Old Testament were published in Europe prior to Professor Dillmann's critical edition of the first twelve books, 1853-1871, but the entire New Testament was included in Walton's Polyglot (London, 1657), copied from a Roman edition of a century earlier.

Now no longer a living tongue, the *Ge'ez* (as the Abyssinians call Ethiopic) is known only to the clergy of the native Church, and that only to the extent of using it in the Church ritual and ceremonies. But the version is valued by scholars chiefly because several apocryphal books, included in its unusually large canon, have come down to us from early Christian and pre-Christian days through the Ethiopic Version alone, or, in some cases, only complete in this version.

wona o. ne menye Mawue li kpili o. 3 Yesu xo dzi, eye wògblo na bena: Vavā, vavā mele egblom na wò bena: Ne womedzi ame tso dzifo o la, mate ku akpo mawufiadufe la akpo o. 4 Nikodem mo gblò ne bena: Aleke lawo woadzi amesi ku amegā mahā? De wòate ku ayi de dadaa fe do me zi ewelia, be woagadzia? 5 Yesu do ku bena: Vavā, vavā mele egblom na wò bena: Ne womedzi ame tso tsi kple Gbōgbo me o la, mate ku ayi de dzifofiadufe la me o. 6 Nusi wodzi tso kutilā me la, kutilā wònye, eye nusi wodzi tso Gbōgbo me la, Gbōgbo wònye. 7 Megawo mo yaa na wò be, megblo na wò bena: Ele be, woadzi mi atso dzifo o. 8 Ya la le fofom, afisi ke wòlōna, eye nēsea efe gbe, ke mēnya afisi wòtso alo afisi wòvinya o: nenema kee nye amesiame, si wodzi tso Gbōgbo la me. 9 Nikodem o xo dzi gblò ne bena: Aleke esiawo ate ku ava me mahā? 10 Yesu do ku gblò ne bena: Israel fe nufiala nēnye, eye mēnya nusiawo o mahā? 11 Vavā, vavā mele egblom na wò bena: Miefōa nu le nusi mienya la nusi, eye miedia dase le nusi miekpò la kuti, eye miexoā miafe dasedidi la o. 12 Ne megblo anyigbadzinuwo kutinya na mi, eye miexoā se o la, aleke lawo miaxo ase, ne megblo dzifonuwo kutinya na mi mahā? 13 Eye amea deke melia yi dzifo kpo o, negbē amesi di tso dzifo va ko, eyae nye Amegbetovi, si le dzifo. 14 Eye abe alesi "Mose ko da la de dzi le gbēadzi ene la, nenema ke woako Amegbetovi la de dzi tsā, 15 bena amesiame, si xoa edzi sena la, nakpo agbe mavo. 16 Elabena ale gbege Mawu lāa xexeamē bēna, wòtso ye nuto fe Tenuvi hēna, bēna amesiame, si xoa edzi sena la, mele tsotsrō ge o, ke boŋ wòakpo agbe mavo. 17 Elabena Mawu medo via de

Mawu je Tenuvi fe gkōa dzi se o. 19 Ke esiae nye wòndodrō la bēna, kekeli va xexeamē, eye amewo lāa viviti la wu kekeli la: elabena wofe dōwōwōwō vōdji. 20 Elabena amesiame, si wōa nu vlo la, lēa fu kekeli la, eye meva kekeli la gbo o, bēna woagahe adānya de efe dōwōwōwō ku o. 21 Ke amesi wōa nutefe la, eya va kekeli la gbo, bēna woade efe dōwōwōwō de go afia; elabena Mawu me wōwō wo le.

Yohanes fe dase mbae, si wòdi le Yesu gō.

22 Nusiawo megebe la Yesu kple efe nusrōlawo va Yudea-nyigba dzi, eye wòno afima kpili wo, eye wòde mawutsi ta na amewo. 23 Ke Yohanes hā le mawutsi dem ta na amewo le Aenon, si te de Salem nuti, elabena tsi gede le afima, eye amewo va, eye wōna wòde mawutsi ta na wo. 24 Elabena womele Yohanes igaxo me hade o. 25 Azo nyahehe do Yohanes fe nusrōlawo kple Yudatowo dome le kutikoklo nuti. 26 Eye wova Yohanes gbo gblò ne bēna: Rabi, amesi le Yordan godo kpili wò, "amesi puti nēdi dase le la, kpo dā, eya ke le mawutsi dem ta na amewo, eye amewo katā yi egbo. 27 Yohanes do ku gblò bēna: Ame mate ku axo naneke o, ne menye de wonae tso dzifo o. 28 Mia nutowo miedji dase nam be, megblo bēna: "Menye nyee nye Kristo la o, ke boŋ ame dodo mēnye le eyama ggo. 29 Amesi si "nugbeti le la, eyae nye nugbetasrō, ke nugbetasrō la fe xolō, amesi le tsitre le to domi la, kpoa dzidzo nuto le nugbetasrō la fe gbe nuti; azo nye dzidzo sia zu bibo. 30 Eyama latsi de edzi tsā; ke nye la mayi to. 31 Amesi "tso dzifo gbōna la, eya fo wo katā ta; amesi tso anyigba la, anyigba wòtso, eye anyigbanuwo ku wòfoa nu lena; amesi tso dzifo gbōna la, eya fo wo katā ta. 32 Nusi wòkpò kple nusi wòse la,

Sèmige Jehôva Anyame wie: boñe bisé bia étam.

Mt. 4.10

Spoken inland from Libreville, French Equatorial Africa. Reduced to written form by Mr. A. W. Marling. First publication, St. Matthew's Gospel and Genesis in 1894 by the BFBS; tr. by A. W. Marling of the American Presbyterian Mission. CP: BFBS.

FANG of Ogowe

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akal me vagha zò we na: Mia yia ye bera byalé mfi byalé. 8 Mfuña wa vuñele ane ôbyen wa nyeghe, wa wòkh wo éduñ; ñgi wa yem dia é vòm wa so, ñgi é vòm wa ke. Nale ki a ne eb'é môr ase a ñga byalé ye Nsisiim.—9 Nikodème a ñga bera nye sile na: Mam meto me ne boba na?—10 Yésu na: Ó ne môr-a-ñkyel ayoñ Israël, ndòkh wa yem dia mezò ma? 11 Fogho-fogho ma zò we na, bia kobe é mam bia yem, bia bôm ki fwé akal é mam bi ñga yen; ñgi mine ke yebe mezò mǎ. 12 Ñgi mia buné dia é ñgeñ ma yeghele mine mezò me y'é si nyi, mi ke buné na me kagha mine yeghele mezò me ya e yò? 13 Môr-e-môr é berege di e yò, fogho v'é môr a ñga so e yò, ény'a ne é Mo môr a ne e yò. 14 Ntia Moses a ñga bere nyo é ñgeñ be mbe minloñ, é Mo môr ki a yia ye bereba nti mbor'oto, 15 e bo na é môr ase a ke buné nye a noñ ényin é ya mbè-mbè. 16 Togho na Nžam'a ñga nda nyeghe bô be y'é si nyi abi, akal eto a ñga vè bo akikh e Mon dia na, é môr ase a ke buné nye é wu dia fe, ñgi a ke tabe y'enyin é ya mbè-mbè.

17 Togho na Nžam'é ñga dia lôm é Mo vĩa é si nyi e boghele bôr, ñgi ve na bôr be nyiné akal dia. 18 É môr a buné nye a sira mboghela; ñgi é môr a buné dia nye, a to mboghela, togh' é ñga dia buné é zvi akikh e Mon Nžame. 19 Mboghela oto éw'ò ne na: éndendañ é ñga so é si nyi, ñgi bôr be ñga nda nyeghe zibe ye dañ éndendañ, togho na bisè byo bi mbe bibi. 20 Togho na é môr ase a bo abi a vine éndendañ, a žila dia ki bi y'éndendañ, e mare na be yagha nye vè bizò ye bisè bia. 21 Ñgi é môr a bo é mam me ne sôsôe, a nzu teb'éndendañ, e yi na bisè bia bi yenegé, togho na a bo byo a to bi ye Nžame.

Yôan-Batiste a bera bôm é fwé Yésu.

22 Kôre vale, Yésu ba be beyeghé bia be ñga ke afan Yudee; a ñga tabe ye bo wé, a vakh bôr batem. 23 Yôan ki a ñga vè bôr batem Énon, bi-bi ye Salim, togho wé a mbe ye mezim abi. Wena bôr be ñga ke-ke wé, e ke noñ batem. 24 Vale Yôan a bera ke e mbòkh.

1927

Spoken in French Equatorial Africa. First publication, St. Matthew's and St. Mark's Gospels in 1902 by the BFBS at Paris; tr. by E. Allégret, of the Paris Missionary Society. New Testament, BFBS, Paris, 1927; tr. by the Rev. S. Galley, aided by Jean Mebyame. The Psalms and Isaiah, 1932; Proverbs, 1938. CP: BFBS.

FALASHA: Kara

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Amharic characters

የደረ. : ደካላስ : ቢባሶ : ኒ : ደዘን : ገን :
ደቢን : ደረደረ ::

Mk. 3-35

Spoken by some 50,000 people in the Kara District, Ethiopia. First publication, St. Mark's Gospel in 1885 at Vienna by the BFBS; tr. by Professor Leo Reinisch with the assistance of a native named Bern.

Co ja vanten hu bamae cehan ha Cod, gae me
helak, gae me hak metechal, cole me tae.

Lk. 15.10

Spoken in Ambrym Island, New Hebrides. First publication,
St. Luke's Gospel in 1899 at Dunedin, by the BFBS; tr. by R. Lamb
of the New Hebrides Mission. St. Mark's Gospel, Melbourne, 1908; tr.
by John F. Bowie.

FAROE

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Jóhannes 3

inn í móður síns lív og verða
fött?»

5 Jesus svaraði: «Sanniliga,
sanniliga, sigi eg tær: verður
ein ikki föddur av vatni og
anda, kann hann ikki koma
inn í Guds ríki.

6 Tað, sum er fött av kjøt-
inum, er kjøt, og tað, sum er
fött av andanum, er andi.

7 Undrast ikki á, at eg segði
við teg: «Tit mugu föðast av
nýggjum.»

8 Vindurin blæsur hagar,
sum hann vil, og tú hoyrir
súsið av honum; men tú veist
ikki, hvaðani hann kemur, og
hvar hann fer; soleiðis er tað
við einum og hvørjum, sum er
föddur av andanum.»

9 Nikodemus svaraði og
segði við hann: «Hvussu kann
hetta henda?»

10 Jesus svaraði og segði
við hann: «Tú ert Ísraels lær-
ari og veist ikki hetta!

11 Sanniliga, sanniliga, sigi
eg tær: vit tala tað, ið vit
vita, og vit vitna tað, ið vit
hava sæð, og tit taka ikki ímóti
vitnisburði okkara.

12 Trúgva tit ikki, tá ið eg
tali til tykkara um tað, sum
hoyrir jørðini til, hvussu skulu
tit tá trúgva, um eg tali til
tykkara um tað himmalska.

13 Og tú er eingin farin upp
til himmals uttan hann, sum
er stigin niður av himlinum,
menniskjasonurin, sum er í
himlinum.

14 Og líkasum Móses lyfti
slanguna upp í oyðimørkini,

soleiðis skal menniskjasonurin
verða lyftur upp.

15 fyri at hvør tann, sum
trýr, skal hava ævigt lív í hon-
um.

16 Tí so elskaði Gud verðina,
at hann gav son sín, hin ein-
borna, fyri at hvør tann, sum
trýr á hann, ikki skal fortapast,
men hava ævigt lív.

17 Tí ikki sendi Gud son sín
til verðina, fyri at hann skal
døma verðina, men fyri at
verðin skal bliva frelst ígjøg-
num hann.

18 Tann, sum trýr á hann,
verður ikki dømdur; tann, sum
ikki trýr, er longu dömdur, tí
hann ikki hevur trúð á navnið
á Guds einborna soni.

19 Og hetta er dómurin, at
ljósið er komið til verðina, og
menniskjuni elskaðu myrkrið
meir enn ljósið; tí gerningar
teirra vóru óndir.

20 Tí hvør tann, sum ger
tað illa, hatar ljósið og kemur
ikki til ljósið, fyri at gerningar
hansara ikki skulu verða upp-
dagaðir.

21 Men tann, sum ger sann-
leikan, hann kemur til ljósið,
fyri at gerningar hansara mugu
bliva opinbáraðir, at teir eru
gjørdir í Gudi.»

22 Aftaná hetta fóru Jesus
og lærisveinar hansara út í
Judea land, og hann var har
við teimum og doypti.

23 Men eisini Jóhannes
doypti, í Enon, stútt frá Salim,
tí har var nógv vatn; og tey
komu hagar og lótu seg doypa.

1937

Spoken in the Faroe Islands, north of the British Isles, Europe.
First publication, St. Matthew's Gospel in 1823 by the Danish
Bible Society; tr. by J. H. Schroeter. New Testament, 1931; tr.
by Dean J. Dahl of the Evangelical Lutheran Church. New Testament
NBSS, 1937, by Victor Danielsen and a group. CP: NBSS

(No specimen available.)

Spoken in Fernando Po Island, off the coast of Nigeria, West Africa.
First publication, St. Matthew's Gospel, chapters 1-3 in 1848 at
Berwick-on-Tweed, England; tr. by John Clarke. St. Matthew's Gospel,
Baptist Missionary Society, Clarence, Fernando Po, 1849; tr. by Mr.
Clarke and Alfred Saker.

FIJI

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16 Ni sa lomani ira na kai
vuravura vakaoqo na Kalou,
me solia kina na Luvena e
dua banga sa vakatubura,
me kakua ni rusa ko ira
yadua era sa vakabauti
koya, me ra rawata ga na
bula tawa mudu. 17 Ni
sa sega ni tala mai na Lu-
vena ki vuravura na Kalou
me cudruvi ira na kai vura-
vura; me bula ga ko ira na
kai vuravura e na vukuna.
18 O koya sa vakabauti koya
sa sega ni cudruvi: ia ko
koya sa sega ni vakabauta
sa qai cudruvi, ni sa sega
ni vakabauta na yaca ni
Luve ni Kalou, e le dua
banga sa vakatubura ko
koya. 19 Ia ko koya oqo
era sa cudruvi kina, ni sa
lako mai na rarama ki vura-
vura, a ra sa vinakata na
butobuto ko ira na tamata,
ka cata na rarama, ni sa ca
na nodrai valavala. 20 Ni
sa cata na rarama ko koya
yadua sai valavala ca, a sa
sega ni lako mai ki na
rarama, de kunei na nonai
valavala. 21 Ia ko koya
sa muria nai valavala dina
sa lako mai ki na rarama,
me vakaraitaki na nonai
valavala, ni sa vinaka vua
na Kalou.

22 Ni sa oti na veikā oqo,
sa lako ko Jisu kei ira na
nona tisaipeli ki na vanua
ko Jutia; a sa tiko maikina
kei ira, ka veipapitaisotaki.
23 A sa veipapitaisotaki ko
Joni talega mai Inoni sa
voleka ki Selimi, ni sa levu
kina na wai: a sa lako mai
eso, ka ra sa papitaisotaki.

tisaipeli i Joni kei na dua
na kai Jutia e na vuku ni
veivakasavasavataki. 26
A ra sa lako mai vei Joni,
ka kaya vua, Vakavuvuli,
ko koya drau a tiko kaya
e na tai kadua ni Joritani,
ko koya ko a tukuna, raica,
sa veipapitaisotaki tiko ko
koya, a sa lako mai vua ko
ira na tamata kecega.

27 Sa vosa ko Joni, ka
kaya, E sega e dua na ta-
mata sa rawata e dua na ka,
kevaka sa sega ni soli vua
mai lomalagi. 28 Dou sa
tukuni au ni'u sa kaya, Au
sa sega ni Karisito koi au,
ia ka'u sa talai mai me'u
liutaki koya. 29 Sa nei
koya na tagane sa qai vaka-
wati ko koya na watina, ia
na weka ni tagane, ko koya
sa tu ka rogoca na nona vosa
sa rekitaka vakalevu na
domo ni tagane: sa qai
vakayacori vakakina na
noqu reki oqo. 30 Sa
dodonu me levu cake tiko
ko koya, ia me'u lailai sobu
tiko koi au.

31 O koya sa lako maicake,
sa uasivi vei ira kecega na
tani: ko koya sa tubu ga
e vuravura sa vakavura-
vura, a sa vosataka na ka
vakavuravura: ko koya sa
lako mai lomalagi sa uasivi
vei ira kecega na tani. 32
Ia na ka sa raica ka rogoca
ko koya, sa tukuna oqori;
a sa sega e dua na tamata
sa vakabauta na nonai tuku-
tuku. 33 O koya sa vaka-
bauta na nonai tukutuku sa
vakadinadinataka oqo, ni
sa dina na Kalou. 34 O

1931

Spoken in the Fiji Islands. First publication, part of St.
Matthew's Gospel in 1836 at Tonga Island; tr. by David Cargill and
W. Cross, of the Wesleyan Missionary Society. St. Mark's Gospel,
Lakemba, 1839. New Testament, 1847; tr. by J. Hunt. Bible,
1864; tr. by E. Hazlewood and J. Calvert (the New Testament
revised by Mr. Calvert). Bible, 1902; revised by Frederick Langham.
New Testament, 1931; revised by the Rev. C. M. Churchward and the
Rev. C. O. Lelean, of the Australian Methodist Missionary Society.
CP: BFBS.

Gothic characters

gestä." ⁹Nikodeemus wastafi ja sanoi hänelle: "Kuinka tämä voi tapahtua?" ¹⁰Jeesus wastafi ja sanoi hänelle: "Sinä olet Israelin opettaja etkä tätä tiedä!" ¹¹Totijesti, totijesti minä sanon sinulle: me puhumme, mitä tiedämme, ja todistamme, mitä olemme nähneet, etkä te ota vastaan meidän todistustamme. ¹²Jos ette usko, kun puhun teille maallisia, kuinka uskoisitte, jos puhun teille tairwaallisia? ¹³Ei kukaan muu ole nousnut ylös tairwaaseen kuin se, joka tairwaasta tuli alas, Ihmisen Poika, joka on tairwaassa. ¹⁴Ja niinkuin Mooses yleni läärmeen erämaassa, samoin pitää Ihmisen Poika ylennettämän, ¹⁵jotta joku näen, jota häneen usko, saisi iankaikkisen elämän. ¹⁶Sillä niin Jumala on rakastanut maailmaa, että hän antoi ainokaisen Poikansa, jotta kuka ikinä häneen usko, se ei hukkiisi, vaan saisi iankaikkisen elämän. ¹⁷Sillä ei Jumala lähettänyt Poikaansa maailmaan sitä warten, että hän maailmaa tuomitsisi, vaan että maailma hänen kauttaan pelastuisi. ¹⁸Joka uskoo häneen, sitä ei tuomita; mutta joka ei usko, se on jo tuomittu, koska hän ei ole uskonut Jumalan ainokaisen

²³Mutta Johannestin lastoi Minonissa lähellä Salimia, koska siellä oli paljo wettä; ja ihmiset tulivat ja kastattivat itsensä. ²⁴Sillä Johannesta ei vielä oltu heitetty wankeuteen. ²⁵Niin Johanneksen opetuslapset rupešivat wäittelemään erään Juutalaisen kansa puhdistuksesta. ²⁶Ja he tulivat Johanneksen luo ja sanoiwat hänelle: "Rabbi, se, joka oli sinun kanssasi Jordanin tuolla puolella ja josta olet todistanut, katso, hän kastaa, ja kaikki menewät hänen tykönsä". ²⁷Johannes wastafi ja sanoi: "Ei ihminen voi ottaa mitään, ellei hänelle anneta tairwaasta. ²⁸Te olette itse minun todistajani siihen, että sanoin: en minä ole Kristus, vaan olen lähetetty hänen edellensä. ²⁹Jolla on morsian, se on yhä; mutta yljän ystävä, joka seisoo ja kuuntelee häntä, iloitsee suuresti yljän äänestä. Tämä minun iloni on nyt tullut täydelliseksi. ³⁰Hänen tulee kasvaa, mutta minun wähetä. ³¹Joka ylhäältä tulee, se on yli kaikkien. Joka on syntynyt maasta, se on maasta ja puhuu maan kannelta; joka tairwaasta tulee, se on yli kaikkien. ³²Ja minkä hän on nähnyt ja kuullut, sitä hän todistaa; ja hänen to-

1922

Roman characters

13. Ei kukaan ole noussut ylös tairwaaseen muu kuin se, joka tairwaasta tuli alas, ihmisen Poika, joka on tairwaassa. ^{San. 90:4. Joh. 6:62. Ef. 4:9.}
14. Ja niinkuin Mooses yleni karmeen erämaassa, samoin on ihmisen Poika ylennettävä, ^{4 Moos. 21:9. Joh. 8:28. 12:32.}
15. että jokainen häneen uskova ei hukkiisi, vaan saisi iankaikkisen elämän. ^{Mark. 16:16. Joh. 6:40. 20:31. 1 Joh. 5:10 s.}
16. Sillä niin Jumala on rakastanut maailmaa, että hän antoi ainosynnytyksen Poikansa, jotta jokainen häneen uskova ei hukkiisi, vaan saisi iankaikkisen elämän. ^{Room. 5:8. 8:32. 1 Joh. 4:9 s.}
17. Sillä ei Jumala sitä warten Poikaansa maailmaan lähettänyt, että hän maailmaa tuomitsisi, vaan että maailma hänen kauttaan pelastuisi. ^{Luuk. 9:56. Joh. 12:47.}
18. Joka uskoo häneen, sitä ei tuo-

28. Te olette itse minun todistajani siihen, että sanoin: en minä ole Kristus, vaan olen lähetetty hänen edellensä. ^{Mat. 3:1. Mark. 1:2. Luuk. 1:17. 7:27. Joh. 1:20.}
29. Jolla on morsian, se on yhä; mutta yljän ystävä, joka seisoo ja kuuntelee häntä, iloitsee suuresti yljän äänestä. Tämä minun iloni on nyt tullut täydelliseksi. ^{Mat. 9:15.}
30. Hänen tulee kasvaa, mutta minun vähentyä. ^{Joh. 8:23. 1 Kor. 15:47.}
31. Joka ylhäältä tulee, se on yli kaikkien. Jonka synti on maasta, se on maasta ja puhuu maan kannelta; joka tairwaasta tulee, se on yli kaikkien. ^{Joh. 8:23. 1 Kor. 15:47.}
32. Ja mitä hän on nähnyt ja kuullut, sitä hän todistaa; ja hänen todistustaan ei kukaan ole vastaan. ^{Joh. 3:11. 5:19 s. 8:26. 12:49. 14:10.}
33. Joka ottaa vastaan hänen todistuksensa, se varmentaa, että Jumala on totinen. ^{Room. 3:4. 1 Joh. 5:10.}

1911

Spoken in Finland, Europe. First publication, New Testament in 1548 at Stockholm; tr. by Michael Agricola. Bible, 1642; tr. by Aeschylus Petraeus, M. Martin Stodius, Gregory Matthaei and Heinrich J. Hoffman; published by the clergy of Finland, under the patronage of Queen Christina of Sweden. This has been several times revised, the

New version

kitōb sinnōn, kis āb synd viedst ja Vaimst, āh wōi sādō Jumal valdō.

Ets. 36, 25—27. Ef. 5, 26. Tt. 3, 5.

6. Lejast syndōn um leja ja Vaimst syndōn um vaim.

p. 1, 13. 1 Moz. 5, 3. Lr. 51, 7.

7. Ala iml, ku ma sin pāl ūob rōkandōn: Tādōn um ūdrt syndōmōst.

8. Tūf pūgōb kus ta tāb ja

14. Ja nei kui Mōzus um ylantōn uiskō kōgurs, neiz um Ristīg Pūogan ylantōt sāmōst. 4 Moz. 21, 8. 9.

15. Laz amadōn, kis uskōbōd tām pāl, volgō igani jelami.

16. Stepierast ku Jumal um nei mālmo ārmastōn. ku um andōn āinagisyndōn Pūoga, algō amšti, kis uskōbōd tām pāl, mit-ykš ukkō lāgō, aga amadōn volgō igani jelami.

1937

most recent being the Old Testament of 1933 and the New Testament of 1937. Recent editions in roman type. First publication in roman type, St. John's Gospel, at Porvoossa, 1891; tr. by L. Enkvist. Since about 1910 Scripture editions have generally been in roman type. CP: ABS, BFBS.

Cyrillic characters

ки шивла аннанъ, вайнъ муахъ-шуа мивла кумардуаче. Шиллойнъ шано гянелля Исусъ: пойсь мившпа мянэ сопона. онъ кирьюшэппу: Герралла шивнъ Юмалала кумардуаче, и шидя юхтя куундалэ. Шиллойнъ яппи гяненъ дьозволи, и Ангелишъ шудыхъ гяндя куундаломахъ. Куудушпагуо Исусъ, юппю шивопшыхъ Йивананъ, лякси Галилеяхъ. И гюльгъй Назаріешанъ, и мяни элямахъ мердя-ванъ Капернаумахъ, Завулонанъ, и Нефалиманъ раннойсса. Ана ліевъ пророканъ Исайанъ шаналла, куйнъ гійнъ шано: Завулонанъ муа, и Нефалиманъ муа, мери-шіе шилля пуола Іордануа, Галилея рагваганъ, Инетмизепъ пиміешпа испуапъ нахтихъ шууренъ валріенъ, и испуилла шурма-раннашпа и шурманъ кувагазешпа валріе ожупшыхъ гійля. Шіельдя рубій Исусъ шанэломахъ и пағизомахъ: когендуккуа, лягъни шайванъ-куниңагушъ. Кявельшпа Галилеянь мери-рандуа-моошъ, няғи кахта въллшпа, Симонуа тойзинъ Педріе, да гяненъ вълліе Ондрѣйда, луокшимашпа мердоя мерѣхъ, одыхъ гюо каланъ-пююдаяшъ. И шано гійля: ашпуккуа мивнъ-ялльспи, и міе луайнъ пійпъ инетмизіентъ-пююдаякси. И гюо шидя кердуа гюлляшпихъ меррапъ, и гяненъ-ялльспи ляхпѣйхъ. Ляхпѣгюо шіельдя, няғи гійнъ

Mt. 4.10-20; 1820

Spoken by some 260,000 people in the regions along the border of Finland and Russia from the Gulf of Finland north to the White Sea.

First publication, St. Matthew's Gospel in 1820 at St. Petersburg by the Russian Bible Society; tr. by an unknown translator. Another version of St. Matthew with St. Mark's Gospel, Archangel, 1896; published by the Russian Orthodox Missionary Society. St. Luke's Gospel, 1899 and St. John's Gospel, 1900; Colossians, the Epistles of St. Peter and of St. John, Helsingfors, 1917; St. Mark's Gospel, 1920.

S. JOHANNES, 3.

2 Deze kwam des nachts tot Jezus en zeide tot Hem : Rabbi, wij weten dat Gij als leeraar van God gekomen zijt, want niemand kan deze mirakelen doen die Gij doet, als God niet met hem is.

3 Jezus antwoordde en zeide tot hem : Voorwaar, voorwaar, zeg Ik u : als iemand niet van boven geboren wordt, hij kan het koninkrijk Gods niet zien!

4 Nikodemus zeide tot Hem : Hoe kan een mensch geboren worden als hij oud is? Hij kan toch niet andermaal in zijn moeders lichaam ingaan en geboren worden?

5 Jezus antwoordde : Voorwaar, voorwaar, Ik zeg u : Als iemand niet geboren wordt uit water en Geest, hij kan het koninkrijk Gods niet ingaan!

6 Wat uit het vleesch geboren is, dat is vleesch, en wat uit den Geest geboren is, dat is geest.

7 Verwonder u niet, dat Ik tot u zeide : Gijlieden moet van boven geboren worden.

8 De wind blaast waar hij wil, en zijn stem hoort gij, maar gij weet niet vanwaar hij komt en waar hij heen gaat; zoo is het met ieder die uit den Geest geboren is.

9 Nikodemus antwoordde

en zeide tot Hem : Hoe kan dat geschieden?

10 Jezus antwoordde en zeide tot hem : Gij zijt de leeraar Israëls en deze dingen weet gij niet?

11 Voorwaar, voorwaar, zeg Ik u : Wat wij weten spreken wij, en wat wij gezien hebben getuigen wij, en onze getuigenis neemt gij niet aan!

12 Als Ik ulieden de aard-sche dingen zeg en gij gelooft niet, hoe zult gij dan gelooven als Ik u de hemelsche zou zeggen?

13 En niemand is opgeklimmen naar den hemel, dan die uit den hemel is nedergedaald, de Zoon des menschen, die in den hemel is.

14 En gelijk Moyses de slang in de woestijn heeft verhoogd (*Num. 21 vs. 8 en 9.*), alzoo moet de Zoon des menschen verhoogd worden,

15 opdat al wie in Hem gelooft, niet verga, maar het eeuwige leven hebbe.

16 Want alzoo heeft God de wereld bemind, dat Hij zijn eeniggeboren Zoon heeft gegeven, opdat al wie in Hem gelooft niet verga, maar het eeuwige leven hebbe.

17 Want God heeft zijn

1912

Spoken by the majority in Belgium, particularly in Flanders, Limburg, and Brabant. Since 1932 it has been the official language of Flanders administrative district while in the Brussels district it is to be used equally with French. First publication, Bible in 1717 at Utrecht

by T. vanden Eynden; tr. by Aegidius de Witte. Other versions of note: Verbulst Version: New Testament, 1717, (issued by the BFBS in 1825 and for some time thereafter). De Jonge Version; part of St. Matthew's Gospel, BFBS, 1878; New Testament, 1890; tr. by N. de Jonge.

Beelen Version: Isaiah, at Bruges by Karel Beyaert, 1924, followed by various portions of the Old and New Testaments; tr. by a committee directed by Mgr. Jo. Th. Beelen, S.T.D.

Tichelen Version: New Testament, at Antwerp by Geloofsverdediging, 1926; tr. by Th. van Tichelen. CP: BFBS.

tanomana na hage ta na nina kinakabu God. 6 Na totobo tara vahua mai ta na huli, te huli lee; ma na totobo tara vahua mai ta na taruna, te taruna. 7 Ko bei nia hare inau tu bosa vanigo, mu gagua, Kau goi vahu vaolugamu gua. 8 Na guri te guri ivei mivei te liona, moto romovia na tagumu ni guri, moto mua gilala te va mai ga maia ke va ga; te vaga gua eni na tinoni te sivuraga mai ta na Taruna. 9 Ma gaia a Nikodemusi te vania, Ivei ke gagua geke tanomana na lei totobo ini? 10 Ma Jesus te bosa tugu vania me gagua, Igoe sakai na Tarai ni Isaraele, mo to mua gilalai na lei totobo ini? 11 E utuni, e utuni inau tu bosa vanigo, igami tai bosa na totobo tai gilala tua, migami tai tugunia na totobo tai rigia tua; migamu tau mua lavipanotia nimami na tutugu. 12 Inau tu tugunia vanigamu na lei totobo i pari, migamu kau mua taluutunia ke, mivei kau nea na taluutuniana na lei totobo i kokou? 13 Mahei te mua dato tua i kokou, ma gaia hegena vamua te horu mai tua i kokou, na Dale Tinoni, te gahaa i kokou. 14 Me te vaga a Mosesi te talu galagaa na poli ta na komu aroha, te vaga gua eni te detea tua na talugala-gaana na Dale Tinoni; 15 agaia vamua ke taluutunia ke, ke tabea na maurihali na pukuna agaia.

16 Na pukuna God te dolovi manataa na maramana, ge lubatia na Dalena sakai vamua ma gaia vamua ke taluutunia ke mua taga tua, meke tabea na maurihali. 17 Ma God te mua vetena mai na Dalena ta na maramana, ge ke dete matea na maramana; me ke vola nia mugua na maramana. 18 Mahei ke taluutunia te mua dete matea; mahei vamua ke mua taluutunia, te dete matea tua agaia, na pukuna te mua taluutunia na ahana na Dalena God sakai vamua. 19 Ma eni na dete; na marara te mai ta na maramana, ma na lei tinoni tara liona na puni, mara mua liona na marara, na pukuna na didira na gehegehe te dika. 20 Na pukuna agaia te gehegehe dika te nia sika na marara, mete mua tate mai ta na marara, ke bei lada dika na nina gehegehe ga. 21 Ma gaia te gehegehe utuni te mai ta na marara, te hage tatea na nina gehegehe, te gehegehe sugua ta God.

1923

Spoken by some 5,000 people in Florida Island, Solomon Islands.

First publication, *Selections* in 1879 at St. Barnabas, Norfolk Island, by the Melanesian Mission Press; tr. by C. H. Brooke and A. Penny. *St. Luke's and St. Mark's Gospels*, 1880. *St. Luke's and St. John's Gospels*, SPCK, London, 1882; tr. by Mr. Penny. *New Testament*, BFBS, 1923; tr. by the Rev. D. Eccleston Graves. CP: BFBS.

FON

284

(No specimen available.)

Spoken by some 50,000 people in French Dahomey, West Africa.

First publication, the *Liturgical Gospels* in 1897 at Ouidah by the Mission Press; tr. by F. Steinmetz. *Liturgical Gospels*, 1903, at the Mission Press, Whydah, Dahomey.

mal, ka ni-madouk tyni-æn ym-mid ki pei-safou-an ki ymmud ki næi, ki keirang-en-appa ki kidi nein.

9 Ka ni-k'ma tyni-æn, Pi'æ-æ-ym'd-ei-mau-kow pi'æ ki mamang k'atta, rou mæu-hakup kow makou-Alilid jau-an.

10 Anna ta ni-k'ma ta ti Jesus tyni-æn, D'marang-â Tama-Makou-doumma: ka ni-soulat-en-ra, MEIRANG ka Alid oho ta pakou-hakub-au-'mhou, ka dyk tyni-æn ta tatam'd-ei-'mhou-ra.

Mt. 4.9-10; 1888

Spoken on the Island of Formosa. First publication, *St. Matthew's and St. John's Gospels*, in 1661 at Amsterdam by Michiel Hartogh; tr. by Daniel Gravius, of the Dutch Reformed Church. The only known copy of this is an imperfect specimen in the University Library at Leyden, which lacks St. John. *St. Matthew's Gospel*, reprinted, 1888.

FRANKISH

286

Inno sprach sancta Maria/
Thaz sin zi huge habeta.
Si uuas si blidenci/
Bi thaz a'runti.
Nu scal geist miner/
Mit selu gifuagter.
Mit lidin lichamen/
Druchinan diuren.
Ih frauon druchtine/
Alle daga mine.
Freu ih mih in muate/

Paraphrase of Luke 1. 46 f.

A Teutonic dialect, spoken in western Germany, north of the Main, to the North Sea, from the 4th century at least to the 9th, the ancestor of modern German. First publication, metrical paraphrases of the Gospels in 1571 at Basle from a manuscript version made in the 9th century by Otfried, a monk at St. Gall; edited by Matthias Flacius Illyricus.

St. Matthew's Gospel reproduced from a manuscript written in the 9th century, preserved at St. Gall; edited by J. Andreas Schmeller, Tübingen and Stuttgart, 1827.

Le Fèvre version

colombes. Ostez ces choses dicv / & ne faictes point la maison de mō pere / la maison de marchandise. Lors ses disciples eurent souvenance ce quil est escript: * Le zeile de ta maison / ma menge. Les Juifz donc respondirent / & luy dirent: Quel signe nous monstre tu / que tu fais telles choses: Et Jesus respondit / & leur dist: * Destruysez ce temple / & en trois iours ie le releueray. Et les Juifz dirent: Ce temple a este edifie par l'espace de quarante six ans: et tu le releueras en trois iours? Mais iceluy disoit ce du temple de son corps. Quant donc

Morfe esleua le serpent au desert / semblablement fault que le filz de Mōe soit esleue: * afin que tout home qui croit en luy / ne perisse point / mais quil ayt Vie eternelle. ¶ Car Dieu a tant ayme le monde / quil a ddne son seul filz / affin que tout home qui croit en luy / ne perisse point / mais quil ayt Vie eternelle. Car Dieu na point enuoye son filz au monde pour condamner le monde / mais affin que le monde soit par luy sauue. Qui croit en luy il nest point iuge. Mais qui ne croit point il est desia iuge: car il ne croit point au nom du seul

Jn. 2.16-21; 3.14-18; 1541

Louvain version

cognoissoit tous: 15 Et qu'il ne luy estoit point de besoing qu'aucun luy rendit témoignage de l'homme: car il sçauoit ce qui estoit en l'homme.

CHAP. III.

1. Nicomede vient de nuit à Iesus Christ. 3. Naistre d'eau & d'esprit. 13. Qui est monté au ciel. 14. Le serpent au desert. 15. & 16. Vie eternelle. L'amour de Dieu. 17. Salut. 18. Foy. 19. Condamnation. Lumiere. Tenebres. Oeuvres. 21. Iesus Christ en Iudee. Il baptize. 23. & saint Jean aussi. 25. Question de la purification. 33. Dieu veritable. 36. Contre sur les infideles.

R il y auoit quelqu'un d'en-
tre les Pharisiens nommé
Nicomede, l'un des princes
d'entre les Iuifs: & iceluy
vint de nuit à Iesus, & luy dit: Maître,
nous sçauons que tu es un maître ve-

Fils de l'homme soit esleue: 15 A fin
que quiconque croit en luy, ne perisse
point, mais ait vie eternelle. 16 ¶ Car
Dieu a tant ayme le monde, qu'il a
donné son seul Fils, à fin que quicon-
que croit en luy, ne perisse, mais ait
vie eternelle. 17 ¶ Car Dieu n'a point
enuoyé son Fils au monde pour con-
damner le monde: mais à fin que le
monde soit sauue par luy. 18 Qui croit
en luy, ne sera point condamné: mais
qui ne croit point, est desia cōdamné:
car il n'a point eue au nom du Fils
vniue de Dieu. 19 Or voicy la con-
damnation, que ¶ la lumiere est venue
au monde, & les hommes ont mieus
aymé les tenebres que la lumiere: pour-
ce que leurs œures estoient mechantes.
20 Car quiconque fait choses me-
schantes, hait la lumiere, & ne vient
point à la lumiere, de peur que ses œu-

1582

The language of France, part of southern Belgium, the French speaking cantons of Switzerland, most of the province of Quebec in Canada, and also used in the French colonial possessions. It is also the language of Haiti.

First publication, New Testament (partly in paraphrase, developed over the course of several centuries from glosses accompanying a Latin "Historia Scholastica") at Lyons by Barthélemy Buyer, 1474 (?). The fourth New Testament printed in a modern European language. Bible, Antwerp, Martin Lempereur, 1530; tr. by Jacques Le Fèvre d'Étaples.

Other versions of note of which several (in some cases, many) editions have been printed: Olivetan Version: Bible, 1535; tr. by Pierre Robert Olivetan (Protestant). Louvain Version: Bible, 1550, a revision of Le Fèvre's version, by the faculty of the University of Louvain.



Châteillon Version: Bible, 1555; tr. by Sebastien Châteillon. French Geneva version: Bible, 1560, a revision of Olivetan's version. Port Royal or De Sacy Version: New Testament, 1667; Bible, 1701; tr. by Antoine le Maistre and Louis Isaac le Maistre (De Sacy), revised by Antoine Arnould, Pierre Nicole and other Port Royalists. Amelote Version: New Testament, 1688; tr. by Denis Amelote. Martin Version: Bible, 1707, the French Geneva version revised by David Martin.

De Barneville Version: New Testament, 1719; tr. by Abbé de Barneville. Ostervald Version: Bible, 1724, the French Geneva version revised by Jean Frédéric Ostervald. Darby Version: New Testament, 1859, tr. by John Nelson Darby; Old Testament, 1885. Glaire Version: New Testament 1861, Bible, 1877, tr. by Abbé J. B. Glaire. Second version: Old Testament, 1874, New Testament, 1880; tr. by Louis Segond (previously the Second Old Testament had been published with a New Testament tr. by Hugues Oltramare, 1872). Crampon Version: Psalms, 1889, Bible 1905; tr. by Abbé A. Crampon (the current Roman Catholic version). Synodal Version: Bible,

Geneva version

- de l'homme^k qui est au ciel.
 14 * Or comme Moÿse esleua le serpent au desert: ainsi faut-il que le Fils de l'homme soit esleué:
 15 A fin que quiconque croit en luy, ne perisse point, mais ait vie éternelle.
 16 * Car Dieu a tât aimé le môde, qu'il a donné son seul Fils: à fin que quiconque croit en luy, ne perisse, mais ait vie éternelle.
 17 * Car Dieu n'a point enuoyé son Fils au monde pour^m condamner le monde: mais à fin que le monde soit sauué par luy.
 18 Qui croit en luy, ne sera point condamné: mais qui ne croit point, est desia condamné: car il n'a point creu au Nom du Fils vniue de Dieu.

son Pere & sa maison, conuersion des Samaritains & Galileens, guarison du fils d'un courtisan.

- 1 **Q** Vand donc le Seigneur eut cognu que les Pharisiens auoyent ouy dire qu'il faisoit * & baptizoit plus de disciples que Jean:
 2 (Combien que Iesus ne baptizoit point, mais ses disciples)
 3 Il^a laissa Iudee, & s'en alla derechef en Galilee.
 4 Or il faisoit qu'il passast par Samarie.
 5 Il vint d'oc en vne ville de Samarie laquelle est appelee^b Sichar, pres de la possession que^a Iacob donna à Ioseph son fils.
 6 Et là estoit vne fontaine de Iacob. Iesus donc lassé du chemin, estoit^c ainsi assis sur la

1562

De Sacy version

choses de la terre, comment me croirez-vous quand je vous parlerai des choses du ciel?

13 Aussi personne n'est monté au ciel, que celui qui est descendu du ciel, *savoir* le Fils de l'homme qui est dans le ciel.

14 Et comme Moïse éleva dans le désert le serpent d'airain, il faut de même que le Fils de l'homme soit élevé en haut;

15 afin que tout homme qui croit en lui ne périsse point, mais qu'il ait la vie éternelle.

16 Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique; afin que tout homme qui croit en lui ne périsse point, mais qu'il ait la vie éternelle.

17 Car Dieu n'a pas envoyé son Fils dans le monde pour juger

là beaucoup d'eau; et plusieurs y venaient, et y étaient baptisés:

24 car alors Jean n'avait pas encore été mis en prison.

25 Il s'excita donc une dispute entre les disciples de Jean et les Juifs touchant le baptême.

26 Et les premiers étant venus trouver Jean, ils lui dirent: Maître, celui qui était avec vous au-delà du Jourdain, et auquel vous avez rendu témoignage, baptise maintenant, et tous vont à lui.

27 Jean leur répondit: L'homme ne peut rien recevoir, s'il ne lui a été donné du ciel.

28 Vous me rendez vous-mêmes témoignage, que j'ai dit que je ne suis point le Christ; mais que j'ai été envoyé devant lui.

29 L'époux est celui à qui est

1825

1910; based originally on the Ostervald text, this revision amounted to a new translation, prepared by the Synod of the Reformed Church and published by the Bible Society of France; this has been several times revised. Paulist Version: Bible, 1932, published by the Pieuse Société Saint Paul. The ABS and the BFBS have both published Scriptures in the following versions: Martin, Ostervald, Second and Synodal, and the BFBS also in the De Sacy version. CP: ABS, BFBS.

THE FRENCH VERSIONS

The close relation in which for centuries the court, nobility and clergy of England stood to the corresponding bodies in Northern France lends a special interest for English readers to the Bible versions in French and Norman French which circulated in manuscript form among the literate of both countries prior to the invention of printing. In fact, it may be said to have lasted

even into the sixteenth century. For the British Museum has a copy of the Le Fèvre French Bible of 1534, bound in England and bearing the initials of Henry VIII and Anne Boleyn. This is the very Bible which has been shown to have contributed much matter, in the shape of woodcuts, chapter-headings, marginal notes, and the like, to the so-called "Matthew's Bible" of 1537, the second English printed Bible.

Le Fèvre, a distinguished humanist of Paris at the dawn of the Reformation, produced the last of quite a series of printed Scriptures made chiefly by revision of earlier French manuscript texts. These were often little more than paraphrases of the Latin originals. The first genuine product of the French Reformation was the Bible of Olivetan, a modest but very competent scholar, kinsman to John Calvin. Calvin himself wrote for it the Latin preface and an introduction to the New Testament, and he took a large part in later revisions of this original Neuchâtel Bible of 1535. An interesting feature is the acrostic verse printed on its

Martin version

8 Le vent souffle où il veut, & tu en entens le son : mais tu ne fais ^e d'où il vient, ni où il va : il en est ainsi de tout homme qui est né de l'Esprit.

9 Nicodeme répondit, & lui dit ; 'Comment se peuvent faire ces choses?

10 Jésus répondit, & lui dit ; Tu es Docteur d'Israël, & tu ne connois point ces choses!

11 En vérité, en vérité je te dis ; ^e Que ce que nous savons, nous le difons ; & ce que nous avons vû, nous le témoi-

15 ^m Afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

16 Car ⁿ Dieu a tant aimé le monde, qu'il a donné ^o son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

17 ^p Car Dieu n'a point envoyé son Fils au monde pour condamner le monde, mais afin que le monde soit sauvé par lui.

18 ^a Celui qui croit en lui ne fera point condamné : mais celui qui ne croit point

1707

Ostervald version

23 Pendant qu'il était à Jérusalem, à la fête de Pâque, plusieurs crurent en lui, voyant les miracles qu'il faisait.

24 Mais Jésus ne se fiait point à eux, parce qu'il les connaissait tous,

25 Et qu'il n'avait pas besoin que personne lui rendît témoignage d'aucun homme ; car il connaissait par lui-même ce qui était dans l'homme.

CHAPITRE III.

1 Il y avait un homme, d'entre les Phariséens, nommé Nicodème, l'un des principaux Juifs.

2 Cet homme vint, de nuit, trouver Jésus et lui dit : Maître, nous savons que tu es un docteur venu de la part de Dieu ;

14 Et comme Moïse éleva le serpent dans le désert, de même il faut que le Fils de l'homme soit élevé,

15 Afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

16 Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

17 Car Dieu n'a point envoyé son Fils dans le monde, pour condamner le monde, mais afin que le monde soit sauvé par lui.

18 Celui qui croit en lui ne sera point condamné, mais celui qui ne croit point est déjà condamné, parce qu'il n'a pas cru au nom du Fils unique de Dieu.

1899

last page, which when interpreted spells out the information that the people of the Swiss Canton of Vaud had contributed the funds for its publication because of their love for the Gospel.

Thenceforth the Bible-reading world of all the Protestants who spoke French—in Belgium and Switzerland as well as France—was supplied by successive editions of Olivetan's Bible, revised by Calvin and others. But Roman Catholic readers preferred a revision of LeFèvre's text, made by professors of Louvain University in 1550, because it was derived from the Latin Vulgate and therefore more pleasing to them than the Neuchâtel text translated directly from the Hebrew and Greek. One of the revisions of Olivetan's version, brought out by Robert Stephanus (Estienne) at Geneva in 1553, is said to be the earliest entire Bible, in any language, to contain Stephanus' division of the text into the chapters and verses familiar to us. The Ostervald Bible, so popular for two centuries among French-speaking

Protestants, is a revision of Olivetan's version, made first at Amsterdam in 1724, and often revised later both privately and by ecclesiastical authority.

Parallel with it runs the history of the De Sacy version, produced by the Port Royal group of Roman Catholics, who are perhaps best known through the defence of them by Pascal in his "Provincial Letters." At first issued without the notes which are an essential part of every approved Roman Catholic version, it was re-issued with copious notes and obtained ecclesiastical approval. It has continued to be published, both with and without notes, till recently, and in the latter form has even been circulated by the Bible Societies. The French Bibles now issued and widely circulated by these Societies are chiefly the nineteenth century version of Louis Segond, a Geneva professor, and the twentieth century "Synodal Version," a revision of Ostervald, prepared at the instance of the Synod of the Reformed Churches.

Second version

²⁴Mais Jésus ne se fiait point à eux, parce qu'il les connaissait tous, ²⁵et parce qu'il n'avait pas besoin qu'on lui rendit témoignage d'aucun homme; car il savait lui-même ce qui était dans l'homme.

Entretien de Jésus avec Nicodème

3 ¹Mais il y eut un homme d'entre les pharisiens, nommé Nicodème, un chef des Juifs, ²qui vint, lui, auprès de Jésus, de nuit, et lui dit: Rabbi, nous savons que tu es un docteur venu de Dieu; car personne ne peut faire ces miracles que tu fais, si Dieu n'est avec lui. ³Jésus lui répondit: En vérité, en vérité, je te le dis, si un homme ne naît de nouveau, il ne peut voir le royaume de Dieu. ⁴Nicodème lui dit: Comment un homme peut-il naître quand il est vieux? Peut-il rentrer dans le sein de sa mère et naître? ⁵Jésus répondit: En vérité, en vérité, je te le dis, si un homme ne naît d'eau et d'Esprit, il ne peut entrer dans le royaume de Dieu. ⁶Ce qui est né de la chair est chair, et ce qui est né de l'Esprit est esprit. ⁷Ne t'étonne pas que je t'aie dit: Il faut que vous naissiez de nouveau. ⁸Le vent souffle où il veut, et tu en entends le bruit; mais tu ne sais d'où il vient, ni où il va. Il en est ainsi de tout homme qui est né de l'Esprit. ⁹Nicodème lui dit: Comment cela peut-il se faire? ¹⁰Jésus lui répondit: Tu es le docteur d'Israël, et tu ne sais pas ces choses! ¹¹En vérité, en vérité, je te le dis, nous disons ce que nous savons, et nous rendons témoignage de ce que nous avons vu; et vous ne recevez pas notre témoignage. ¹²Si vous ne croyez pas quand je vous ai parlé des choses terrestres, comment croirez-vous quand je vous parlerai des choses célestes? ¹³Personne n'est monté au ciel, si ce n'est celui qui est descendu du ciel, le Fils de l'homme qui est dans le ciel.

¹⁴Et comme Moïse éleva le serpent dans le désert, il faut de même que le Fils de l'homme soit élevé, ¹⁵afin que quiconque croit en lui ait la vie éternelle. ¹⁶Car Dieu a tant aimé le monde qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle. ¹⁷Dieu, en effet, n'a pas envoyé son Fils dans le monde pour qu'il juge le monde,

Synodal version

¹⁶Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

¹⁷En effet, Dieu n'a point envoyé son Fils dans le monde pour juger le monde, mais afin que le monde soit sauvé par lui. ¹⁸Celui qui croit en lui n'est point jugé; celui qui ne croit pas est déjà jugé, parce qu'il n'a pas cru au nom du Fils unique de Dieu. ¹⁹Or, voici quel est ce jugement: la lumière est venue dans le monde, et les hommes ont mieux aimé les ténèbres que la lumière, parce que leurs œuvres étaient mauvaises. ²⁰Car quiconque fait le mal hait la lumière et ne vient point à la lumière, de peur que ses œuvres ne soient réprouvées. ²¹Mais celui qui met en pratique la vérité vient à la lumière, afin que ses œuvres soient manifestées, parce que c'est en Dieu qu'elles sont faites.

Nouveau témoignage de Jean-Baptiste

²²Après cela, Jésus se rendit avec ses disciples dans la campagne de la Judée; il y demeurait avec eux, et il y baptisait. ²³Jean baptisait aussi à Énon, près de Salim, parce qu'il y avait là beaucoup d'eau; et on y venait pour être baptisé. ²⁴Car Jean n'avait pas encore été mis en prison (¹).

²⁵Or, il y eut une discussion entre les disciples de Jean et un Juif, au sujet de la purification. ²⁶Et ils vinrent trouver Jean et lui dirent: Maître, celui qui était avec toi au delà du Jourdain, auquel tu as rendu témoignage, le voilà qui baptise, et tous vont à lui. ²⁷Jean leur répondit: Aucun homme ne peut rien s'attribuer qui ne lui soit donné du ciel.

1932

1922

Paulist version

¹³Personne n'est monté au ciel, excepté Celui qui est descendu du ciel, le Fils de l'homme, qui est dans le ciel. ¹⁴De même que Moïse éleva dans le désert le serpent d'airain, ainsi il faut que le Fils de l'homme soit élevé, ¹⁵afin que quiconque croit en lui ne périsse pas, mais qu'il ait la vie éternelle. ¹⁶Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse pas, mais qu'il ait la vie éternelle. ¹⁷Car Dieu n'a pas envoyé son Fils dans le monde pour juger le monde, mais afin que le monde soit sauvé par lui. ¹⁸Celui qui croit en lui n'est pas condamné; mais celui qui ne croit pas est déjà condamné, parce qu'il ne croit pas au nom du Fils unique de Dieu. ¹⁹Et cette condamnation vient de ce que

FRENCH: Amiens dialect 288

Ch'é l'Singnor vô Diu k'ôz adoré, é pi ch'é li tou seul k'ô sèrviré.

Mt. 4.10

Spoken in Amiens, France. First publication, St. Matthew's Gospel in 1863 at London (Bonaparte); tr. by Edouard Paris. (See No. 232)

FRENCH: Auvergne dialect 289

Mě preïssassias pas dē vous tita é dē m'entourna: d'acon d'anaris voui sègréi, é dzéiréi oun dzéiris: vostá familhā ës ma familhā, vosté dieou ës moun dieou.

Ruth 1.16

Spoken in Auvergne, France. First publication, St. Luke's Gospel, chapter 15: 11-32 in 1823 at Paris by the Société Royale des Antiquaires de France; tr. by J. Labouderie. Ruth, Paris, 1831.

1932

FRENCH: Bourgogne dialect 290

(No specimen available.)

Spoken in Burgundy, France. First publication, Ruth and St. Luke's Gospel, chapter 15: 11-32 in 1831 at Dijon; tr. by C. N. Amanton.

FRENCH: Dominica dialect 291

34. Epi li gâdé ces mounes là qui 'taient ka assises öond li épi li dit yo: Gâdé mama moin épi foudaies moin.

35. Pâce toute mounne qui ka obéi Bon Dié, c'est foudaie moin épi saie moin épi mama moin.

Mk. 3:34-35

Spoken in Dominica, St. Lucia, Grenada, and Trinidad, West Indies. First publication, St. Luke's Gospel, chapter 15: 11-32 in 1831 at Paris. St. Mark's Gospel in 1894 by the BFBS; tr. by J. Numa Rat, M.D.

FRENCH: 292

Franche Comté dialect

Ç'ost lou Seigneu vôte Due que vos aidoreriz, et peu ç'ost lu seul que vos sarviriz.

Mt. 4:10

Spoken in the lower Doubs valley about Baume les Dames, France. First publication, St. Matthew's Gospel in 1864 at London (Bonaparte); tr. by Ch. Thuriet. (See No. 232)

FRENCH: 293

Grasse Provençal dialect

Car Diéu a tant ama lou mounde que i'a douna soun Fiéu soulet, per que tout ome que crèi en éu noun perigue, maï ague la vido eternalo. Jn. 3:16

Spoken in the district of Grasse, southeastern France. First publication, the Gospels in 1903 at Avignon; tr. by D. Savié de Tournière.

FRENCH: Guernsey 294

Ch'est l'Signeur vote Gyu qu'ous ador'raiz, et ch'est li seul qu'ous serviraiz.

Mt. 4:10

Spoken on the island of Guernsey, Channel Islands. First publication, St. Matthew's Gospel in 1863 at London (Bonaparte); tr. by Georges Métivier. (See No. 232)

FRENCH: 295

Languedoc de la Salle St. Pierre dialect

Per rasou qu'aquel que fo la voulountat de Dieu, es moun fraire e ma sorre e ma maire.

Mk. 3:35

Spoken by the people of Gard, Southern France. First publication, St. Mark's Gospel in 1888 by the BFBS; tr. by the Rev. P. Fesquet, and revised by Duncan Craig.

FRENCH: 296

Mauritius Creole dialect

Parski Bondié ti telman contan le mond, ki li fine donne so éne sel Piti, pour ki némpport ki met so confians an li, na-pa al dan perdision, mé gaine la vi eternal.

1896

Spoken by about 400,000 people on the island of Mauritius and the eastern coast of Madagascar. First publication, St. Matthew's Gospel in 1885 by the BFBS; tr. by the Rev. S. H. Anderson. St. Mark's Gospel, 1888; St. Luke's Gospel, 1892; St. John's Gospel, 1896; Acts, 1900.

FRENCH: Ancient Provençal 297

12 Si yo dis a vos las cosas terrenals e non cresse, en qual maniera creire si yo direy a vos las celestials.

Si ieu vos dis las eternalas cauzas e non o crezest, enqual maniera creires si ieu vos dic las celestials.

13 Aleun non monte al cel, si non aquel que deysende de cel, lo filh de la vergena, loqual es al cel.

Aleuns non puiet al cel, si non lo filh della verge, local deyendet del cel, loqual es el cel.

14 Enayma Moysent eixaute lo serpent al desert, enaymi coventa esser eixaute lo filh de la vergena;

Et aysi con Moyses eysaucat la serpent el desert, en aital maniera cove que lo filh de la verge sia eysautat,

15 Que tot aquel que cre en luy non perisa, mas aya vita eterna.

Que tug aquil que crezon en el non periscan, mas aian vida durabla.

16 Car Dio ame enaymi lo mont, qu'el dones lo seo filh un engendra, que tot aquel que cre en luy non perissa, mas aia vita eterna.

Car Dieus amet aysi lo mont qu'el sieu engenrat filh dones per el, que totz aquels que crezon en el non periscan, mas aian vida durabla.

Ancient Provençal, 1848

Ancient Vaudois, 1848

Developed during the 11th and 12th centuries in southern France when Latin was giving place to vernacular speech. The language of the Waldensians and Albigensians. First publication, St. John's Gospel in 1848 at London by John Murray; edited by W. S. Gilly, D.D. from a manuscript in Paris, written in the early part of the 14th century. Dr. Gilly claims this text to be one of those prepared by Peter Waldo, or very closely related to it, and so would date it from the 12th century.

New Testament, at Paris, 1887; edited by L. Clédât, from a thirteenth century manuscript, at Lyons.

FRENCH: 298 Marseilles Provençal dialect

Adourarè lou Signour vouèste Diou, e sèrvirè
qu'èou soulé.

Mt. 4.10

Spoken in Marseilles, France. First publication, St. Matthew's Gospel in 1866 at London (Bonaparte); tr. by M. Marius Feraud. (See No. 232)

FRENCH: 299 Saintonge dialect

Vut qu'ol é-t-écrit que vous adorez voute
Seigneur le bon Dieu, et que vous sarvirez
reinsèque li.

Mt. 4.10

Spoken in Jarnac, France. First publication, St. Luke's Gospel, chapter 15: 11-32 in 1853 at Paris by Didot Frères; tr. by H. Burgaud des Marets. St. Matthew's Gospel, London, 1864. (Bonaparte). (See No. 232)

FRENCH: 300 Toulouse dialect

Car Dious à tallomént aïmat lé mounde, qu'a
dounat soun Fil unique, afi qué quin qué se sio
qué crey én el nou perisco pas, més aoujo la bido
éternello.

Jn. 3.16

Spoken in Toulouse, France. First publication, St. John's Gospel in 1820 at Toulouse by L'Enprimario dé beouzo Nabarro; tr. by a body of savants, including César Chabrand.

FRENCH: 301 Ancient Vaudois

(See right hand column of No. 297)

Spoken by the Waldensians in the Piedmont region of Italy during the Middle Ages. Translations of the New Testament and parts of the Old Testament were made by the followers of Peter Waldo. The following editions may be related to them. First publication, St. John's Gospel, edited by W. S. Gilley, from a manuscript at Dublin, being a copy of a translation made possibly in the 14th century; J. Murray, London, 1848. New Testament, reproduced from a 16th century manuscript in Zurich, Turin, 1890, published by C. Salvioni in vol. 11 of the Archivio Glottologico.

FRENCH: 302 Modern Vaudois

Perqué Diou ha tant vourgù bén ar mount, qu'a
l ha dounà so Fill unic, per que quionqué cré en
el perissé pâ, mà qu'a l abbia la vita éternella.

1832

Spoken in northwestern Italy and southeastern France in the Vaudois communities. First publication, the Gospels of St. Luke and St. John in 1830 by the BFBS; tr. by Pierre Bert, a Vaudois pastor.

FRENCH: 303 Walloon dialect

33 « Qui èst-ce, mi mame? èt
wice èst-i m' parintèdje? » 34 Et tapant ne loukeûre
so lès cis qu'èstît st-assion àtoû d' lu, i dèrit : « Vo
chal mi mame èt mès parints, 35 ca c'est l' ci qui fait
l' volté dè bon Diu qu'èst m' fré, mi soûr èt m'
mame. »

Mk. 3.33-35

Spoken in the region of Liege, Belgium. First publication, St. Mark's Gospel in 1934 published by the translator at Liege; tr. by Jos. Mignolet (Roman Catholic).

FRISIAN 304

16 Hwent sa ljeaf hat God de wrâld hawn, dat
Er syn ienichstberne Soan jown hat, dat in elts
dy't yn him leaut, net fordjerre, mar it ivige libben
hawwe mei.

17 Hwent God hat syn Soan net yn de wrâld
stjûrd om de wrâld to foroardieljen, mar om troch
him de wrâld to bihâlden.

18 Dy't yn him leaut, wirdt net foroardiele,
mar dy't net leaut, is al foroardiele, om't er net
leaut hat yn de namme fen Gods ienichstberne Soan.

19 Dit nou is it oardiel, dat it ljocht yn de wrâld
kommen is; en de minsken hawwe de tsjusternis
ljeaver hawn as it ljocht; hwent hjar wirken wierne
tsjoed.

1933

Spoken in Friesland, the Netherlands. First publication, 52 metrical Psalms in 1668; tr. by Gysbert Japix. St. Matthew's Gospel, (Bonaparte), London, 1858; tr. by Joost Hiddes Halbertsma. (See No. 232) Later printed by BFBS. New Testament, NBS, 1933; tr. by Dr. G. A. Wumkes. The Psalms, 1937.

EASTERN FRISIAN 305

in Himmel seggen wull? Un nûms is in dā Himmel up-
stegen utbenomen dā, dā van dā Himmel herdale komen is,
dat is dā Mensensjōhn, dā in Himmel is. Un so as
Mosjes in dā Wüste dā Slange verhögt het, so moet dā
Mensensjōhn verhögt worden, dat elt, dā an hum löft,
dat ewige Leben hebben mag. Denn so läf het Gott dā
Welt hat, dat hā dā änzige Sōhn hengaf, dat elt, dā
an hum löft, nich verloren gahn, sonnern dat ewige Leben
hebben mug. Denn Gott het sien Sōhn nich in dā Welt
schidt, dat hā dā Welt richten full, sonnern dat dā Welt
dör hum redd't wur. Dā an hum löft, dā word nich richt't;
dā nich löft, dā is all richt't, darum dat hā nich löft het
an dā Nam van Gotts änzige Sōhn. Dat is aberjt
dat Gericht, dat dat Lucht in dā Welt komen is, un dā
Mensken harren dā Düsternis mehr läf as dat Lucht; denn

Jn. 3.13-18; 1924

Spoken between the Ems and Weser rivers, near Emden, Germany. First publication, New Testament in 1915 (?); tr. by the Rev. O. Boekhoff, a pastor at Loga. Second edition; A. H. F. Dunkmann, Aurich, Germany, 1924.

Non Alla yiri duniyaru, nde hokki Biḍo goto danyado mako, ngam jabbando mo fuh mayata, amma marran yonki har abada.

Spoken in the Adamawa region in Nigeria and the Cameroun. First publication, Selections in 1859 at Berlin by C. & F. Unger; tr. by C. L. Reichardt. St. John's Gospel, BFBS, 1919; translated by A. W. Olsen, Sudan United Mission; St. Mark's Gospel, 1922. Genesis, 1927, tr. by Capt. F. W. Taylor of the Nigerian Educational Service.

FULA: Futa-Jalon dialect

307

Arabic characters

مَنْتَمِرْ يَسْرُوعِمَكْ قَنْيَسِيْطَابْ يَاتْ قِيُونْ دِيُونْ
كَجُومِرَا "الْقَاسِيْنَتَا كَنْطَشْرُونَا

Mt. 4.10

Spoken in the Futa-Jalon District, in French Guinea, West Africa. First publication, St. Matthew's Gospel in 1929 by the BFBS; tr. by the Rev. Harry Oliver Watkins and Madiyu Dyallon, Christian and Missionary Alliance, with the assistance of missionaries and natives

FULA: Macina dialect

308

Arabic characters

تَسْبِيْحُ
اَللّٰهُ يَمِيْعَدَانِ تَسْبِيْحُكُمْ يَمِيْعَدَانِ
بِسْمِ قَاتِيْرُكُمْ بِحَمْدِكُمْ فَوْقَ قِيْتِمْجِكُمْ
حَمْدُكُمْ فَوْقَ نَفْسِكُمْ دَامَ قَاتِيْرُكُمْ دَامَ

1934

Spoken in Massina, French Sudan, West Africa. Reduced to written form by Rev. and Mrs. Chas. Stamm and Rev. and Mrs. E. P. Howard about 1930. First publication, St. John's Gospel in 1932 at Kankan by the BFBS and Christian and Missionary Alliance; tr. by the same missionaries.

33 Akayemera. akadeta: Nyandi nyama na balumuna bani? 34 Akabalola balia balibwatire kumuzunguluka mbande zoshi, akadeta: Mulole nyama na balumuna bani. 35 Bwenge mundu yeshi ugagira kuloza kwa Mungu, uyu ye mulumuna wani, na mwali wani, na nyama.

4 AKATONDERA kuyigeriza kandi ku butambi bwo lwiji. Bakamuhumanana mahumanano mahamu. Hazinda yehe akagenda mu bwato, akabwatata mu bwato higulu lyo lwiji; mahumanano goshi galiyimazire butambi bwo lwiji. 2 Akabayigeriza bingi ne migani, akababwira mu katika mayigerizo gage: 3 Muyufwe: Mumizi akagenda kumira.

Mk. 3.33-4.3

Spoken by some 30,000 people northwest of Lake Tanganyika, East Africa. First publication, St. Mark's Gospel in 1929 by the BFBS; tr. by the Rev. Lars Johansson of the Swedish Free Mission and Magwele Yohane, Mbagwa Yesaya, Mubali Dawidi and Murunda Yakobo.

FUTUNA

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1 Ihova neimatakina avau feipe i tatagata nomatakina iana jip; serojikaima sanea iatavau.

2 Eia neitukua pe avau kamoe i agafari sanosomo: eia neiarafia avau pe kagapu etata ki avai.

3 Eia neifakatamotua tioku nohkano: eia neiarafia avau i aretu i apenaganea totonu, i tiona eigoa.

4 Pe avau rofano i tarauravai i tiata o tahmate avau seromatakuma i sasa; iei te, akoe nonofo iatavau: tiou afoirakau ma tiou atokatoka kafakatamotua avau.

5 Akoe naunage anea-kai maku weimoa i afakau esamai maku: akoe noama tuku uru i tavairakau; tioku agajanea efonu, nomarigi.

Ps. 23.1-5

Esori mari tearofa o Teatua y tagata oji pe ēy nitufa tiona tariki tasyna pe fakā oji akiry nocrogo crufie ytey siromatema kie pe kaamo akiry tamāri ytā matā.

Jn. 3.16



Spoken in Futuna Island in the New Hebrides. First publication, St. Mark's Gospel in 1869 at Sydney, New South Wales; tr. by Joseph Copeland of the LMS. Gospel Harmony, 1880. Acts, BFBS, Sydney, 1888; Exodus 1-22, 1891; translated by W. Gunn. Jonah, Futuna, 1896. The Epistles of James, Peter, John and Jude and Revelation, chapters 1-3, Futuna, 1898. Galatians-Revelation, BFBS, Sydney, 1912; Psalms, London, 1923. CP: BFBS.

14 Agus mar a thog Maois suas an nath-air 's an fhàsach, is ann mar sin is éigin do Mhac an duine bhí air a thogail suas:

15 Chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a' bheatha mhaireannach aige.

16 Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a' bheatha shùrruidh aige.

17 Oir cha do chuir Dia a Mhac do'n t-saoghal, chum gu'n d'iteadh e an saoghal, ach a chum gu'm bitheadh an saoghal air a shaoradh tríd-san.

18 An ti a chreideas ann, cha d'itear e: ach an ti nach creid, tha e air a dhìteadh cheana, a chionn nach do chreid e ann an ainm aoinghin Mhic Dhé.

19 Agus is e so an d'iteadh, gu'n d'thàinig an solus do'n t-saoghal, agus gu'n do ghràdhaich daoine an dorchadas nì's mò na'n solus, a chionn gu'n robh an gnìomharan ole.

20 Oir gach neach a tha 'deanannh uile, tha e 'toirt fuatha do'n t-solus, agus cha-n'eil e 'teachd chum an t-soluis, air eagal gu'm bitheadh 'oibre air an cronachadh.

21 Ach an ti a ni an fhirinn, thig e chum an t-soluis, chum gu'm bi 'oibre follaiseach, gur ann 'an Dia a rinneadh iad.

22 An déigh sin thàinig Iosa agus a dheisciobuil do thìr Iudea; agus dh'fhan e an sin maille riu, agus bhaist e.

23 Agus bha Eoin mar an ceudna a' baisteadh ann an Enon, làimh ri Salim, a chionn gu'n robh mòran uisgeachan an sin; agus thàinig iad, agus bhaisteadh iad.

24 Oir cha robh Eoin fathast air a thilgeadh 'am prìosan.

25 An sin dh'éirich ceisd eadar deisciobuil Eoin agus na h-Iudhaich, mu thimchioll glanaidh.

26 Agus thàinig iad chum Eoin, agus thubhairt iad ris, A mhaighstir, an ti a bha

uile: an ti a tha o'n talamh, tha e talmhaidh, agus labhraidh e air mhodh talmhaidh: an ti a thig o nèamh, tha e os ceann nan uile.

32 Agus an ni a chunnaic agus a chual e, air sin tha e 'toirt fianuis; agus cha-n'eil aon duine a' gabhail r'a fhianuis.

33 An ti a ghabh r'a fhianuis-san, chuir e a sheula ris, gu bheil Dia fìor.

34 An ti a chuir Dia uaith, tha e a' labhairt bhriathran Dhé: oir cha-n ann a réir tomhais a tha Dia a' toirt an Spioraid da.

35 Is toigh leis an Athair am Mac, agus thug e na h-uile nithean 'n a làimh.

36 An ti a chreideas anns a' Mhac, tha a' bheatha mhaireannach aige; ach an ti nach 'eil a' creidsinn anns a' Mhac, cha-n fhaic e beatha; ach tha fearg Dhé a' gabhail còmhnuidh air.

CAIB. IV.

1 Rinn Crìosd còmhradh ris a' Bhan-samaritanach, agus dh'fhoillsich se e féin di. 27 Tha 'dheisciobuil fo iongnantas. 31 Chuir e 'an cèill doibh 'eud féin air son glòire Dhé. 39 Chreid mòran de na Samaritanach ann. 43 Chaidh e do Ghalile, agus shìlànich e mac an uachdarain a bha 'n a huidhe gu tinn ann an Capernaum.

AIR an aobhar sin an uair a thuig Iosa gu'n cuala na Phairisich gu'n robh e a' deanannh agus a' baisteadh tuilleadh dheisciobul na Eoin,

2 (Ged nach do bhaist Iosa féin iad; ach a dheisciobuil)

3 Dh'fhàg e Iudea, agus chaidh e a ris do Ghalile.

4 Agus b'éigin da dol troimh Shamaria.

5 An sin thàinig e gu baile a bhuineadh do Shamaria, ris an abrar Sichar, fagus do'n fhearann a thug Iacob d'a mhac Ioseph.

6 A nis bha tobar Iacoib an sin. Uime sin air do Iosa bhì sgith le a thurus, shuidh e mar sin làimh ris an tobar; agus bha e mu thimchioll na seathamh uaire.

Spoken in the Highlands of Scotland and adjacent islands. First publication, New Testament in 1767 at Edinburgh by the Society in Scotland for Promoting Christian Knowledge; tr. by James Stuart. Old Testament, 1801, tr. by John Stuart and John Smith, several

times revised. Roman Catholic version: New Testament, Aberdeen by A. King & Co., 1875; tr. by Ewen MacEachen and Colin C. Grant.

CP: BFBS, NBSS.

1915

GALELA

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3. Magèna dé o Nikodémusu wo tèmo: o hali magèna i dadi i ma dododha? — O Jèsuu Wo sango: ngòna o Isarèli-ka manga guru moi, dé o hali magèna ngòna na nàko-wa? Ta gogou, Ta gogou, ngomi mi si bitjara o ronga moi mi ja nanako, dé mi ja sàkisi o ronga moi mi ja kokèlèlo-ka, duma mia sàkisi ngini ni ja pàké-wa. Ti ni dèdèmo-ka ma ronga o dunia manèna, duma nàko-so magèna ni jo ngaku-wa, i dododha tanu ni ja àku ni jo ngaku nàko-so Ti ni dèdèmo ma ronga o sòruga?

Jn. 3.10-12

Spoken in Halmahera Island, Netherlands East Indies. First publication, Bible reading book (mostly paraphrase) in 1889 at Amsterdam, by the NBS.

GALLA: Bararetta dialect

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Manif ak suni Wain ha fed'e inama lafa, ak in fed'e, ak in Ilm isa tokocha kofa d'alete base, akum suni, namn d'ud'umt ka is d'uguom-fetu ak im bane, ammo ha d'argetu fayum ta in dumne.

Spoken in southern Ethiopia. First publication, Jonah in 1878 at Ribe, Kenya at the United Methodist Free Churches' Mission Press; tr. by T. Wakefield of the U.M.F.C.M. St. John's Gospel, BFBS, 1889; St. Matthew's Gospel, BFBS, 1904; tr. by R. M. Ormerod. CP: BFBS.

፲፭፡ ነምኒ፡ ኢሳቲ፡ ከን፡ አመኑ፡ ሆንደ፡ አካ፡
ሂንባኒ፡ ፡፡ ፈዋማን፡ ሆንም፡ ሆንደ፡ ኢታቲፍ፡
መሊ፡ ፡፡

፲፮፡ ዋቃዮን፡ አካፍቲ፡ በያ፡ ለፈ፡ ሶፈ፡
ጀለቲ፡ ፡፡ አልማ፡ ሶፈ፡ ተክታ፡ ሐማ፡ ኬኑ
ቲ፡ ፡፡ ከን፡ ኢሳቲ፡ አመኑ፡ ሆንደ፡ አካንባኒ፡ ፡፡ ፈ
ዋማ፡ በፊ፡ በፊቲ፡ ኢታቲፍ፡ መሊ፡ ፡፡

፲፯፡ ዋቃዮን፡ አልማ፡ ሶፈ፡ ገረ፡ በያ፡ ለፈቲ
ቲ፡ ሂንኤርገኒፍ፡ በያ፡ ለፈ፡ (ዓለማ፡) አካ፡ ፈ
ረደ፡ ፡፡ ደቢን፡ ገረ፡ በያ፡ ለፈ፡ ኢሳቲ፡ አካ፡
ፈዋቱ፡ ፡፡

፲፰፡ ኢሳቲ፡ ከን፡ አመኑ፡ ሂንፈረደሙ፡ (ቲብ
ረ፡ ሂንቃቡ)፡ ፡፡ ከን፡ ኢሳቲ፡ ሂንፈረደሙ፡ አማ፡
ከን፡ ፈረደሙ፡ (ቲብረ፡) ተኢ፡ ፡፡ መቃ፡ ተክታ፡
አልማ፡ ዋቃዮን፡ ሂንፈረደሙ፡ ፡፡

፲፱፡ ፍርደኒስ፡ (ቲብረኒስ፡) ኢቪ፡ ካፍ፡ አፍ
ኒ፡ ገረ፡ በያ፡ ለፈቲ፡ ደፈ፡ ጀ፡ ፡፡ ሶርማሲ፡
ደከፍ፡ ጀለቲ፡ ከን፡ አፈ፡ ሜሎ፡ ፡፡ ሆጀኒሳ፡
ሐማደ፡ ፡፡

፳፡ ወሪ፡ ሐማፍ፡ ጉደ፡ ሆንደ፡ አፈን፡ ጀ፡ ፡፡
ገረ፡ አፈቲስ፡ ሂንደያቱ፡ ፡፡ ሆጀኒሳ፡ አካ፡ ሂንሣ
ቀምኒ፡ ፡፡ (አካንሂፈደምኒ)፡ ፡፡

፳፩፡ ደጋ፡ ገረ፡ ከን፡ ጉደ፡ ገረ፡ አፈቲ፡
ደፈ፡ ፡፡ ሆጀኒሳ፡ አካ፡ ሣቀምቱ፡ ፡፡ ዋቃዮ፡ አፈ
ምቲ፡ አካ፡ ጉደምቱ፡ ፡፡

Jn. 3.15-21; 1876

Spoken in Ethiopia. First publication, St. Luke's Gospel in 1870 at St. Chrisbna, Switzerland by the BFBS; tr. by Dr. J. L. Krapp, and two Africans, Deberta Sanab and Rofo. New Testament, BFBS, St. Chrisbna, 1876. Genesis, 1872; Exodus, 1877. St. Mark's Gospel, in roman letter, the Lovedale Mission Press, Cape of Good Hope, South Africa, 1893.

GALLA: Ittu dialect

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8. Lamafa saytani isa qabdeti tullu dederatti gesite, motuma minadama hundumas, ulfinasas itti argarsifatte.

9. Isati mo jedde: kana hunduma sifan kenna, lafa kuffeti yo na sagadde.

10. Yogga sana Yesus itti jede: garagali, ya saytana; kitabame jiraf: gofta Waqake insagadda, isa mo cala ingabarta.

Mt. 4.8-10

Spoken near Harar, in eastern Ethiopia. First publication, St. Matthew's Gospel in 1886 at Vienna by the BFBS; tr. by Hajlu, a freed Galla slave of Harar.

ወንጌል፡ ዮሐንስ ፡፡ ፪፡ ፬፡

፩፡ ኩን፡ ሀልኪን፡ ገረ፡ ዮሐንስ፡ ጀፈ፡ ጀፈን፡ ፡፡
ረቢ፡ ኩ፡ ሲከፍ፡ ዋቃዮ፡ ሐረ፡ አከ፡ ጀፍቲ፡ በር
ቢሳ፡ ታቲ፡ ፡፡ ተኩሌ፡ ጀፍቲ፡ አት፡ ጎቱ፡ ጎቱንደን
ሂሁኑ፡ ዋቃዮ፡ አሳ፡ ወጀን፡ ሆ፡ ጀፈቲ፡ መሊ፡ ፡፡

፪፡ ዮሐንስ፡ ሂሁኑ፡ ጀፈን፡ ፡፡ ጀፈን፡ ጀፈን፡ ጀፈን፡
መ፡ ሲጀፈ፡ ፡፡ ሆምቲ፡ አላ፡ ሆ፡ ጀፈቲ፡ ጀፈን፡
ጎቱ፡ መ፡ መ፡ ዋቃዮ፡ አርጎንደንደሁ፡ ፡፡

፫፡ ኢዋሪሞስ፡ ጀፈን፡ ፡፡ አተምቲ፡ ጀፈቲ፡
ሂንደህ፡ ሆሚ፡ አርጎ፡ ጀፈቲ፡ ሂንደህ፡ ሂንደህ፡ ሂንደህ፡
ሳት፡ ጀፈቲ፡ ለመፈ፡ ጀፈቲ፡ ጀፈንደህ፡ ፡፡

፬፡ ዮሐንስ፡ ሂሁኑ፡ ጀፈን፡ ጀፈን፡ ፡፡ ሲን
ጀፈ፡ ፡፡ ሆምቲ፡ ሳት፡ ሐፈረቲ፡ ሆ፡ ጀፈቲ፡
ጀፈቲ፡ ሞቱማ፡ ዋቃዮ፡ ጉሉንደንደሁ፡ ፡፡

፭፡ ሲንቲ፡ ከንደላቲ፡ ሲኒ፡ ፡፡ ሐፈረቲ፡ ከን
ደላቲ፡ ሐፈረ፡ ፡፡

፮፡ ሀንደንቅፈትን፡ ዋን፡ ሲንጀፈ፡ አሲን
ኩህ፡ አላ፡ ጀፈቲ፡ ፡፡

፯፡ ቅሌንሲ፡ ገረ፡ ጀፈቲ፡ አንቅሌንሳህ፡ በገ
ሌሳስ፡ አንደህ፡ ገረ፡ ምስክቱ፡ አሳ፡ ጀፈ፡ አሲ
ስ፡ ጀፈ፡ ፡፡ አከኑማ፡ ሐፈረቲ፡ ከንደላቲ፡ ሆን
ደኑ፡ ፡፡

፱፡ ኢዋሪሞስ፡ ሂሁኑ፡ ጀፈን፡ ፡፡ አተምቲ፡
ሂንደህ፡ ሆሚ፡ ኩን፡ ተሁን፡ ፡፡

፲፡ ዮሐንስ፡ ሂሁኑ፡ ጀፈን፡ ፡፡ አት፡ በርቢሳ፡
አሲ፡ አሲ፡ ከንደላቲ፡ ሲንጀፈ፡ ፡፡ ኩ፡ ዋን፡
ሲከፍ፡ ጀፈቲ፡ ዋን፡ አርጎሲ፡ ጀፈን፡ አሲን፡
ጀፈን፡ ገረ፡ ጀፈቲ፡ ፡፡

፲፩፡ ዋሌ፡ ዋን፡ ለፈ፡ አሲን፡ ሆምቲ፡ አርጎ፡
አመኑ፡ ጀፈቲ፡ ዋሌ፡ ዋን፡ ዋቃ፡ ሆን፡ አሲን፡
መ፡ አተምቲ፡ አመንቱ፡ ፡፡

፲፪፡ ሆምቲ፡ ገረ፡ ዋቃ፡ አፈን፡ አሲ፡ መ፡
ዋቃ፡ ገደቡህ፡ መሊ፡ ፡፡ አሲን፡ አመ፡ ሰማ፡
ዋቃ፡ ከንደላቲ፡ ፡፡

፲፫፡ መሲን፡ ለፈ፡ ጀፈቲ፡ ሶፈ፡ አከ፡ ፈን
ሲ፡ አከኑመንተህ፡ አልማ፡ ሰማ፡ ፈንፈሙን፡ ፡፡

፲፬፡ አሲን፡ ከንደላቲ፡ ሆንደኑ፡ አከን፡ ጀፈቲ፡
ጀፈን፡ በረብ፡ ሆንደኑ፡ መሊ፡ ፡፡

፲፭፡ ዋቃዮ፡ አከ፡ ሐዋ፡ ለፈ፡ ጀፈቲ፡ ተ
ከፍ፡ አልማሳ፡ ሐመ፡ ኬኑት፡ አሲን፡ ከንደላቲ፡
ሆንደኑ፡ አከን፡ ጀፈቲ፡ ጀፈን፡ በረብ፡ ሆንደኑ፡
፡፡ መሊ፡ ፡፡

፲፮፡ ዋቃዮ፡ አልማሳ፡ ሐዋ፡ ለፈቲ፡ ሆንደኑ፡
ኩ፡ ሐዋ፡ ለፈቲ፡ ፈረደደ፡ ሐዋ፡ ለፈ፡ አሳን፡
ሀላፍ፡ መሊ፡ ፡፡

፲፯፡ አሲን፡ ከንደላቲ፡ አትፈረደሙ፡ ፡፡ ከን
አትፈረደሙ፡ ገረ፡ አመ፡ አትፈረደሙ፡ ፡፡ ተ
ከፍ፡ መ፡ አመ፡ ዋቃዮ፡ ዋን፡ አከን፡ ፡፡

፲፱፡ ፍርደቲ፡ አከ፡ ፡፡ አፍ፡ ገረ፡ ሐዋ፡ ለ፡
፡፡

፪፡ ጀፈራ፡ ሆምቲ፡ ሂንደህ፡ ጀፈቲ፡ አፈ፡
ከንደላቲ፡ ሆንደኑ፡ ሆምቲ፡ ፡፡

፳፡ ሆም፡ ከንደህ፡ ሆንደኑ፡ አፈን፡ ጀፈቲ፡ አፈ
ትስ፡ ሆንደላቲ፡ ሆንደኑ፡ አከን፡ አፈን፡ ሆምቲ፡ ፡፡

፳፩፡ ደጋ፡ ከንደህ፡ ገረ፡ ገረ፡ አፈን፡ ጀፈ፡ ሆ
ጀን፡ ሆም፡ ሀላፍ፡ ዋቃዮ፡ ዋቃዮ፡ ከንደላቲ፡ ፡፡

፳፪፡ ከን፡ ሆን፡ ጀፈቲ፡ ዮሐንስ፡ በርጎን፡ ሐዋ፡
ሆ፡ ጀፈቲ፡ አት፡ አሲ፡ ወጀን፡ አንደህ፡ አንደህ፡
አ፡ ተፈ፡ አንደህ፡ ሐዋ፡ ፡፡

፳፫፡ ዮሐንስ፡ ሆም፡ አንደህ፡ ሐዋ፡ ሐዋ፡
አን፡ ሳሌምቲ፡ ጀፈቲ፡ ፡፡ ሐዋ፡ ሳሌምቲ፡ አት፡
ሐዋ፡ ፡፡ አንደህ፡ አንደህ፡ ሐዋ፡ ፡፡

፳፬፡ ዮሐንስ፡ አመ፡ መ፡ ሀደት፡ ገረ፡ ሐዋ፡
፡፡ ሐዋ፡ ፡፡

፳፭፡ በርጎ፡ ዮሐንስ፡ ሀደት፡ ሀደት፡ ሀደት፡
መርኪን፡ ሐዋ፡ ዋሌ፡ ሐዋ፡ ፡፡

፳፮፡ ገረ፡ ዮሐንስ፡ ጀፈቲ፡ ጀፈን፡ ፡፡ ረቢ፡
ዮርደን፡ ገመት፡ አሲ፡ ሲ፡ ወጀን፡ ሐዋ፡ ሐዋ፡
አት፡ ዋሌ፡ ሐዋ፡ ከንደላቲ፡ ከን፡ አንደህ፡
ሆንደላቲ፡ ገረ፡ ሀደት፡ ፡፡

፳፯፡ ዮሐንስ፡ ሀደት፡ ጀፈን፡ ፡፡ ሆም፡ ሆም፡
ፈፈን፡ ሀደት፡ ዋቃዮ፡ ሆ፡ ከነደህ፡ መሊ፡ ፡፡

፳፰፡ አሲ፡ ጀፈቲ፡ አን፡ አከን፡ ፡፡ አን፡
ከርብ፡ ሆም፡ ፡፡ አሲ፡ ጀፈቲ፡ አርጎማ፡
መሊ፡ ፡፡

፳፱፡ ምስር፡ ከንደህ፡ አሲ፡ ጀፈን፡ ምስር፡
ምስር፡ ጀፈን፡ ምስር፡ ጀፈቲ፡ ከንደህ፡ አሲ፡
ከንደህ፡ በላ፡ ጀፈን፡ ምስር፡ ፡፡ ሀደት፡ ፡፡

፳፻፡ ምስር፡ ከንደህ፡ አመ፡ ፊ፡ ወተሞ፡ ፡፡
፡፡ አከ፡ ሐዋ፡ ሀደት፡ አፍ፡ ገረ፡ ሐዋ፡ ፡፡

፳፻፩፡ አሲ፡ ከንደህ፡ አሲ፡ ሆንደህ፡ ጀፈ፡
ሐፈ፡ ከንደህ፡ አሲ፡ ከንደህ፡ ከንደህ፡ አን፡
ደሰት፡ ዋቃዮ፡ ከንደህ፡ አሲ፡ ሆንደህ፡ ጀፈ፡ ፡፡

፳፻፪፡ ዋን፡ አርጎሲ፡ ዋን፡ ጀፈቲ፡ ጀፈን፡
ጀፈን፡ ሆምቲ፡ ሀደት፡ ፡፡

፳፻፫፡ ደጋ፡ ከንደህ፡ አሲ፡ ጀፈቲ፡ ዋ
ቃዮ፡ ጀፈቲ፡ አከ፡ ተህ፡ ፡፡

፳፻፬፡ ዋቃዮ፡ ከን፡ አሲ፡ አርጎሲ፡ ሀደት፡ ዋቃዮ፡
ደሰት፡ ዋቃዮ፡ ሐፈረ፡ ሰፈረ፡ ከነኑ፡ ፡፡

፳፻፭፡ አሳን፡ አልማንደላቲ፡ ሆንደህ፡ ሀደት፡
ጀፈን፡ ዋቃዮ፡ አሲ፡ ጀፈቲ፡ መሊ፡ ፡፡

፲፱፡ ፡፡

፩፡ ሳፍን፡ ሆም፡ ሲኒ፡ ፈረቢ፡ አከ፡ ደገ
አን፡ ዮሐንስ፡ በርጎ፡ ደኑ፡ አከ፡ ሳፍቲ፡ ዮሐንስ
፡፡ ሀላ፡ አከ፡ ሀላ፡ ፡፡

Jn. 3.2-4.1; 1899

GALLA: South Shoa dialect

317

Waka akana tshalate tshira alami, Ilmasa to-kitsha aka keñe, kan isati amāne aka henbañe, tshenan feia aka tauffer garra duri.

Jn. 3.16

Spoken in southern and eastern Ethiopia and neighboring parts of Kenya. First publication, St. John's Gospel, chapters 1-5, in 1839 at London by R. Watts; tr. by J. L. Krapp, of the CMS, aided by Berk, a native. St. Matthew's Gospel, 1841.

16 Kubanga Katonda bweyayagala ensi bwati, nokuwayo nāwayo Omwānawe eyazālibwa omu ye'ka, buli muntu yena amu'kiriza aleme okubula, naye abēre nobulamu obuta'gwāwo. 17 Kubanga Katonda teyatuma Mwānawe munsu, okusalira ensi omusāngo; naye ensi erokokere kuye. 18 Amu'kiriza tegumusi-nga: atamu'kiriza gumaze okumusinga, kubanga ta'kiri'za linya lya Mwāna eyazālibwa omu ye'ka owa Katonda. 19 Guno gwe musāngo kubanga omusana gu'ze munsu, abantu nebagala enzikiza okukira omusana; kubanga ebikolwa byābwe byali bibi. 20 Kubanga buli muntu yena akola ebitasāna akyāwa omusana, 'sō ta'ja eri omusana, ebikolwabye bireme okunenyezebwa. 21 Naye akola amazima a'ja eri omusana ebikolwabye birabike nga byakolerwa mu Katonda.

22 Oluvanyuma lwebyo Yesu na'ja nabaigirizwabe munsu ye Buyudaya; nālwayo nabo, nabatiza. 23 Naye Yokana yali ngabatiriza mu Enoni kumpi ne Salimu, kubanga yeri ama'zi amangi: neba'jānga, nebatatizibwānga. 24 Kubanga Yokana yali nga tanatekebwa mu komera.

1925

Spoken in Uganda Protectorate, East Africa.

Reduced to written form by Alexander M. Mackay about 1878. First publication, St.

Matthew's Gospel, chapters 1-13 in 1886 at the Mission Press, Natete, Uganda; tr. by Mr. Mackay and R. P. Ashe, of the CMS. St. Matthew's Gospel, 1887, (BFBS, 1888).

New Testament, BFBS, 1893; tr. by G. L. Pilkington, aided by E. C. Gordon and a native, Henry Wright Duta. Bible, 1896;

tr. by Mr. Pilkington with the assistance of W. A. Crabtree. Revised, 1899. St. Matthew's and St. Mark's Gospels, 1894, by Roman Catholic missionaries. Gospel Harmony, 1929, by the White Fathers. CP: BFBS.



The most northerly of the great Bantu family of languages spoken in central and south Africa, Ganda or Luganda, the chief of many tongues spoken in the Protectorate of Uganda, exercises a wide influence over the natives in that part of Africa.

Pilkington, in his "The Gospel in Uganda," tells us that the Swahili language was first used as a temporary bridge, on which to stand to build what from the first was recognized as the only permanent bridge between God's thoughts and the native mind, a version in the Ganda tongue itself. "For a long time," he writes, "the Swahili New Testament was the text-book of Uganda; day after day the most intelligent of the Christians translated from it into their own language . . . appealing to the European as to the exact force of the original . . . until a version was produced which was faithful to the original and idiomatic, a

splendid piece of work, and a grand basis for future translation." The first committing to writing of an unwritten language is naturally a task of very great difficulty. This had been chiefly carried out by the pioneer, Alexander Mackay, who in the first place had printed reading-sheets from wooden type cut with his own hand. Elsewhere he states, "Luganda is ten times as hard as Swahili . . . it is undoubtedly difficult." So the saving of labor was no part of the decision to substitute the permanent "bridge" for the temporary one. Out of such experiences rises the urgent cry to the Church at home to send out to Africa only men who are gifted in language-study,—“Cambridge men, e.g., who have at least got a Second in Classics. . . . If men, interested in language, knew what a magnificent field this is, they might come for that reason; but I had rather they came for the Gospel's sake—but the other reason might do as a counterpoise to fever, journeys, and other annoyances.”

How these Uganda translators drew farther and farther away from Moslem influence is shown by the re-issue of the original version in 1914, with *Isa* changed to *Jesu* as the name for Jesus, and *Masiya* to *Kristu* as the word for Christ. Though the masses for whom this version was made came over into Christianity from paganism, the region lies right in the path where Islam's advance crosses the advance of the Gospel and its Book. The early and adequate rendering of the entire Bible into the language of this powerful tribe, and into two others of the languages spoken within the diocese of Uganda, besides Testaments and Portions published in several other tongues of the Protectorate, has had, and will certainly yet have in the future, a great role to play, in the redemption of the whole region from the doubtful blessings of Islam.

3. 14

LAKANA

3. 35

con oito wi polo, kono en ma olor piny nia ki wi polo, en aye Wod pa dano, ma tye i polo. 14 Doki macalo Muca con oṅabo twol malo i tim, Wod pa dano myero bene giṅabe malo kamento, 15 wek dano ducu ma ye en owek to ento obed ki kwo ma pe tum.

16 Pien Lubaja con omoro lobo kamento omiyo ye Wode ma onywalo acel kene, wek dano ducu ma ye en guwek to, ento gubed ki kwo ma pe tum. 17 Pien Lubaja ceṅ pe ooro Wode i lobo niṅolo kop ni lobo, ento wek lobo olare pi en. 18 Ma ye en doṅ giṅole kop ko; ento ma pe ye doṅ giṅole kop con, pien pe oye nyiṅ Wod pa Lubaja ma onywalo acel kene. 19 Man en kop, ceṅ con obino i lobo, ci dano gimaro piny macol nikato ceṅ pien kit megi con rac. 20 Pien dano ducu ma timo gin marac okwero ceṅ, bino ko bot ceṅ, giwek juko kit mere. 21 Ento en ma timo lok me ada, bino bot ceṅ, wek kit mere onen ni en otiyo i Lubaja.

22 Ka man otum, Yecu obino ki lupwonye mere i lobo me Judaya, oru kuno kwedgi, kun batija. 23 Lakana bene onogo tye kun batija i gaṅ me Ainon cok ki Calim, pien pi ceṅ dwon kenyo, ci gibino gibatijagi. 24 Pien onogo Lakana peya gikete i mabuc. 25 I kare meno oa pyem i kin lupwonye pa Lakana ki Lujudaya kom nilonyo. 26 Ci gibino bot Lakana, giwacone niya, Rabbi, en ma ceṅ tye kwedi loka Jordan, ma ceṅ itito pire ni, nen, en obatija, ji ducu gibino bote. 27 Lakana odok ye, owaco niya, Dano pe twero noṅo gin mo kene, ka pe gimiyi nia i polo. 28 Wun kikomwu wubedo caden mera ni awaci, An pe a Kricito, ento giora i nyime. 29 Dat matye ki nyako aye lanyom, ento larem lanyom en ṅat ma ocuṅo mere kaṅete

1933

Spoken in Nile Province, Uganda Protectorate, Africa. Reduced to written form by A. L. Kitching, CMS. First publication, St. Mark's Gospel in 1905 by the BFBS; tr. by Mr. Kitching and a Madi convert, Sira Dongo. New Testament, BFBS, 1933; tr. by Mr. Kitching (now Bishop) and other missionaries. CP: BFBS.

GARHWALI: Tehri dialect

321

Roman characters

Tú Parmesur apná Issur-ka-tain munḍuṇwán wor khálí tai-kí sewá kar.

Mt. 4.10

Devanagari characters

प्रमु अपणा इशुर को तू प्रणाम करो और सिर्फ वैकी ही सेवा करो।

Mt. 4.10

One of the Central Pahari group of dialects, spoken in the hill-state of Garhwal and in the country around Mussoori, United Provinces, northern India. First publication, St. Matthew's Gospel in 1895 at Agra by the BFBS; tr. by Thomas Carmichael, CMS. A revision, in Devanagari character, by William Greet, BFBS, Allahabad, 1910. CP: BFBS.

२ तिताय पय द्युःहराभत ।

- २ किनि जै आकाते पैदास किनि । निकदेमसन् प्रतूर दिछेन
१० ऊ तैकु वोदेन एह कैचरो होख सकदकिनि । छिथुन प्रतूर दिछेन ऊ तैकु वोदेन तुनु का छिथरायलका एक उवदेयक हो
११ ऊ एह न जाणदहौ । हनु तुमुकु सचि सचि बादहौ कि हमौ नै जाणदहौ तै बादहौ ऊ जै देखेन तैका साह देदहौ ऊ तुमौ
१२ हमौका साह नि मान्हहौ । जति हमुन तुमौकु संसारका कजे वोदेन ऊ तुमौ विश्वास ना कदन तवार हमु खर्गका कजे
१३ जवार तुमौकु वोदेन तवार कैचरो विश्वास कछा । अज् जै खर्गकिटि उगरेन अर्थात् मणस्मात्का नैन ति जै खर्गमाज किनि तैका विगर कै भण खर्गमाज नि उन्नेन ।
१४ अज मोएहन भुइमाज जना घोगहकु उठाछेन तना मख
१५ स्मात्का नैनकु उठाछा जाण गर्ज किनि । ति जै प्रत्येक मण स्मात् तैपर विश्वास कदकिनि तैका निटवछेस नि होदन प कछ
१६ छु मिउ पौन्दन । क्वांकन ईश्वरन संसारकु एना लडुन्त कछेन कि तेन आफूका एक पैदास नैनकु दिछेन कि जै प्रत्येक मणस्मात् तैपर विश्वास कदकिनि तैका निटवछेस नि होदन प कछ
१७ जिउ पौन्दन । क्वांकन संसारकु खोटी कक्का खातिर ईश्वरन आफूका नैनकु संसारमाज नि अहेतेन प कि संसार तैते रक्षा
१८ पौन्दन । जै कै तैपर विश्वास कदन तै सजालाचुक नि किनि प जै कै विश्वास नि कदन तै एवारीवी सजालाचुक क्वांकन ईश्वरका अदितीछु जन्माछा होछां नैनका सांउपर विश्वास नि कछेन ।
१९ एह सजा देखका कारण किनि कि संसारमाज पसालो पसिक्नि प मणस्मात्तैका धाय नखा होखते तां पसालोते अंधताइ मा
२० नखि कदकिनि । क्वांकन जै कै नखा धाय कदकिनि तै पसालो कु घिबाछु कदकिनि ऊ तैका धाय पगठार कछां होछां नि होख

Jn. 3:10-20

One of the Central Pahari group of dialects, spoken in the Srinagaria district of Garhwal, United Provinces, Northern India. First publication, the New Testament in 1827 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87) St. Matthew's Gospel, American Methodist Mission Press, Lucknow, with ABS aid, 1876; translated by J. H. Gill.

GARO: Abeng dialect

322

Bengali characters

(No specimen available.)

Spoken south and east of the Garo Hills and northeast of Mymensingh, Assam, India. First publication, St. Luke's Gospel in 1887 at Calcutta by the Bible Translation Society; tr. by J. Ellison of the Baptist Missionary Society.

Bengali characters

মায়না হৈসল আগিনসাকনা ইন্দিজা খাঁসাহা, উয়া
আঁথানি সাকনা থামথাম দেফাহেথোন অনঙ্কর, মায়থায়
উও বেবেরাগিপা সাকাহি গিমাগিজা জিৎজুথনি জাংগিথো
মানগেন।

1888

Roman characters

kai uo beberagipa sakanti jringjrotni janggiko mangel.

16 Maina Isol agilsakna inditan kasaaha, ua antangni saksa kamkam Depantekon on-jok, maikai uo beberagipa sakanti gimagija jringjrotni janggiko mangel. 17 Maina agilsakko bichal ka-china, Isol antang Depanteko agilsakona watatjachim; indiba agilsak maikai uachi jokna mangel. 18 Uo beberagipako bichal ka-ja; beberagijagipako daoba bichal ka-aha, maina ua Isolni saksa kamkam Depanteni bimungo beberajaha. 19 Aro ua bichal ian, agilsakona seng-a rehaaha, indiba manderang seng-ana bate andalako namnik-bataha; maina uamangni kamrang namjachim. 20 Maina namgijako dakronggipa sakanti seng-ako mitchia, aro antang kamrangni namgijako mesokatjana, seng-aonaba rebaja.

chadenge uko knatimgipa se gitalni ripengtang uni kurangko knae kat-chabea. Uni gimin angniba ia kat-chaa chusokaha. 30 Ua dalroroangna nanga, indiba anga chonroroangna nanga.

31 Kosakoni rebagipa, ua darangni kosako onga; aaoni onggipa ua aaoni onga, aro ua aaoniko agana; salgioni rebagipa, ua darangni kosako onga. 32 Antangni nikgimin aro knagiminko ua saki on-a; indiba uni sakiko saksaba ra-chakja. 33 Uni sakiko ra-chakgipa, Isol bebegipa ine ua antangan mohor su-aha. 34 Isolni watatgimin Isolni katarangko agana; maina ua Gisikko toe on-ja. 35 Pagipan Depantena kasara, aro uni jako darangkon on-aha. 36 Depanteo beberagipa jringjrotni janggiko mana; indiba Depanteko beberagijagipa janggiko nikjawa, batesa Isolni



Spoken by some 200,000 people in Garo Hills and the nearby plains, northwestern Assam, India. Reduced to written form by Dr. Bronson (roman letters), 1868; adapted into Bengali characters by the Rev. T. J. Keith, 1875. First publication, the Gospels in 1875 at Calcutta, by the Bible Translation Society; tr. by Mr. Keith, of the American Baptist Missionary Union. New Testament, 1894; tr. by Mr. Keith, the Rev. E. G. Phillips, and the Rev. Marcus C. Mason, with native assistance. Bible, BFBS, 1924; the Old Testament translated by Dr. Mason aided by Miss Bond and several natives. In roman characters: Genesis, by the A.B.M.U. at Tura, Garo Hills, 1903; New Testament, 1911; Old Testament, BFBS, Calcutta, 1924. CP: BFBS.

GBARI:

324

Gyengyen or Matai dialect

Gamma vya azza umba zhi Shekko nubo, ba a-ba nu zhi ma 'do, ami mapwi, ami 'yei.

Mk. 3:35

Spoken by some 141,000 people in northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1914 at Shonga by the BFBS; tr. by C. E. Dudley of the Sudan Interior Mission. St. Luke's Gospel, BFBS, 1922; tr. by Rev. J. Hay; Epistles of St. John, 1924; Romans, 1929. CP: BFBS.

GBARI: Yamma: Gayegi dialect 325

Bena zaza ga sun be e da Tswashe gma nyi, wo nu yi nye mado to mangwe, to 'ya nu

Mk. 3:35

Spoken near Gayegi, northern Nigeria. First publication, Selections in 1913; tr. by E. F. Rice. St. Mark's Gospel, BFBS (at Niger Press, Minna), 1925; tr. by F. X. Stanley of the Sudan Interior Mission.

GBARI: Yamma: Paiko dialect 326

Gama Shashe 'a ye nyize bo, har wo ga wore 'Bi gba gmanyi kato ji, ji 'za kikiri deye ba ji gasikiya i wo ba ro nyi, bare yi sungma m, ama ba bwa wye-wyeri har nyizenyize.

Spoken in western Nigeria, West Africa. First publication, St. John's Gospel in 1926 at Minna by the BFBS (Niger Press); tr. by Miss Hope Wallis, of the Sudan Interior Mission.

[illegible]

Jn. 3.10-18; 1816

აჩს მეცელსა დედისა თჳსისასა
შესლჳად მკოჩედ, ჳ შობად?

5. მიუგო იესო დაჰყუდა მას:
ამინ, ამინ გაიტევ შენ: უკეთუ
ვინმე არა იმუშეს წულისაგან და
სულისა, ვერ კელაწიფების შესლ-
უად სასუფიფელსა ღმრთისასა.

6. შობილი იგი კონტინგან
კონტინი არს; ღ შობილი იგი სუ-
ლისაგან სული არს.

7. ნუ გიყვან, რაძეთუ ბაჩქე
შენ ესე: ვიკ-აჩს თქუშნდა მე-
რედ-შობა.

8. სულსა, კიდრეცა უნებნ
ქმინ, ჳ კმა მისი გესმის, ჳა-
მელ ჳა იცო, კინა მოკადს ჳ

რეთ ჟერ-არს ამაღლება ძისა გა-
რისა,

15. რათა უოკელსა, რომელსა
ჭრწმენეს იგი, არა წარჰსწყემდეს,
არამედ აქუნდეს ცხოვრება საუ-
კუნო.

16. რამეთუ ესრეთ შეიუქნა ღმერთმა სოფელი ესე, კითარ-მედ ბეცა თჳსი მსაფლად - შობი-ლი მოჭსცა მას, რათა ყოველსა, რომელსა ჰქრწმენეს იგი, ანა წაჭჭ-სწყუდეს, ანამედ აქუნდეს ცხოვ-რება სანუკუნო.

17. რამეთუ არა მოაქვინა ღმერთმან ქე თჳსი სოფლად, რათა დაესაჯოს სოფელი, არამედ

Spoken in Georgia, now in the Transcaucasian Socialist Federal Soviet Republic. Reduced to written form by Mesrop (?) in the 5th century. First publication, the New Testament with the Psalms and the Prophets, from the traditional manuscript translation originating perhaps in the 5th century; Tiflis, about 1709. Bible, from the

manuscript text, Moscow, 1743; edited by Prince Vakhushki while a refugee in Russia. Various revisions of the text have appeared, e.g. the New Testament of 1818. The first BFBS edition was the Gospels, 1876. All editions after 1818 are in Civil or Mkhedruli characters.
CP: BFBS.

The first printed German Bible, 1466

Vnd als moyses derhöche dē schlangen in der wüste
alsuse gezumpe zū derhöchen den sun der maide : das
ein ieglicher o an in gelaube nichten verderbe : wañ
das er hab das ewig leben . Wann alsuse hett gotte
lieb die werlt das er geb sein eingeborn sun : das ein
ieglicher der an in gelaube nichten verderbe : wann dē
er hab das ewig leben . Wann gotte sant sein sun in
die werlt nich das er vrteil die werlt : wann daz die
werlt wurd behaltē durch in . Der do gelaube an in
der wire nie geurteile . Wañ der do nichten gelaube
ietzunt ist er geurteile : wann er gelaube nie an dē
namen des eingeborn sun gotz . Wann diez ist das
vrteil : wann das lieche kam in die werlt : vnd die
leüt herten mer lieb die vinsten deñ das lieche . Wañ
ire werck die warn vbel . Wann ein ieglicher der do
thūt das vbel der hant das lieche : vnd kumpt nicht
zū dem lieche : das sein werck nie werden gestrafft .
Wañ der do thūt die warheit o kumpt zū dem lieche
das sein werck werden deroffene : wañ in gotte seint
sy gethan . Nach disen dingē ihesus kam in dē land
zeiude vnd sein iungern : vnd entwelten do mit in
vnd tauft . Wann iohannes was tauftent in enon
bey salem : wann do waren manige wasser . vnd sy

vmb die . vi . stunde . Ein weip von samaritan kam
zeshöpffen wasser . Ihesus sprach zū ir . Gib mir
zetrincken . Wann sein iungern warn hin gegangenē
in die stat dē sy kauften die essen . Dorumb dē weip
samaritan sprach zū im . In welcher weis aischte du
zetrincken von mir so du bist ein iude : ich bin ein
weip samaritan . Wann die iuden gemeinsament
mit den samaritanern . Ihesus antwort : vñ sprach
zū ir . Weiste du den gib gotz : vnd wer der ist der
zū dē spricht gib mir zetrinckē : vñ allestet hestestu ge
eischen von im : vnd er hett dir gegeben lebentiges
wasser . Gibstu deñ mer deñ vnser vatter iacob o vns
gab den brunnen : vnd erselb tranck von im . vnd
seine sūn . vnd sein vich . Ihesus antwort : vnd
sprach zū ir . Ein ieglicher der do trinckt von dēsem
wasser den dürst aber . Wann der do trinckt von dē
wasser daz ich im gib . den dürst nie ewiglich : wañ
das wasser das ich im gib : das wire im ein brunne
des springendē wassers in dē ewig leben . Das weip
sprach zū im . O her gib mir dēz wasser das mich
nichten dürst noch daz ich her kum zeshöpffen . The
sus sprach zū ir . Gee ruff deinem mann : vnd kum
her . Das weip antwort vnd sprach . Ich hab nicht

Courtesy of the Pierpont Morgan Library

Spoken by some 66,000,000 people in the German Reich and by German settlers in various parts of the world. First publication. the Bible in 1466 at Strassburg by Johann Mentel. The first Bible printed in a modern European language. The translator has not been definitely identified but the translation evidently dates from the early 15th century. The same text, somewhat corrected, appears in the fourteen High German Bibles printed before Luther's translation as well as in some manuscripts made from the 1466 Bible. There were evidently several translations of the Bible or parts of it before the invention of printing, perhaps the best of which is a translation of the Prophets made in the 14th century by Claus Cranc in Prussia. A Low German version by an unknown translator was published in Cöln in 1480 (?) by H. Quentell, followed by three similar publications.



Luther's Version: New Testament, Wittenberg, 1522: Genesis to Song of Songs, 1523-4; Prophets, 1532; Bible, 1534; tr. by Martin Luther. This has been quite the most widely used German Bible since its original publication. (Low German editions were also published, prepared by Johann Bugenhagen.) Luther's text has been several times revised by the German Bible Societies: New Testament, tentative, 1867; definitive, 1870 (BFBS, 1871); Bible, tentative, 1883, definitive, 1892 (BFBS, 1896); New Testament further revised, 1938.

Jn. 3.14-23; 4.7-17; 1466

Emser Version: New Testament, Dresden, 1527, by Hierome Emser (R.C.). Zurich or Swiss-German Version: Bible, Zurich, 1529, prepared by ministers at Zurich. Diätenberger Version: Bible, Mainz, 1534, by Johann Diätenberger, R.C. Ulenberg Version: Bible, Cöln, 1630, a revision of Diätenberger by Caspar Ulenberg. Van Ess Version: New Testament, Braunschweig, 1807, by Leander van Ess and his brother Carl, (R.C.); Bible, 1836. Regensburg Version: New Testament, Regensburg, 1808 by the Regensburg Roman Catholic Bible Society; tr. by M. Wittmann. (Suppressed in 1817.) Gossner Version: New Testament, München, 1815; tr. by Johann Gossner, (R.C.)

Kistemaker Version: New Testament, Münster, 1825; tr. by J. S. Kistemaker, (R.C.) Allioli Version: Bible, Nürnberg, 1833; by Joseph Franz Allioli (R.C.), based on previous work by Heinrich Braun and M. Feder. DeWette Version: Bible, 1809-14, Heidelberg, by J. C. W. Augusti and W. M. L. deWette. Darby Version: New Testament, Elberfeld, 1855; Bible, 1871; tr. by J. N. Darby ("Elberfeld Bible"). Weizsäcker Version: New Testament, Tübingen, 1875; tr. by Carl Weizsäcker Schlachter Version: New Testament, Biel, Switzerland, 1903; Bible, 1903-04; tr. by F. Schlachter. Menge Version: Bible, Privileg. Württemb. Bibelanstalt, Stuttgart, 1926; tr. by Dr. Hermann Menge. Rösch-Henns version: New Testament, Paderborn, 1932; Bible, 1936; tr. by P. Dr. Konstantin Rösch and P. Dr. Lic. Eugen Henne. (R.C.)

CP: BFBS, ABS.

Johannes 3. 4.

was wir gesehen haben; und ihr nehmt unser Zeugnis nicht an. R. 7, 16; 8, 26. 28.

12. Glaubet ihr nicht, wenn ich euch von irdischen Dingen sage, wie würdet ihr glauben, wenn ich euch von himmlischen Dingen sagen würde?

13. Und niemand fährt gen Himmel, denn der vom Himmel herniedergekommen ist, nämlich des Menschen Sohn, der im Himmel ist. Ev. 4, 9.

14. Und wie *Mose in der Wüste eine Schlange erhöht hat, also muß des Menschen Sohn erhöht werden, *4. Mose 21, 8. 9.

15. auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.]

(Ev. am Pfingstmontag.)

16. Also hat Gott die Welt geliebt, daß er seinen eingeborenen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben. Röm. 5, 8; 8, 32; 1. Joh. 4, 9.

17. Denn Gott hat seinen Sohn nicht gesandt in die Welt, daß er die Welt richte, sondern daß die Welt durch ihn selig werde. R. 12, 47.

18. Wer an ihn glaubt, der wird nicht gerichtet; wer aber nicht glaubt, der ist schon gerichtet, denn er glaubt nicht an den Namen des eingeborenen Sohnes Gottes.

26. Und sie kamen zu Johannes und sprachen zu ihm: Meister, der bei dir war jenseit des Jordans, von dem du *zeugtest, siehe, der tauft, und jedermann kommt zu ihm. *R. 1, 26—34.

27. Johannes antwortete und sprach: Ein Mensch kann nichts nehmen, es werde ihm denn gegeben vom Himmel. Gedr. 5, 4.

28. Ihr selbst seid meine Zeugen, daß ich gesagt habe, *ich sei nicht Christus, sondern vor ihm her gesandt. *R. 1, 20. 23. 27.

29. Wer die Braut hat, der ist der *Bräutigam; der Freund aber des Bräutigams steht und hört ihm zu und freut sich hoch über des Bräutigams Stimme. Diese meine Freude ist nun erfüllt. *Matth. 22, 2.

30. Er muß wachsen, ich aber muß abnehmen.

31. Der *von obenher kommt, ist über alle. Wer von der Erde ist, der ist von der Erde und redet von der Erde. Der vom Himmel kommt, der ist über alle. *R. 8, 23.

32. und zeugt, was er gesehen und gehört hat; und — sein Zeugnis nimmt niemand an. R. 11.

33. Wer es aber annimmt, der besiegelt's, daß Gott wahrhaftig sei.

34. Denn welchen Gott gesandt hat, der redet Gottes Worte; denn Gott gibt den *Geist nicht nach dem Maß. *R. 1, 33. 34.

Few vernacular Bibles in the major tongues of Europe are to the same degree a "one-man Bible" as the German Bible of Martin Luther. To add to this, there is the enormous influence this Luther version had on the translators into other languages who followed him. The place of leadership he held in the Reformation of the Church doubtless contributed to this influence, but it does not account for all of it. For the men and women of the sixteenth century read Luther's rendering of the sacred writers and pronounced it "good."

A mere recital of the dates, places, printers, formats and types of a Scripture edition can never tell the heart of the story of its making. Least of all could this be so in the story of Luther's earliest German Scriptures. A mighty personality was wrought into them. The man to whom the spiritual world was so real and near, and to whom the struggle between good and evil, truth and falsehood so actual, that it could credibly be told of him that he threw his inkpot at the devil when hindered in his greatest task with pen and ink,—such a man can scarcely be judged by cold standards of literary criticism when his output is compared with that of other men.

Even a foreigner with but small knowledge of the German tongue can sense the homely forcefulness of Luther's Bible. To the men of his own race it appealed with a power that must have

been comparable to the effect on the ancient churches when they first read Paul's Epistle to the Galatians or the Gospel of John. The German scholar Fritzsche gives this verdict on Luther as a translator: "As far as the German language is concerned, Luther was just the man to achieve remarkable results. Himself a German through and through, sprung from the people and planted in their midst, he mastered, as no one else of his time, the very stuff of the language as it then lay at hand, and could therefore give free play to his own creative genius." The *Historical Catalogue of Printed Bibles*, which gives (p. 492) this quotation, pictures as follows some of those "remarkable results": "As Luther's Bible at once became the most widely read book in Germany, it naturally exerted a commanding influence on the development of the German language. At first the editions which appeared in South Germany . . . required numerous dialectic changes or explanations of words. But a hundred years later Luther's High German was everywhere dominant in schools as well as churches."

It was no vacuum into which this version was projected. To say nothing of the manuscripts of Scripture in German dialects, which had circulated for centuries, there were at least eighteen editions of the whole Bible, besides numerous Psalters and other Portions, that had been printed before Luther issued his New Testament in 1522. Since printing was first achieved by a Ger-

Menschensohn erhöht werden, damit jeder, der glaubt, [nicht verlorengelange, sondern] in ihm das ewige Leben habe.

Denn so sehr hat Gott die Welt geliebt, daß er seinen eingeborenen Sohn dahingab, damit jeder, der an ihn glaubt, nicht verlorengelange, sondern das ewige Leben habe. Denn Gott hat seinen Sohn nicht in die Welt gesandt, daß er die Welt richte, sondern damit die Welt durch ihn gerettet werde. Wer an ihn glaubt, wird nicht gerichtet; wer nicht glaubt, der ist schon gerichtet, weil er nicht glaubt an den Namen des eingeborenen Sohnes Gottes. Das aber ist das Gericht: Das Licht ist in die Welt gekommen, doch die Menschen hatten die Finsternis lieber als das Licht; denn ihre Werke waren böse. Denn jeder, der Böses tut, haßt das Licht und kommt nicht zum Lichte, damit seine Werke nicht zutage treten. Wer aber nach der Wahrheit handelt, kommt zum Lichte, damit offenbar wird, daß seine Werke in Gott getan sind."

Jesus in Judäa. Darauf kam Jesus mit seinen Jüngern in die Landschaft Judäa. Dort hielt er sich mit ihnen auf und taufte. Auch Johannes taufte noch zu Änon, nahe bei Salim, weil dort viel Wasser war; und die Leute kamen dahin und ließen sich taufen. Denn Johannes war noch nicht in den Kerker geworfen.

Da entstand ein Streit zwischen den Jüngern des Johannes und einem Zuben über die Reinigung. Sie gingen zu Johannes und sagten zu ihm: „Meister, der am andern Jordanofer bei dir war, für den du Zeugnis abgelegt hast, siehe, der tauft, und alles läuft zu ihm.“ Johannes antwortete: „Ein Mensch kann nur empfangen, was ihm vom Himmel gegeben ist. Ihr selbst müßt mir bezeugen, daß ich gesagt habe: Ich bin nicht der Messias, ich bin nur vor ihm hergesandt. Wer die Braut hat, ist der Bräutigam. Der Freund des Bräutigams, der dabei steht, freut sich herzlich, wenn er den Freudenruf des Bräutigams ver-

Wer Böses tut, kann das Licht des Glaubens nicht ertragen, weil der Glaube sein Handeln als schlecht hinstellt. Wer dagegen sein Leben nach dem Willen Gottes richtet, hat keinen Grund, das Licht zu scheuen; denn die Werke, die er mit Gottes Gnade vollbringt, sind wahrhaft gut.

Jn. 3:15-29; 1932

man on German soil, it is no surprise to see that the earliest Bible printed in any modern language was the German Bible of 1466, at Strassburg, editor unknown. But all these texts, of manuscripts and of printed books alike, were rendered from the Latin Vulgate. Luther's New Testament was the first to make use of the Greek text of Erasmus: he used the second edition of it, which had been issued only three years before his own book was finished and only a year before he had begun it.

Three folio volumes appeared two years later, in 1524, as the earliest instalments of the Luther Old Testament. These contained only the books from Genesis to the Song of Solomon. It was eight more years before the rest of the canonical books (the Prophets) were issued. And in 1534—only one year before Miles Coverdale's first English Bible appeared—the first complete Bible of Martin Luther was printed at Wittemberg. So popular, however, were the parts separately issued, that there are many Bibles listed as "combined Bibles," because they used Luther's version as far as it was available and drew the rest from other sources or rendered anew for themselves. Such for example was the Swiss Bible of 1529, in six volumes, published by the Reformed Church of the city of Zurich, and reissued in a single volume two years later, with some revisions and with a preface by the celebrated Reformer Zwingli.

3. Jesus antwortete und sprach zu ihm: Wahrlich, wahrlich, ich sage dir: Es sei denn, dass jemand von neuem geboren werde, kann er das Reich Gottes nicht sehen.

4. Nikodemus spricht zu ihm: Wie kann ein Mensch geboren werden, wenn er alt ist? Kann er auch wiederum in seiner Mutter Leib gehen, und geboren werden?

5. Jesus antwortete: Wahrlich, wahrlich, ich sage dir: Es sei denn, dass jemand geboren werde aus Wasser und Geist, so kann er nicht in das Reich Gottes kommen.

6. Was vom Fleisch geboren wird, das ist Fleisch; und was vom Geist geboren wird, das ist Geist.

7. Lass dich's nicht wundern, dass ich dir gesagt habe: Ihr müsset von neuem geboren werden.

8. Der Wind bläset, wo er will, und du hörst sein Säusen wohl; aber du weisst nicht, von wannen er kommt, und wohin er fähret. Also ist ein jeglicher, der aus dem Geist geboren ist.

9. Nikodemus antwortete und sprach zu ihm: Wie mag solches zugehen?

10. Jesus antwortete und sprach zu ihm: Bist du ein Meister in Israel, und weisst das nicht?

11. Wahrlich, wahrlich, ich sage dir: Wir reden, das wir wissen, und zeugen, das wir gesehen haben; und ihr nehmet unser Zeugnis nicht an.

12. Glaubst ihr nicht, wenn ich euch von irdischen Dingen sage, wie würdet ihr glauben, wenn ich euch von himmlischen Dingen sagen würde?

13. Und niemand fährt gen Himmel, denn der vom Himmel hernieder kommt, ist, nämlich des Menschen Sohn, der im Himmel ist.

14. Und wie Moses in der Wüste eine Schlange erhöht hat, also muss des Menschen Sohn erhöht werden.

15. Auf dass alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

16. Also hat Gott die Welt geliebt, dass er seinen eingeborenen Sohn gab, auf dass alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

17. Denn Gott hat seinen Sohn nicht gesandt in die Welt, dass er die Welt richte, sondern dass die Welt durch ihn selig werde.

18. Wer an ihn glaubet, der wird nicht gerichtet; wer aber nicht glaubet, der ist schon gerichtet; denn er glaubet nicht an den Namen des eingeborenen

der Menschen liebete die Finsternis mehr denn das Licht; denn ihre Werke waren böse.

20. Wer Arges thut, der hasset das Licht, und kommt nicht an das Licht, auf dass seine Werke nicht gestraft werden.

21. Wer aber die Wahrheit thut, der kommt an das Licht, dass seine Werke offenbar werden; denn sie sind in Gott getan.

Johannes zeugt von Christus.

22. Darnach kam Jesus und seine Jünger in das jüdische Land, und hatte daselbst sein Wesen mit ihnen, und taufte.

23. Johannes aber taufte auch noch zu Änon, nahe bei Salim, denn es war viel Wassers daselbst; und sie kamen dahin und liessen sich taufen.

24. Denn Johannes war noch nicht ins Gefängnis gelegt.

25. Da erhob sich eine Frage unter den Jüngern des Johannes mit den Juden über die Reinigung.

26. Und kamen zu Johannes, und sprachen zu ihm: Meister, der bei dir war jenseit des Jordans, von dem du zeugetest, siehe, der taufet, und jedermann kommt zu ihm.

27. Johannes antwortete und sprach: Ein Mensch kann nichts nehmen, es werde ihm denn gegeben vom Himmel.

28. Ihr selbst seid meine Zeugen, dass ich gesagt habe, ich sei nicht Christus, sondern vor ihm her gesandt.

29. Wer die Braut hat, der ist der Bräutigam; der Freund aber des Bräutigams steht, und hört ihm zu, und freut sich hoch über des Bräutigams Stimme. Dieselbige meine Freude ist nun erfüllt.

30. Er muss wachsen, ich aber muss abnehmen.

31. Der von oben her kommt, ist über alle. Wer von der Erde ist, der ist von der Erde, und redet von der Erde.

32. Und zeuget, was er gesehen und gehöret hat; und sein Zeugnis nimmt niemand an.

33. Wer es aber annimmt, der bezeugt's, dass Gott wahrhaftig sei.

34. Denn welchen Gott gesandt hat, der redet Gottes Worte; denn Gott giebt den Geist nicht nach dem Mass.

35. Der Vater hat den Sohn lieb, und hat ihm alles in seine Hand gegeben.

36. Wer an den Sohn glaubet, der hat das ewige Leben. Wer dem Sohn nicht

Luther version, 1923

Painstaking study of these early Bibles of Central Europe, whose appearance coincided with the progress of the Reformation, has revealed much of interest in the interlocking literary and doctrinal relationships between the translators, the editors, the printers and the artists who united to produce them. None of them can be safely studied or judged as a separate undertaking. And the center of such study lies in the career of Martin Luther, not only as a Biblical scholar but also as a leader of European thought in the first half of the 16th century.

Most German Bibles printed in the centuries since have been revisions of the Luther text. Some have been official, some private. Some have been issued by State Churches, with "approbation" such as that enjoyed by the first edition from the Elector of Saxony. Many, especially in recent years, have been planned and circulated by Bible Societies. In very recent times numerous German Scriptures, chiefly New Testaments, have made their appearance, giving the German reader as many independent versions, based on modern texts of the Greek New Testament, or, in the case of the Roman Catholic issues, on the Vulgate text with or without comparison of the original text. All these afford a wide choice to the German reader, according to his preference for freedom or literalism and the measure of his loyalty to the now traditional phrases of Luther's "classical" German.

Da het er nen aber es Glychnis erzellt und gseit: „Wele wär unter euch, wo hundert Schaf het und eis drvo verliert, und är ließ nit die nünenünzgi i dr Einödi und gieng na däm verlornen us, bis ers fänd? Und het ers gfunde, so leit ers uf d'Achsen und freut sich, und dabeime rüest er d'Fründen und Nachbar und seit zuene: „Freuet ech o! Denn i ha mys Verlornige gfunde!“ I sägen ech: So wird Freud im Himmel sy über ei einzige Sünder, wo Bueß tuet, 'meh als über nünenünzig Tadellosi, wo d'Bueß nit nötig hei. Oder weli Frau, wenn si zähe Franke het und eine drvo verlurt, zündet nit e Lampen a, wüschet und ruumt uf und suecht, bis si ne gfunde het? Und wenn si ne gfunde het, rüest si de Fründinnen und Nachbarinnen und seit: „Freuet ech mit! Denn i ha dā Franke gfunde, won i verlore gha ha.“ E so sägen ig euch, wird Freud sy bi de Gottesängel über ei einzige Sünder, wo Bueß tuet.“

Lk. 15.3-10

Spoken in the neighborhood of Bern, Switzerland. First publication, St. Luke's Gospel in 1936 at Bern by the Buchhandlung vo dr Ev. Gsellschaft; tr. by Johann Howald.

GERMAN: Erzgebirgish dialect 330

Su frae sich de Engel in Himmel über e Menschenkind dan's ant tut nooch Gott.

Lk. 15.10

Spoken in the Erzgebirge (mountains) of eastern Germany. First publication, St. Luke's Gospel in 1930 at Chemnitz, Saxony, by Max Muller; tr. by Fritz Körner.

GERMAN: 332

Swiss or Zurich dialect

Selig sind, die geistlich arm sind; denn ihrer ist das Reich der Himmel.

Mt. 5.3

Spoken by the neighborhood of Zurich, Switzerland. First publication, Selections in 1913 at Zurich by the Buchdruckerei Besichtbaas; tr. by the Revision Committee.

Jesus gew em tau Antwort: „Wat id di segg: Ward ein nich buren ut Water un Geist, denn kann hei süs nich in Gotts Rif ingahn. Wat ut Gleysch un Blaut buren is, dat is un bliwt man ümmer sünnig' Gleysch un Blaut, wat oewerst ut Geist buren ward, dat is Geist. Derwunner di dor nich oewer, dat id tau di seggt hew, ji müßten up 't frisch buren warden. Dei Wind weicht, wur hei will, un du hürst woll, wur hei brusen deit, oewerst du weicht nich, wur hei herkümmt, un wur hei hengeiht. Gradso is dat mit jedeneinen, dei ut den Geist buren is.“ Nifodemus gew em tau Antwort: „Wo kann dit kamen?“ Dunn antwort't Jesus em: „Du wißt dat Volk Israel lihren un kennst dit nich? Dat kannst du mi tauglöwen: Wat wi weiten, dat vertellen wi, un wat wi sehn hebben, dat betügen wi. Un uns Tügnis nehmen ji nich an. Glöwen ji nich, wenn id von dei Dingen up Irden wat tau jug segg, wo warden ji denn glöwen, wenn id von göttlich' Dingen tau jug reden dau? Un keinein is in 'n Himmel rupstegen as man dei, dei von 'n Himmel dalkamen is. Dat is dei Minshen=soehn, dei in 'n Himmel is. Un so as Moses in dei Weust dei Slang verhögt hett, so möt of dei Minshen=soehn verhögt warden, dat denn jederein dörrch em ewigs Lewen hett, dei Glöwen hebben deit. Denn sone grote Leiw hett uns Herrgott tau dei Welt hatt, dat hei sinen einzigen Soehn hengewen hett, dat keinein verluren gahn süll, dei an em glöwen deit, oewerst jederein süll dat ewig' Lewen hebben.“

Jn. 3.5-16; 1935

Spoken by about 1,000,000 people in Mecklenburg, Lübeck and Holstein, Germany. First publication, St. Luke's Gospel in 1926 at Malchin, Mecklenburg, by Paul Böckenbagen; tr. by Pastor Ernst Voss, of the Home Mission of Schwerin Mecklenburg. New Testament, BFBS, Berlin, 1929; tr. by Mr. Voss. Revised, 1935. CP: BFBS.

GERMAN: 333
Transylvanian dialect

12 De Blommen söng ervuir kun em Laand, der Frühleng es herbá kun, und de Turteldouwe lát sich hüren en aafem Laand.

13 Der Föigenbum huot Knodden gewannen, de Wöngmernstöck hun Ugen gewannen, und gién errn Gerach. Staand afmóng Frengdenn, möng Hüsch! kamm hiér.

SS. 2.12-13

Spoken in Transylvania, now part of Rumania. First publication, the Song of Solomon in 1859 at London (Bonaparte); tr. by J. Seivert (reprinted from the "Ungrischen Magazin"). (See No. 232)

IOANE, 3.

- 19 karaoi baikai? E kaekaia Iesu ao E taku nako ia, Kam na urua te maneaba aei, ao I a maña kateia n ti teni bofi.
- 20 Ao a taku I-lutaia, Añauni ma ono ririki ririkin te maneaba aei ni kateuki, ao
- 21 Nkoe Ko nañ kateia n ti teni bofi? Ma E taekina te maneaba are bon rabatana.
- 22 Ma ñaia aei, ñke E uti mai buakoia mäte, ao a uriña ana reirei ba E a kaman atoña aei; ao a ira nanon te Baibara, ma te taeka are E atoña Iesu.
- 23 Ao ñke E mena i Ierutarem n te toa are te riao, ao a onimakina arana aomata aika bati, ñke a nori kakai ake E ka-raoi. Ma E aki mwiokoia Iesu i rouia,
- 24 ba E atai'a aomata ni kabaneia, ao E aki tañira temana ba e na kaota aron te aomata; ba E bon ata ae i nanon te aomata.
- 3 Ao temanna te aomata ae raioia Baritao, ae arana Nikotemo, ae aia tia tau-2 taeka I-lutaia temanna: e nako n Iesu e bofi, ao e taku nako Ina, Rabi, ti atai-ko ba te tia reirei ae Ko nako mai mairoun te Atua: ba e aki kona te aomata ni karaoi kakai aika Ko karaoi, ñkana
- 3 E aki mena te Atua i rouna. E kaekā Iesu ao E taku nako ina, E boni koaua ae I a tuañko ba ñkana e aki maña buñiaki te aomata, ao e aki kona n nora uean te Atua. E taku Nikotemo nako Ina, E na iranaki ni maña moa ni buñiaki te aomata ñkana e a unim'ane? e kona ni maña rin i nanoni birotan tinana, ni buñiaki? E taku Iesu, E boni koaua ae I a tuañko, ba ñkana e aki buñiaki te aomata n te ran ma te Tamnei, ao e aki kona n rin n uean te Atua.
- 6 Ane buñiaki n te iriko ao bon te iriko; ao ane buñiaki iroun te Tamnei ao bon te tamnei. Tai mimi n au taeka nako im are kañai, E riai ba kam na maña
- 8 buñiaki. Bon ane n te añ, ba ike e kani wai nako iai, ao e wai, ao ko ofoñeña, ma ko aki atai ba e nako maia, ao e nakea: ao ai aroia naba aomata ni kabaneia aika buñiaki iroun te Tamnei. E kaekā Nikotemo ao e taku nako Ina, A iranaki ni konaki baikanne? E kaekā Iesu ao E taku nako ina, Aia tia reirei Iteraera ñkoe, ao ko aki atai naba baikai? E boni koaua ae I a tuañko ba ti taekina ae ti atai, ao ti kaota ae ti noria; ao kam aki kaka i nanoni ara kaotioti. Nkana I tuañkani b'ain aon te aba, ao ñkana kam aki ira nanou iai, ao kam na iranana n ira nanou ñkana I tuañkani b'aini karawa? Ao akea te aomata ae rierake nako karawa, ma bon ti Teuae ruo mai karawa, ae Natin te aomata [ae mena i karawa]. Ao e riai ba E na kateaki Natin te aomata n ai aron te
- 15 maeta ñke e kateia Mote n te rereua: ba e aña n aki mate ane onimakinna,

ma e na reke i rouna te maiu are aki toki.

- 16 Ba E tañiri'a aomata te Atua n te aro are E aña Natina ae te rikitemanna iai, ba e aña n aki mate ane onimakinna, ma e na reke i rouna te maiu are aki toki. Ba E aki kanakomaia Natina te Atua nako aon te aba ba E na kabuakaka te aba; ma E kanakomaia ba e na kamaiuaki te aba i Rouna. Ane onimakinna ao e aki kabuakakaki: ane aki onimakinna ao e kabuakakaki ñkai, ba e aki onimakina aran Natin te Atua ae te rikitemanna. Ao aio te b'ai ae e kabuakakaki te aba iai, ba e a roko te òta i aon te aba, ao a tañira riki te ro aomata nako te òta; ba kioina ñkai a bubuaka aia makuri. Ba ane kakaraoa ae buakaka ao e riba te òta, ao e aki nako n te òta, ba a rawa ni kaotaki ana makuri ba
- 21 a bubuaka. Ma ane karaoa te koaua ao e nako n te òta, ba a na kaotaki ana makuri ba a karaoaki i nanon te Atua.
- 22 Ao i mwini balkekel ao E roko Iesu ma ana reirei n te aba are Iutaia; ao E maka iai ma ñaia, ao E bababetito. Ao e bababetito naba Ioane i Ainon are kani ma Tarim, ba e bati te ran iai: ao a roko aomata, ao a babetitoaki. Ba e tuai ni kakaiki Ioane i nanon te auti ni kakaiki.
- 25 Ma ñaia are e riki te kauntaeka irouia ana reirei Ioane ma te I-lutaia temanna
- 26 i bukini kaitiakan te aba. Ao a nako n Ioane, ao a taku nako ina, Rabi, akea ba E bababetito teuae meña i roum i mainikun Ioretan, are ko kaotia, ao a bane nako Ina aomata. E kaekaia Ioane ao e taku, E aki kona n ana te b'ai teuana te aomata, ñkana e aki añanaki mai karawa. Kam kaotiotai ba I kañai, Tiaki te Kristo ñai, ma I kanakomaiaaki n ri moana. Ane iai te aine ae e a tibia ien i rouna ao bon te tia ien: ma raon te tia ien, ae tei n oñora i rouna, e kabatia kakatoñana ni b'anan te tia ien: ma ñaia ae e koro raoi kakatoñau iai. E riai rikirakena, ma e riai k'enuakou.
- 31 Teuare nako mai eta bon aoi aomata ni kabaneia: ane kaim aon te aba ao boni kaim aon te aba, ao e taekina aon te aba: Teuare nako mai karawa ao bon aoi aomata ni kabaneia. E kaoti balke E nori ake E ofo; ao bon akea ae kaka i nanona ana kaotioti. Ane kaka i nanona ana kaotioti ao e kanikinaea ni
- 34 kakoaua ba E koaua te Atua. Ba Teuare E kanakomaia te Atua ao E atoñ ana taeka te Atua: ba E aki aña te Tamnei te Atua ni kaonotia. E tañira te Nati te Tama, ao E aña b'ai ni kabane nako nanoni baina. Ane onimakina te Nati ao e reke i rouna te maiu are aki toki; ao ane aki ira nanon te Nati ao e na aki nora te maiu, ma e memena unu te Atua i aona.

1927

Spoken by some 30,000 people on 16 islands or atolls in the Gilbert Islands and also on some of the islands in the Ellice group. Reduced to written form by Hiram Bingham about 1857. First publication, St. Matthew's Gospel, chapters 1-12 in 1860 at Honolulu; tr. by Hiram Bingham, of the ABCFM. St. Matthew's and St. John's Gospels and Ephesians, at the Mission Press, Apiaiang, 1864. New Testament, Honolulu, ABS, 1873. Bible, ABS, 1893; tr. by Mr. Bingham, aided by Mrs. Bingham and a native, Moses Kaure. CP: ABS.



GIMBUNDA

335

Ungit osonga Nzambi asuni kangi bantu o man obuna, nza ape Muan a nza omosh kabut na, lakal muntu wu ngi otshinsh kangi nza, kabapfa bekakal ngi muoi nguanda.

Spoken between the Kasai and Kwilu rivers in Belgian Congo, West Africa. First publication, St. John's Gospel in 1935 by the BFBS; tr. by Mr. and Mrs. A. Haller, Mission de Mangungu.

341

Roman characters

Álágé maṭṭi úhṭáni oro pápuṭóni shenka Dévuni
ḍúṭániki kushéli manṭe inji miki keṭṣóre minnána.

Lk. 15.10

Telugu characters

అలానే మతి ఉత్తాని ఒరొ పాపాతోని శెంక
 గేవుని దూతానికి కుశేలి మంతె ఇంటి మీకి కెచ్చె
 మిన్నాన.

Lk. 15.10

Spoken in the Central Provinces, India. First publication, St. Luke's Gospel and the 1st Epistle of St. John in 1882 by the BFBS; tr. by Colonel F. Haig, then engaged in canal construction in Central India. St. Luke's Gospel, revised by J. Cain, of the CMS, published in Telugu character, 1889. •

342

Devanagari characters

बारीक

ईश्वर दुनयातुन ईहुन पियार कीतुर कि ओर अपनो
एकलौता मर्गे सीतुर इदेनलाने कि हर एक आन परा
बिश्वास कियानवारो नाश न आयोर पे हमेशाता
पिस्ताना पन्नोर

Spoken in Central Provinces, India. First publication, St. Luke's Gospel in 1895 at Allahabad by the BFBS; tr. by Babu Phailbus, under the supervision of H. D. Williamson of the CMS. St. John's Gospel, 1897.

344

16. Kâre kre Nyesoa nuna konâ âh nowănena, â hnyina
â sěyě âh kokâ-yu donh, be nyâ be â po nâ hanhte, â
neh te wanh, nĕma â mu konâ-se-honhnonh kâ.

17. Kâre Nyesoa yedade â yu tẽ, â muna konâ kjidida
mâ nu: kẽnĥ â muna no wa ăĥ ta.

Spoken west of Cape Palmas, Liberia., West Africa. First publication, St. Matthew's Gospel in 1838 at Fair Hope Station, Cape Palmas with ABS aid; tr. by J. L. Wilson of the ABCFM. St. Mark's Gospel, 1841; St. Luke's Gospel, ABS, 1848; tr. by John Payne, (Protestant Episcopal Church); Genesis, 1850; Acts, 1851; St. John's Gospel, 1852; Romans, 1866, St. Matthew's Gospel and Corinthians, 1868. The Psalms, Basel, 1872; tr. by J. G. Auer of the German Lutheran Mission and later of the American Mission at Cape Palmas.

CP: ABS, BFBS.

343

Moëso-Gothic characters

[illegible]

Mk. 3.30-4.1; 1750

The language of the Visigoths, or Western Goths who lived in what is now Bulgaria in the fourth century A.D. According to tradition reduced to written form by Ulfilas, who became Bishop of the Goths, in the latter part of the 4th century. First publication, the Gospels from the Codex Argenteus (manuscript), edited by T. Marshall and F. Junius, Dordrecht, 1665.

The Gothic version is supposed to have been made by Ulfilas who died in 381 (or 383). His translation included the whole Bible "with the exception of the Books of Kings which he omitted because they are a mere narrative of military exploits and the Gothic tribes were especially fond of war." The extant manuscripts of the fifth or sixth centuries, notably the famous Codex Argenteus, at Upsala, and the Codices Carolinus, Ambrosiani, Vaticanus, Vindobonensis and Turinensis, preserve small bits of the Old Testament and the Gospels and Pauline Epistles. In text it seems to be related to the Old Latin version. It is of great interest to philologists as preserving what is by several centuries the oldest specimen of Teutonic speech.

δῶνται ἐισελθεῖν εἰς τὸν βασιλείαν τοῦ θεοῦ.
τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστίν. Ὁ
τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά
ἐστίν. μὴ θαυμάσῃς, ὅτι εἰπὼν σοι, ὅτι δὲ ὁ
μᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέ-
λει πρὸς, καὶ τὸν φωνῶν αὐτὸς ἀκούεις,
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ πῶς ἔλ-
θει. οὕτως ἐστὶν πᾶς, ὁ γεγεννημένος ἐκ τοῦ
πνεύματος. ἀπεκρίθη निकόδημος καὶ εἶπερ
αὐτῷ. πῶς δῶνται ταῦτα γενέσθαι; ἀπεκρί-
θη ἰησοῦς καὶ εἶπερ αὐτῷ. σὺ εἶ ὁ διδάσκα-
λος τοῦ Ἰσραὴλ. Ὁ ταῦτα οὐ γινώσκεις; ἀμὲν
ἀμὲν λέγω σοι, ὅτι ὁ οἶδ' αὐτὸν λαλῶν, καὶ
ὁ ἔωράκαμεν μαρτυροῦν, καὶ τὸν μαρτυρίαν
ἡμῶν, οὐ λαμβάνετε. εἰ τὰ ἐπ' ἡμεῖς εἰπο-
μεν, καὶ οὐκ ἐπιστεύσατε, πῶς ἂν εἰπὼν τὰ ἐ-
κ τοῦ οὐρανοῦ πισεύσετε; Ὁ δὲ οὐκ ἀναβέβηκεν
εἰς τὸν οὐρανὸν εἰ μὴ ὅτι ὁ οὐρανὸς καταβῆ-
κεν ὁ ἦρς τοῦ ἀνθρώπου, ὁ ὢν ὁ υἱὸς τοῦ οὐρανοῦ. καὶ καθὼς
μωσῆς ὑψώσεν τὸ ὄφι' ὅτι τῆς ἐρήμου, οὕτως ὑψώ-
σῃται ὁ υἱὸς τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πισεύ-
ων εἰς αὐτὸν μὴ ἀπολέται, ἀλλ' ἔχῃ ζωὴν αἰ-
ώνιον. οὕτως ἔκ' ἡγάπησεν ὁ θεὸς τὸ κόσμον
ὥς τὸν ἦν αὐτὸν μόνον γενῆ ἑδωκεν, ἵνα πᾶς
ὁ πισεύων εἰς αὐτὸν, μὴ ἀπολέται, ἀλλ' ἔχει
ζωὴν αἰώνιον. οὐ γὰρ ἀπέσφλεν ὁ θεὸς τὸν ἦν
αὐτὸν εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα
σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πισεύων αὐτὸν οὐ κρίνεται

re in regnum dei. Quod natum est
ex carne, caro est, & quod natum est ex
spiritu, spiritus est. Nō mireris, quod di-
xi tibi, oportet uos nasci denuo. Spi-
ritus ubi uult spirat, & uocem eius audis
sed nescis unde ueniat, & quo uadat.
Sic est omnis qui natus est ex spiritu.
Respōdit Nicodemus & dixit ei. Quo-
modo possunt hæc fieri? Respondit Ie-
sus, & dixit ei. Tu es ille magister Israel
& hæc ignoras? Amen amen dico tibi,
quod scimus loquimur, & quod uidi-
mus testamur, & testimonium nostrū
non accipitis. Si terrena dixi uobis, &
non credidistis, quomodo si dixero uo-
bis cœlestia credetis? Et nemo ascendit
in cœlū nisi qui descendit de cœlo, filius
hominis qui est in cœlo. Et sicut Moses
exaltauit serpentem in deserto, ita exal-
tari oportet filiū hominis, ut omnis qui
credit in ipso non pereat, sed habeat ui-
tam æternā. Sic enim deus dilexit mū-
dum, ut filium suū unigenitum daret,
ut omnis qui credit in eum non pereat,
sed habeat uitam æternā. Non enim mi-
sit deus filium suū in mūdū ut iudicet
mūdū, sed ut saluetur mundus per ip-
sum. Qui credit in eum, non iudicatur.

The Greek language of the Scriptures is chiefly the current spoken Greek of the centuries just before and after Christ. This was the "lingua franca" of the Roman world. The first translation of Scriptures into this speech was that of the Hebrew Scriptures (the Old Testament) in the second and third centuries B.C., the Septuagint. It was in this Greek that the books of the New Testament were originally written (unless parts of the Gospels were first recorded in Aramaic). The record of publication in Ancient

Jn. 3.6-17; 1516, parallel with Latin

Greek is therefore the record of printed editions of the manuscripts of the Septuagint translation and of the untranslated text of the New Testament.

First publication, the Psalter from the Septuagint translation in 1481 at Milan by Bonus Accursius; edited by Johannes Crastonus. First continuous printing of any part of the Greek New Testament, St. John's Gospel, chapters 1-6 (with Latin) on various pages of the Greek and Latin poems of Gregory Nazianzen published by Aldus, Venice, 1504.

Textus receptus, 1624

Westcott and Hort, 1885

312 ΕΥΑΓΓ. Cap. 3.
αὐτῷ· Πῶς δυνάμει ζωοποιήσῃ; Α' π- 10
κερὶ τῆς ἐξουσίας αὐτοῦ· Σὺ εἶ ὁ δι-
δάσκαλος· ἔτι σκεῖται, ἐξουσία καὶ γινώ-
σκεις; Α' μὲν ἀμείλιγος, ὅτι οὐκ εἰδὼς μὲν 11
λαλεῖ μὲν, καὶ ὁ ἰσχυρὰ μὲν μαρτυροῦν μὲν
καὶ τὴν μαρτυρίαν ἡμῶν ἀλαμβάνει. Εἰ 12
τὸ ἐπὶ τῆς ἐξουσίας αὐτοῦ, καὶ ἐκ τῆς ἐξουσίας
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
καὶ ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 13
ὁ καὶ ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ὁ καὶ ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 14
σι τὸ ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ὁ καὶ ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 15
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 16
σμεῖν, καὶ τὸ ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 17
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 18
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου 19
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου ἐκείνου ἐκείνου

τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, 8
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως
ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ἀπεκρίθη 9
Νικοδόμος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ 10
Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι 11
ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν
μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν 12
καὶ οὐ πιστεύετε, πῶς ἂν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύ-
σετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ 13
τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. καὶ καθὼς 14
Μωσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ 15
ζωὴν αἰώνιον. Οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν 16
κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.
οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ 17
τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων 18
εἰς αὐτὸν οὐ κρίνεται. ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ
πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον 19
καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν
γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσ-
σων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ
ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται 21
πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ

1624

Nestle, 4th edition

3, 15–27 Κατα Ιωαννην

1893

Ro. 8, 8; 8, 32. 16 ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. Οὕτως
1 Jn. 4, 9.
5, 22; 12, 47. 17 αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ
1 Jn. 19, 10.
Ac. 17, 31.
36. 5, 24. 18 δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται.
ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν
εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ.
1, 5, 9–11; 12, 48. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς
τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ
σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
Eph. 5, 18. 20 πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ
ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα
21 αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ
ἐστὶν εἰργασμένα.

1904; 1928 print

First printed New Testament, in the Complutensian Polyglot, printed
1514, published 1517. First published New Testament, Basle, 1516;
edited by Desiderius Erasmus. First published edition of the entire
Septuagint version of the Old Testament, Alcalá, 1517, in the Com-
plutensian Polyglot.

Notable editions of the great manuscripts of the New Testament:
Codex Sinaiticus: at the expense of Czar Alexander II, St. Petersburg,
(Leipzig printed), 1862, 4 volumes, facsimile. Codex Alexandrinus:
by John Nichols, London, 1786; edited by Karl Gottfried Woide; by

Septuagint, Rahlfs, 1935

κατεφύτευσας, καὶ φατῶν καὶ ἐμπλησθεὶς ¹²πρόσεχε σεαυτῷ, μὴ
ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἑξαγαγόντος σε ἐκ γῆς Αἰγύ-
πτου ἐξ ἱεροῦ δουλείας. ¹³κύριον τὸν θεόν σου φοβηθήσῃ καὶ
αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐ-
τοῦ ὀμῇ. ¹⁴οὐ πορεύσεσθε ὀπίσω θεῶν ἐτέρων ἀπὸ τῶν θεῶν
τῶν ἐθνῶν τῶν περικύκλῳ ὑμῶν, ¹⁵ὅτι θεὸς ζηλωτὴς κύριος ὁ
θεὸς σου ἐν σοί, μὴ ὀργισθεὶς θυμωθῇ κύριος ὁ θεός σου ἐν σοί
καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς.

¹⁶Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου, ὃν τρόπον ἐξεπειράσασθε
ἐν τῷ Πειρασμῷ. ¹⁷φυλάσσω φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ
θεοῦ σου, τὰ μαρτύρια καὶ τὰ δικαιώματα, ὅσα ἐνετείλατό σοι·
¹⁸καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ
ὑμῶν, ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν
τὴν ἀγαθὴν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν ¹⁹ἐκδιώξαι

Dt. 6.12–18; 1935

the British Museum, 1878. Codex Vaticanus: Vatican Press,
Rome, 1889–90; a photographic facsimile, ed. by Giuseppe Cozza-Luzi.

Notable editions of the New Testament text prepared by scholars after
study of the readings of the various manuscripts: Estienne (Stephanus)
editions: Robert Estienne, Paris, 1546; with critical apparatus, 1550;
first with verse division, Geneva, 1551. Beza Edition: printed by
Henry Stephanus, Geneva, 1565; edited by Theodore Beza. Textus
Receptus: published by the Elzevirs, Leyden, 1624, based on the Estienne
edition of 1550 and Beza's 1565 edition, reissued in 1633 in corrected

form and bearing in its preface the following unjustified claim: *Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*. (Therefore thou has the text now received by all: in which we give nothing altered or corrupt.) Thus this text was for many years erroneously regarded by many as the standard Greek text.

There is no room here to give further history of the significant editions of the text of the Greek New Testament as edited by many scholars from the collation of the increasing number of manuscripts and a study of their

variations in the 18th and 19th centuries; but mention must be made of the following: Constantin Tischendorf's "Seventh Large Critical Edition" in 1859 (A. Winter: Leipzig), and his "Eighth Large Critical Edition" in 1864-72 (Giesecke & Devrient, Leipzig); the edition of Brooke Foss Westcott and Fenton John Anthony Hort of 1881 (Macmillan & Co., Cambridge); and Eberhard Nestle's edition of 1898 (Privilegierte Württembergische Bibelanstalt, Stuttgart) and later.

CP: -BFBS.

ANCIENT GREEK

The part which the ancient Greek language plays in the diffusion of the Scriptures is unique. Though originally the language only of Greece and the shores of the Aegean, by the conquests of Alexander the Great and the rule of his Seleucid and Ptolemaic successors it became widespread as the chief means of communication between the people of the multitude of races and tongues that made up those eastern kingdoms and, in the time of our Lord, the Roman Empire. Thus it happens that the principal manuscripts of the New Testament are in the familiarly spoken Greek of that period. Parts of the Gospels may have originally been written in Aramaic, but scholars have not reached final conclusions upon this, for such manuscripts do not now exist. Very early in the Christian era all the Gospels were in existence in Greek and the remainder of the New Testament was undoubtedly written in Greek. Only so could it have spread so swiftly in the Roman Empire. Thus the New Testament in Greek represents an achievement of translation only in part, if indeed at all.

But when we turn to the Old Testament in Greek, we are talking of the oldest of all Bible versions, and the only pre-Christian version of the whole Old Testament.

The only continuous text in Ancient Greek is what is commonly termed the "Septuagint," from the Latin word for *seventy*. The name goes back to a very ancient document, purporting to have been written by an Alexandrian named Aristæas, himself concerned in the story he is supposed to be telling. According to this story, King Ptolemy Philadelphus of Egypt (B.C. 285-247) sent an embassy to the Jewish high-priest Eleazar, at Jerusalem, asking that seventy (more precisely, seventy-two) of the Jewish scribes, learned in the Hebrew Scriptures, might be sent to Alexandria to translate those books into Greek, to be added to other works preserved in Ptolemy's great Alexandrian library. Details of the rest of this story vary in the writers of antiquity who have transmitted it. But whatever may be thought of them, there is unanimity in the use of the word "Septuagint" to designate the earliest Greek version of the Old Testament books, including several books generally termed "apocryphal," outside the "canon" of the Hebrew Old Testament.

Whatever be the precise date of this version, or of its several parts (Law, Prophets, Psalms, etc.) our knowledge of the transmission of its text is confined to the Christian period. That is, for three centuries or more after the version was made there are few facts to help us control the influences that may have modified it. Welcomed by the Jews of Alexandria and of the Dispersion (the "Grecians" or "Grecian Jews" of Acts 6:1; 11:20, according to the Authorized and the American Revised Versions respectively), both Christian and non-Christian, it was mistrusted or vigorously condemned by the strict Jews of Palestine as an insult to the ancient sacred tongue. The day on which the Jewish scholars arrived in Alexandria happened to be the day of a great naval victory of Ptolemy and was long observed in Egypt as a holiday. The Jerusalem leaders called the day "the fast of darkness" and compared it to the day when Aaron made the golden

calf. The Jewish philosopher Philo (an older contemporary of Christ), himself an Alexandrian writing in Greek, tells us that the interpreters, before they commenced their long task, asked the divine blessing upon it, and adds: "God heard their prayers, so that the majority or even the whole of the human race might be profited by the use of these excellent and philosophical ordinances for the correction of life." Dr. Nestle, referring to these prophetic words of Philo, remarks: "This aspiration was fulfilled when the work became one of the chief aids to the spread of Christianity."

It would in fact be hard to overestimate the importance of this Greek Old Testament to the growth of the Christian Church in Apostolic and sub-Apostolic days. Among other merits it can boast itself as a chief source of all the earliest versions except the Aramaic targums and the Samaritan Pentateuch. Until Jerome made his fifth century version directly from the Hebrew, the vast Latin-speaking world had only the "Old Latin" translations made from the Septuagint. The Syriac, the Armenian, and the Ethiopic Old Testaments are at least in large part its daughters.

Through the Middle Ages the scholars of Western Europe, with only the rarest exceptions, were limited to the Latin Vulgate as their source when they went to the well of sacred Scripture. But with the fall of Constantinople in the fifteenth century, practically coincident with the discovery of printing, the way was opened for the West to recover the Greek Bible in the manuscripts of fugitive Greek scholars of the Eastern Empire, and to spread their text, often markedly divergent from that of the Vulgate, far and wide by means of printed editions.

Erasmus, one of the leaders of the Humanists or men of the new learning at the beginning of the sixteenth century, felt the urgency of this task, and actually was the first to issue a Greek New Testament, at Basle, in 1516. But not only must priority in the printing (as distinguished from the publication) of the Greek New Testament be awarded to Cardinal Ximenes for the text given in his "Complutensian Polyglot" (1514), but the same great work has the undisputed palm in the printing of the Septuagint. Portions of both Old and New Testaments had, to be sure, been printed years before either the Swiss or the Spanish editions of the whole New Testament and the whole Bible saw the light.

The rapidly expanding world of classical and Biblical scholarship of that time was insatiable in its demand for fresh editions, which followed one another in rapid succession through the rest of the sixteenth and all the seventeenth centuries. It was an era of study and of evaluation of the gains thus made. The era that succeeded it—that of today's scholarship is chiefly engaged in the gathering of fresh evidence, not only by discovery of fresh manuscripts of Scripture portions, still going on and destined long to continue, especially from the sands of Egypt, but also by the scientific grouping of the types of ancient texts thus revealed, thus leading ever back, back towards the ideal but unreachable goal of the original manuscripts of the Evangelists and Apostles.

Greek characters

μητρός αὐτοῦ καὶ νὰ γεννηθῇ; 5 Ἀπεκρίθη ὁ Ἰησοῦς· Ἀληθῶς, ἀληθῶς σοὶ λέγω, ἐὰν τις δὲν γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, δὲν δύναται νὰ εἰσέλθῃ εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς εἶναι σὰρξ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος εἶναι πνεῦμα. 7 Μὴ θαυμάσης ὅτι σοὶ εἶπον, Πρέπει νὰ γεννηθῇτε ἄνωθεν. 8 Ὁ ἄνεμος ὅπου θέλει πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλὰ δὲν ἐξεύρεις πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως εἶναι πᾶς, ὅστις ἐγεννήθη ἐκ τοῦ Πνεύματος. 9 Ἀπεκρίθη ὁ Νικόδημος καὶ εἶπε πρὸς αὐτόν· Πῶς δύναται νὰ γείνωσι ταῦτα; 10 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπε πρὸς αὐτόν· Σὺ εἶσαι ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα δὲν ἐξεύρεις; 11 Ἀληθῶς, ἀληθῶς σοὶ λέγω ὅτι ἐκεῖνο τὸ ὁποῖον ἐξεύρομεν λαλοῦμεν καὶ ἐκεῖνο τὸ ὁποῖον εἶδομεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν δὲν δέχεσθε. 12 Ἐὰν τὰ ἐπίγεια σᾶς εἶπον καὶ δὲν πιστεύητε, πῶς, ἐὰν σᾶς εἶπω τὰ ἐπουράνια, θέλετε πιστεύσει; 13 Καὶ οὐδεὶς ἀνέβη εἰς τὸν οὐρανὸν εἰμὴ ὁ καταβάς ἐκ τοῦ οὐρανοῦ, ὁ Υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. 14 Καὶ καθὼς ὁ Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτω πρέπει νὰ ὑψωθῇ ὁ Υἱὸς τοῦ ἀνθρώπου, 15 διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτόν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

16 Διότι τόσον ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτόν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον. 17 Ἐπειδὴ δὲν ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν

οἱ μαθηταὶ αὐτοῦ εἰς τὴν γῆν τῆς Ἰουδαίας, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτισεν. 23 Ἦτο δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν πλησίον τοῦ Σαλείμ, διότι ἦσαν ἐκεῖ ὕδατα πολλὰ, καὶ ἤρχοντο καὶ ἐβαπτίζοντο. 24 Ἐπειδὴ ὁ Ἰωάννης δὲν ἦτο ἐτι βεβλημένος εἰς τὴν φυλακὴν. 25 Ἐγείνε λοιπὸν συζητήσεις περὶ καθαρισμοῦ παρὰ τῶν μαθητῶν τοῦ Ἰωάννου μὲ Ἰουδαίους τινάς. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον πρὸς αὐτόν· Ῥαββί, ἐκεῖνος ὅστις ἦτο μετὰ σοῦ πέραν τοῦ Ἰορδάνου, εἰς τὸν ὁποῖον σὺ ἐμαρτύρησας, ἰδοὺ, οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπε· Δὲν δύναται ὁ ἄνθρωπος νὰ λαμβάνῃ οὐδέν, ἐὰν δὲν ᾖναι δεδομένον εἰς αὐτόν ἐκ τοῦ οὐρανοῦ. 28 Σεῖς αὐτοὶ εἰσθε μάρτυρές μου ὅτι εἶπον· Δὲν εἰμαι ἐγὼ ὁ Χριστός, ἀλλ' ὅτι εἰμαι ἀπεσταλμένος ἐμπροσθεν ἐκείνου. 29 Ὅστις ἔχει τὴν νύμφην εἶναι νυμφίος· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἰστάμενος καὶ ἀκούων αὐτόν, χαίρει καθ' ὑπερβολὴν διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη λοιπὸν ἡ χαρὰ ἡ ἰδική μου ἐπληρώθη. 30 Ἐκεῖνος πρέπει νὰ αὐξάνῃ, ἐγὼ δὲ νὰ ἐλαττώνωμαι.

31 Ὁ ἐρχόμενος ἄνωθεν εἶναι ὑπεράνω πάντων. Ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς εἶναι καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐρχόμενος ἐκ τοῦ οὐρανοῦ εἶναι ὑπεράνω πάντων, 32 καὶ ἐκεῖνο τὸ ὁποῖον εἶδε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, καὶ οὐδεὶς δέχεται τὴν μαρτυρίαν αὐτοῦ. 33 Ὅστις δεχθῇ τὴν μαρτυρίαν αὐτοῦ ἐπεσφράγισεν ὅτι ὁ Θεὸς εἶναι ἀληθής. 34 Διότι ἐκεῖνος, τὸν ὁποῖον ἀπέστειλεν ὁ Θεός, τοὺς

1934

The language of some 6,000,000 people in modern Greece and of many settlements of Greeks in other parts of the world. First publication, the Pentateuch, in Hebrew characters, in 1547 at Constantinople, in the dialect of Jews then living in Constantinople who no longer used the Hebrew tongue. Printed in a Polyglot Pentateuch. First publication in Greek character: New Testament, with Ancient Greek, at Geneva by Pierre Aubert, 1638; tr. by Maximus, a Greek monk of Kallipolis.

Old Testament, BFBS, 1840; tr. by N. Bambas, E. de Tiplado and N. Ioannides, under the supervision of H. D. Leves and I. Lowndes.

Other versions of note: Hilarion's Version: the Gospels, 1827, prepared for the BFBS by the head of the convent of Mt. Sinai at Constantinople; New Testament, 1828. Bambas Version: the Psalms, BFBS,

1831; prepared by N. Bambas and others, as above; Old Testament, 1840; New Testament, 1844. The principal contribution was that of Bambas. Queen Olga's Version: the Gospels, Athens, 1900, under the auspices of Queen Olga. Pallis Version: the Gospels, Liverpool, 1902; prepared by Alexander Pallis. (St. Matthew's Gospel, tr. by Pallis and published in 1901 in an Athenian newspaper, aroused bitter hostility, which eventually resulted in the prohibition of the use of any Modern Greek version of the New Testament. This was repealed in 1924.)

In roman characters the following have been published: St. John's Gospel, privately published, Smyrna, 1854; St. Luke's Gospel and Acts, BFBS, Smyrna, 1859.

CP: ABS, BFBS.

Alada dialect

pó.¹ 18 Eñewutu Ju lẹ gbɔn, bo dọ hlan ẹn, dọ, Ohia tẹwẹ hie yi bia hlan mi, hie mehe to onú hele wá? 19 Jesu sọ gbɔn bo dọ hlan yé, dọ, Mi hó tẹmphi he hia, to azán atón me yẹn nasọ zé e dọ ote. 20 Eñewutu Ju lẹ dọ hlan ẹn, dọ, Owhe kandedidopo wẹ yé dọ gbá tẹmphi * he, bá hie na zé e dọ ote to azán alon me? 21 Sígba tẹmphi * agbasa eton tọn wẹ é to dido. 22 Eñewutu whenuena é fón sọn okú, nuplontọ eton lẹ flin dọ é ko dọ ehe; yé sọ yi Oví wíwé sẹ, po ohó he Jesu dọ po.

23 Whenuena é tin to Jerusalem to juwáyl kón, to húnwhezángbè, omẹ susu yise to oyin eton me, whenuena yé mọ ohia he é basi. 24 Sígba Jesu losu ma sisẹ ede hlan yé gba; na é yón gbeto lepo, 25 Podó é ma yin núwhedono dọ omẹ de na dọ dekunnu gbɔn gbeto t ɔn dali wutu: na ewọ losu yón núhe tin to gbeto homẹ.

3 1 DAWÉ de tin to Falesi lẹ me, he yé nọ ylo Nikodemi, ogán Ju lẹ tọn de: 2 ewọ lọ wẹ wá Jesu de to ozán me, bo dọ hlan ẹn, dọ, Labbi, miwle yónen dọ, meplnton sọn Jiwheyewhe de wá wẹ hie: na mehe sogan basi ohia he hie to bibasi hele de ma tin, adavo Jiwheyewhe tin po e po. 3 Jesu gbɔn bo dọ hlan ẹn, dọ, Nugbo, nugbo, wẹ yẹn dọ hlan wẹ, Adavo yé wọ gbeto ji, ewọ ma sogan mọ aholudu Jiwheyewhe tọn. 4 Nikodemi sọ dọ hlan ẹn, dọ, Nawẹ yé sogan ji gbeto dọ, whenuena é ko whẹn pó? é sogan

do yin mọ? 10 Jesu sọ gbɔn bo dọ hlan ẹn domọ, Hie wẹ meplnton Israeli tọn lọ bo ma yón onú hele gba? 11 Nugbo, nugbo, wẹ yẹn dọ hlan wẹ, Miwle to onú he mi yónen lẹ dọ, bo sọ to kunnu onú he mi mọ lẹ tọn de; miwle ma sọ yi kunnude mfon. 12 Eyin yẹn dọ onú aihon he tọn lẹ na mi, bo mi ma yise. nawẹ mi na yise dọ, eyin yẹn dọ onú olon tọn na mi? 13 Mede ma hé aga yi olon, adavo mehe jete sọn olon, yedọ Ovi gbeto tọn lọ. 14 Dile Mose zé odán dọ aga to zungbo me, mokede wẹ yé ma sogan nọ ma zé Ovi gbeto tọn dọ aga: 15 na medepope he yise nido tindo ogbẹ madopodo to e me.

16 Na Jiwheyewhe yiwánná aihon sọmọ bo é yi Ovi deton eton dopo akan name, na medepope he yi i sẹ ma nado dón, sígba é nido tindo ogbẹ madopodo. 17 Na Jiwheyewhe ma dọ Ovi hlan aihon me nado dawhena aihon gba: sígba na yé nido gbɔn ewọ me whlen aihon gán. 18 Medepope he yi i sẹ yé ma dawhena gba: ewọ he ma yi i sẹ yé ko dawhẹ nẹ dai, na é ma yi oyin Ovi deton dopo akan Jiwheyewhe tọn lọ sẹ wutu. 19 Ehe wẹ owhe, dọ hinhon wá aihon me, bo gbeto yiwánná zinviu hú hinhon, na oyilan wẹ azón yeton lẹ wutu. 20 Na medepope he wá danu wẹ nọ gbewánná hinhon, é ma sọ nọ wá hinhon nu, yé níká wọhe azón eton lẹ. 21 Sígba mehe wá nugbo wẹ nọ wá hinhon nu, na yé nido dọ azón eton lẹ hia, dọ yé basi yé to Jiwheyewhe me. §

1923

Spoken in Southern Dahomey, West Africa. First publication, St. Matthew's Gospel in 1886 by the BFBS; tr. by T. J. Marshall, a native minister of the Wesleyan Missionary Society. New Testament, BFBS, 1892. Bible, BFBS, 1923; tr. by the Rev. G. O. Henry, a Dahomey pastor. CP: BFBS.

GUADALCANAR:

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Logu dialect

Amu ge liutaini na kutuminu egaregare na mai na iio i Lani.

Mt. 3.2

Spoken in the northeast part of Guadalcanar Island, Solomon Islands. First publication, Selections in 1916 at Norfolk Island, by the Melanesian Mission Press; tr. by Hugo Toke.

GUADALCANAR:

349

Vaturanga dialect

16 Matena God e veila koaza na maramana, me mololuaní a Dalena na vasu pesehe, ti aseí ke tutunina ke tau mate, ma ti ke taho nina na maurisali tunduhani matena. 17 Matena God e tau subuni a Dalena mai tana na maramana, ti ke ba pede matesi na maramana, ma ti na maramana ke ke tauomana na mauri hini aia.

Spoken in the northwestern part of Guadalcanar Island, Solomon Islands. First publication, Prayer Book, in 1902(?) by the Melanesian Mission Press; tr. by P. T. Williams. St. Luke's Gospel, 1905, The Gospels and Acts, 1933.

Jae ramo Che peême mbae co ybyariguagui ja peê nda peroviai ramo, imbaeichapa peroviane jae ramo peême mbae yvagape gua gui? Ndipóri avave oyupi vaecue yvagape, oimente upe ogueyý vaecue yvaga gui, pe Carai Ray yvaga peguava vointe. Pe Moises omo-saingo jagueicha pe mbói raângá pe ñúme, upeicha avei tegôtevê pe Carai Ray oyejupi, icatu jaguâ opa umi ogueroviava Ichupe ojupity pe Tecove iyapy-raýva.

Oime Tûpâ Ñandeyára voí ojajjú tuvichaite gui umi ybypóra cuerape omeê Tayra petei jaeñomívape, icatu jaguâ opa oyeroviáva guive Jesé anichene ocañý, ojupitynte jaguâ pe Tecove iyapyraýva. Tûpâ Ñandeyára nomboui Taýrape co ybyari omói vaí jaguâ umi ybypórape, oñemoí pôrá jaguâ mârâ-ýreje umi ybypóra cuera Jaerupi.

Jn. 3.12-17

Spoken by some 700,000 Indians in Paraguay and probably many more in Argentina and Brazil. Reduced to written form by Ruiz de Montoya. First publication, St. Matthew's Gospel, chapters 5-7, in 1888 by the BFBS; tr. by the editor of a local paper. St. Luke's Gospel, BFBS, 1905; tr. by J. W. Lindsay, South American Missionary Society. New Testament, BFBS, 1913. CP: BFBS.

GUARANI: Izoceno dialect

351

Tumpá ohaihu yeae íwí pegwa reta ramo, ome Tai jae vaeño, oipotagwe jese gwírobia va, agwíye vaera oyemokañi tein, erei atu tekove iyapimbae va gwínoi vaera.

Spoken by some 300,000 people in the Gran Chaco region of Bolivia, South America. First publication, St. John's Gospel in 1931 by the BFBS; tr. by L. F. R. Harwood, of the South American Missionary Society. St. Mark's Gospel, 1933, Mr. Harwood aided by Victor Garcia.

GUDEILA

352

Amharic characters

ኤ ፡ አመኔ ፡ የሱስ ፡ ኢጢና ፡ ዩክ ፡ ኢኒ ፡ ቀ
ዕሌ ፡ ሹጣና ፡ ጣፈጣካኑኤ ፡ ጌታኪች ፡ ከ ፡
ዋኢና ፡ ሰገዴ ፡ ኢጢና ፡ ሙለም ፡ አዋዴ ፡

Mt. 4.10

Spoken by some 75,000 people in Kambata Province, Ethiopia. First publication, St. Matthew's Gospel in 1935 at Addis Ababa, Ethiopia; tr. by Clarence W. Duff and Norman C. Couser of the Sudan Interior Mission, aided by Mulumab Habte-Yes, Sabiro Wosorei, Shugutei Dado and Asaffa Bamborei.

૧૧ કેમકે દેવે જન્મત પર એકથી પ્રીતિ કીધી કે તેણે પોતાનો એકાકીજનિત દીકરો આપ્યો એ સાચું કે, ને કોઈ તેના પર વિશ્વાસ કરે તેનો નાશ ન થાય, પણ તે અનંતજીવન પામે. ૧૭ કેમકે જન્મતનો ન્યાય કરવા સાચું દેવે પોતાના દીકરાને જન્મતમાં નથી મોકલ્યો, પણ એ માટે કે તેનાથી જન્મતનું તારણ થાય. ૧૮ તેના પર ને વિશ્વાસ કરે છે, તે અપરાધી કરતો નથી; પણ ને વિશ્વાસ નથી કરતો, તે અપરાધી કરી ચૂક્યો છે; કેમકે દેવના એકાકીજનિત દીકરાના નામ પર તેણે વિશ્વાસ કીધો નથી. ૧૯ અને અપરાધી ઠરાવવાનું કારણ એ છે કે, જન્મતમાં અજવાળું આવ્યો છતાં માણસોએ અજવાળાના કરતાં અંધારું ચાલ્યું; કેમકે તેઓનાં કામ છુંડાં હતાં. ૨૦ કેમકે ને કોઈ છુંડું કરે છે તે અજવાળાનો દ્રેષ કરે છે, ને પોતાનાં કામ ન વખોડાય માટે અજવાળા પાસે આવતો નથી. ૨૧ પણ ને સત્ય કરે છે તે પોતાનાં કામ દેવથી કરાયાં છે એ પ્રગટ થાય માટે અજવાળા પાસે આવે છે.

૨૨ એ પછી ઈસુ પોતાના શિષ્યો સુધ્ધાં યહૂદાહ દેશમાં આવ્યો; ને ત્યાં તેઓની સાથે રહીને [લોકોને] બાપ્તિસ્મા આપતો હતો. ૨૩ અને યોહાન પણ સાલીમની પાસેના એનોનમાં બાપ્તિસ્મા કરતો હતો, કેમકે ત્યાં પાણી ધણું હતું; ને લોકો આવ્યાને બાપ્તિસ્મા પામતા હતા. ૨૪ કેમકે હજી સુધી યોહાન કેદખાનામાં

Jn. 3.16-23; 1925

Devanagari characters

कैमके ईश्वरचें संसारनं एवं बालहू कयूं की खिचें पोतांना
एक जन्मां दीकारनं आप्यूं की ज्ये हरेक मणोस तेना ऊपर
विश्वास करेके ते नाश न चाय परंतु अनन्त जंमारी
पमिं ।



Spoken in Gujarat, Baroda and neighboring states in India. First publication, St. Matthew's Gospel in 1809 at the Serampore Mission Press; tr. by the Serampore missionaries (See No. 232). New Testament, 1820. The Serampore editions are in Devanagari characters.

Other versions of note: Skinner and Fyvie version: New Testament, BFBS at Surat, 1821, tr. by John Taylor (Mt. only), W. Fyvie, and J. Skinner of the LMS. Old Testament, 1823; tr. by Skinner, W. Fyvie and Alexander Fyvie. Revised version: New Testament, BFBS at Surat, 1857; Bible, 1860; prepared by a committee (W. Clarkson, W. Flower and R. Montgomery). Second revision: Gospels, BFBS at Surat, 1887; New Testament, 1889, Bible, 1899; prepared by members of the Irish Presbyterian Mission. CP: BFBS.

HABBE

355

Sabou Ama adouna gai ibebe, Aini wo se tourou
go obou, ine woi wo le gawase ye, yamar' ka omo
sogo wo bemo ga:

Spoken by some 100,000 people in the Mpoti region of French Sudan, West Africa. First publication, St. John's Gospel in 1933 at Kankan by the C&MA, at the expense of the BFBS; tr. by Mr. and Mrs. F. J. McKinney and F. Ballard.

૧૪ અને નેમ યુસાએ રાતમાં સાપને જીવો કીધો, તેમ જીવ છે કે આદ-
મીનો બેટો જીવો કરાએ, ૧૫ કે ને કોઈ તેના ઉપર એતકાદ બાવે તે હથાક
ન થાએ, પણ હથરાંની છુંદગી પામે. ૧૬ કેમકે આદાએ દુનીઆ પર
એવો પીઆર કીધો કે તેણે પોતાનો આકાકીજનિત બેટો એ વાસતે આપી-
આ કે, ને કોઈ તેના ઉપર એતકાદ બાવે તે હથાક ન થાએ, પણ હથરાંની
છુંદગી પામે. ૧૭ કેમકે આદાએ પોતાના બેટાને દુનીઆમાં એ વાસતે નથી
માકલીઆ કે દુનીઆને તકસીરદાર કરાવે; પણ એ વાસતે કે તેનાથી દુનીઆ-
નું તારણ થાએ. ૧૮ કેમકે તેના ઉપર ને એતકાદ કરે છે, તે તકસીરદાર કરા-
વાતો નથી; પણ ને એતકાદ નથી કરતો, તે તકસીરદાર કરી ચૂકીઆ; કેમકે
આદાના આકાકીજનિત બેટાનાં નામ ઉપર તેણે એતકાદ નહીં કીધો.

Jn. 3.14-18; 1864

Spoken by Parsis in western India. First publication, the Gospels in 1861 at Bombay by the BFBS; tr. by Dhanjibhai Nauroji, a Parsi convert. New Testament, BFBS, Bombay, 1864.

HAIDA

356

Shanung-itlagadas hêt-tligai kwoyādagun alth,
Gitang swonshuns tla ga il isdagun, la nung yet-
dasdlu gum il gū-uns gien, il hēnung-a-swonung-ai
una.

Spoken by some 2,500 Indians in the Queen Charlotte Islands, British Columbia, Canada. First publication, St. Matthew's Gospel in 1891 by the BFBS; tr. by Charles Harrison of the CMS. The Acts, BFBS, 1898; tr. by J. H. Keen; St. Luke and St. John, 1899.

HAITIAN CREOLE

357

15. pour que toute mounne
qui croit-n'en li gagné la vie
éternelle.

16. Car Bon Dieu té r'aimé
créatures-li si tant, que li
baille seul Pitite-li, pour que
ça qui croit-n'en li pas
perdu, mais pour li gagné la
vie éternelle.

15. afin que quiconque
croit en lui ait la vie éter-
nelle.

16. Car Dieu a tellement
aimé le monde, qu'il a
donné son Fils unique, afin
que quiconque croit en lui
ne périsse point, mais qu'il
ait la vie éternelle.

Parallel with French

Spoken by some 1,500,000 people in Haiti

West Indies. Reduced to written form by

M. F. Doret, and adapted by Elie Marc, about

1927. First publication, St. John's Gos-

pel in 1927 at Philadelphia by the Judson

Press; tr. by Mr. Marc, a Baptist pastor.



16 Ok'uba Nyasaye yahēra aryo abomu-
k'yalo mbu nende ok'uhana yahanayo
Omwana we omuterwa, mbu omundu yesi
ousubira k'umubiri we alek'ye ok'ugora, nabe
nende obulamu obulahwaho ta.

Spoken in Kavirondo district, Kenya Colony, East Africa. First
publication, St. Matthew's Gospel in 1914 by the BFBS; tr. by the Rev.
W. Chadwick of the CMS. St. Luke's Gospel, 1916; tr. by the
Rev. A. J. Leech; St. John's and St. Mark's Gospels, 1922.

कांइजिरे ईश्वरने
संसारकुं एगो लाड कयो कै उनै आपना पैदास एक नान
खो दिना कै जो जगत् मनवा उंयें बतवार करेह उ ज
हायाह न हे. ये साइजिरे अपाइनगानि पावे ।

A central Rajasthani dialect, spoken by about 1,000,000 people in the
Hara States of Bundi and Kota and neighboring portions of Gwalior,
Tonk and Jhallawar, central India. First publication, the New Tes-
tament in 1822 at the Serampore Mission Press; tr. by the Serampore
missionaries. (See No. 87)

HAUSA

Roman characters

23 Ananan sa'anda yana chikin
Urushalima lokachin paska, kwana-
kin idi, mutane dayawa suka bada
gaskiya ga sunansa, suna duban
alamunsa da ya ke yi. 24 Amma
Yesu ba ya sake da su ba, gama
ya san dukan mutane, 25 kuma
ba shi bukatar kowa ya shaida
mutum; gama shi da kansa yana
sane da abin da ke chikin mutum.

3 WANI mutum yana nan na
wajen Farisawa, sunansa Niko-
dimu, wani ba-sarauchen Yahud-
dawa: 2 wannan ya zo wurinsa
da dare, ya che masa, Rabbi, mun
sani malami ne kai, daga wurin Allah

kuma dole za a tada Dan mutum
bisa: 15 domin dukan wanda yana
bada gaskiya shi sami rai na har
abada a chikinsa.

16 Gama Allah ya yi kamnar duni-
ya har ya bada Dansa, haifaffe shi
kada, domin dukan wanda yana
bada gaskiya gareshi kada ya lala-
che, amma ya sami rai na har abada.

17 Gama Allah ya aiko Dan chikin
duniya ba domin shi yi ma duniya
shari'a ba; amma domin duniya ta
tsira ta wurinsa. 18 Wanda yana
bada gaskiya gareshi ba a yi masa
shari'a ba: wanda ba ya bada
gaskiya ba an rigaya an yi masa

360

Arabic characters

دَوْمَنْبُونَا حَكْنَنَّ اللَّهُ بَسُو دُونِيَا حَرْدَيَّ يَبَادَ
دَنْسَ مَا كَدَيْتْ دَوْمَنْ دُكْ وَتَدَ يَبَادَ غَسْكِ يَا دَشِ
كَدَ شَبَتَ أَمَا رَيَّ مَتْرَبْتِ أَغْرَبْسِ .

1899

Spoken by some 12,000,000 people in
northern Nigeria and Central Sudan, Africa.

First publication, St. Matthew, chapters
2 to 4:5, in 1853 at London, by Harrison &
Sons; tr. by James Richardson. St. Matthew's
Gospel, BFBS, 1857; tr. by J. F. Schön,
CMS; St. John's Gospel and the Acts, 1857;
Genesis, 1858. New Testament, 1880.

Mr. Schön's work was printed in italic
characters. Some editions between 1894 and
1902 were printed in Arabic characters. 1st
Epistle of St. John, BFBS, 1903; tr. by Walter R. S. Miller and L.
H. W. Nott; St. John's Gospel, 1904; New Testament, 1912.

Bible, 1932 Dr. Miller was aided by various missionaries. All



Aljemi Arabic characters

عَمَّا اللَّهُ يَلِيَمِ قَمَنْرَدُونِ حَرْيَابَا
دَظَنْسَ حَيْفَافَّةِ شِي كَطَو دَوْمَنْ دُكْ
وَنْدَ يَبَادَ غَسْكِ يَا غَرَبْسِ كَدَ يَلَا لَتْبَا
أَمَا يَسْمِعَ رَنْرَ حَرْيَابَا .

1925

Italic characters

Doñ hákana Alla ya so dūnla da ya bāda Dānsa
ši kāda, doñ kōwa da ya yīrda daši, ba ši gbāta
ba, sa! ši yī ra! hal ābadā.

1880

these editions are in roman character, except St. John, 1925, in Aljemi
script for Moslems. CP: BFBS.

No ka hanau hou ana.

MOKUNA III.

No ke aloha i ke Akua.

* mo. 7. 50. & 19. 39.	O KEKAHI kanaka o ka poe Parisaio, o Nikodemo kona inoa, he alii o na Iudaio:	mai ka lani mai, o ke Keiki a ke kanaka, o ka mea iloko o ka lani.	¹ Nah. 21. 9.
^b mo. 9. 16. 33. Oth. 2. 22.	2 * Hele aku la ia io Iesu la i ka po, i aku la ia ia, E Rabi, ua ike makou he kumu oe i hele mai nei mai ke Akua mai: no ka mea, aole e hiki i ^b kekahi kanaka ke hana i keia mau hana mana au e hana nei, ke ole ^c ke Akua me ia.	14 ¶ ¹ A e like me ka Mose kau ana i ka nahesa iluna ma ka waona-hele, ^m pela e pono ai ke Keiki a ke kanaka e kaulia'i;	* mo. 8. 28. & 12. 32.
* Oth. 10. 38.	3 Olelo mai la o Iesu ia ia, i mai la, Oiaio, he oiaio ka'u e olelo aku nei ia oe, ^d Ina e hanau hou ole ia ke kanaka, aole e hiki ia ia ke ike aku i ke aupuni o ke Akua.	15 I ole e make ka mea manaio ia ia, aka, ⁿ e loa ia ia ke ola mau loa.	* pen. 36. mo. 6. 47.
^d mo. 1. 13. Gal. 6. 15. Tit. 3. 6. Iak. 1. 18. 1 Pet. 1. 23. 1 Ioa. 3. 9.	4 Ninau aku la o Nikodemo ia ia, Pehea la e hiki ai i ke kanaka ke hanauia i kona wa kahiko? e hiki anei ia ia ke komo hou iloko o ka opu o kona makuwahine, a e hanauia mai?	16 ¶ ^o No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaio ia ia, aka, e loa ia ia ke ola mau loa.	* Rom. 8. 8. 1 Ioa. 4. 9.
* Mar. 16. 16. Oth. 2. 38.	5 Olelo mai la o Iesu, Oiaio, he oiaio ka'u e olelo aku nei ia oe, ^e Ina e hanau ole ia ke kanaka i ka wai, a me ka Uhane, aole e hiki ia ia ke komo iloko o ke aupuni o ke Akua.	17 ^p Aole no hoi i hoouna mai ke Akua i kana Keiki i ke ao nei, i hoohewa'i oia i ko ke ao nei; aka, i ola'i ko ke ao nei ma o na la.	^p Luk. 9. 56. mo. 5. 45. & 8. 15. & 12. 47. 1 Ioa. 4. 14.
	6 O ka mea i hanauia na ke kino, he kino no ia; a o ka mea i hanauia na ka Uhane, he uhane ia.	18 ¶ ^q O ka mea manaio ia ia, aole ia e hoahewaia; aka, o ka mea manaio ole, ua hoahewaia oia ano, i kona manaio ole i ka inoa o ke Keiki hiwahiwa a ke Akua.	^q mo. 5. 24. & 6. 40. 47. & 20. 31.
		19 Eia ka mea i hoahewaia'i; ^r ua hiki mai ka malamalama i ke ao nei, aka, ua makemake na kanaka i ka pouli, aole i ka malamalama, no ka mea, ua hewa na hana ana a lakou.	* mo. 1. 4. 9. 10. 11. & 8. 12.
		20 O ^s ka mea e hana ana i na mea	* Job. 24. 13.

1925

Spoken by natives of the Hawaiian Islands.

Reduced to writing by missionaries of the ABCFM.

First publication, part of St. Luke's Gospel, in 1827 at Honolulu; tr. by Hiram Bingham.

St. Matthew's Gospel, ABS, Rochester, N. Y., 1828; tr. by Mr. Bingham and Asa

Thurston of the ABCFM. St. Mark's and St. John's Gospels, 1829; tr. by William Richards and Mr. Thurston. New Testament, ABS,

Honolulu, 1835; tr. by Mr. Bingham, Mr. Thurston, A. Bishop, Mr. Richards, and Lorin Andrews, of the ABCFM. Bible, ABS, Honolulu,

1839; tr. by the above and E. W. Clarke, J. S. Greene, and S. Dibble. The New Testament, slightly revised by B. W. Clark, 1856. CP: ABS.



HAYA

362

Kandi taliho alatembile omwigulu, lundi ayalugileyo, niwe Mwana womuntu. / Nka Mose okwo yahanikile cnjoka omwilungu, nikwo Omwana womuntu kimusanile kuhanikwa. / wena amwesiga atu-ngwe obulola obutahwaho.

Kuba Katonda akagonza ensi obutagonzibwa kugihela Omwana owo yazaile omo, buli muntu amwesiga aleke kubula. nawe atungwe obulola obutahwaho. / Kuba Katonda tiyatumile Omwanawe omunsi kugilamula kesingwa, aka-mutuma kugijuna. /

Jn. 3.13-17; 1936

Spoken in Tanganyika Territory, west of Lake Victoria, East Africa.

First publication, Selections from the Gospels in 1913; tr. by Paul Döring, Evangelical Missionary Society for German East Africa. Revised by the CMS, BFBS, 1920. New Testament, BFBS, 1930; tr. by the Rev. E. W. Johanssen. Also, the Gospels, BFBS, 1936, Bukoba, Tanganyika; tr. by Mrs. Anna Rascher and other Bethel Mission missionaries.

כהניא דרביין לסמחא קרסין
 יהוה סין דלמא יתגול בהון יין :
 ומאד משה קרס יין לא ימל ב
 פזא לסיסא לזרמא רסני מרי
 מזה מכהתה בגא לסיסד והס ית
 שורא וחדלתי: ומאד דה יין מיל
 מזה והסא מזה ומתק פסך זה
 וכהניא ופסא לא יגזקן לססא
 לקרס יין דלמא יתגול בהון : ונ
 ונמה משה דזה פזא ומס להון :
 וזלל יין ית כל שפגמיא
 המלך לסיסד:
 מנא יין לך רי משחקך ממרמא
 דססריס מביא פברותא: לא
 יהוי לך אה מתק בר סני : לא
 תפבר לך זלל וכל רמורי ב
 בשמיא מליציה ורי במרמא
 מלרע ורי במימ מלרע למר
 למרמא: למא תאמר להון וימא ה
 תשלחנן מרי מנא יין לך יאסא
 סססר חבי מבקן פל בנן סר
 מרין פל רי הלימא ופל רי
 רביצמי לסמי סר ססליסך ב
 בנימא למחיד במר מבכהתקן: ועבר
 מיבו ללעי חזק דחסי ולמרי
 פקורי :
 לא תיסי בסמא רין
 לך לסגמא מרי לא חזי יין ית
 רי ימי בסמיה לסמא:
 הרי רכד ית יוסמ
 דסבתא לקרסותיה: סמא יוסין
 תפלא ותפבר כל פביחוק : ו
 יוסמא סביצמא סבתא קרס יין
 לך לא תפבר כל פביצמא מזה
 וברך וברקן פברך ומתק זה
 ובצורד וגיוור

Exodus 19.22–20.10; 1482

London. At Oxford there is a copy of almost the entire Old Testament written in the 10th century.

First publication: the Psalter in 1477 at Bologna (?), printed by Joseph and Neriai Chayim, Mordecai and Hezekiah Montro. The Pentateuch, Abraham b. Chayim dei Tintori, Bologna, 1482; the Prophets, Joshua Solomon, Soncino, 1486; the Hagiographa, Samuel b. Samuel Romano, Naples, 1486-87; this completed the printing of the Old Testament.

תגע בו יד כי סקול יסקל או ירה אם בהמה
אם איש לא יהיה במשך היכל המה יעלו בהר:
וירד משה מן ההר אל העם ויקדש את העם ויכבסו
שמלתם: ויאמר אל העם הוּו נכנים לשלשת ימים
אל תגשו אל אשה: ויהי ביום השלישי בהית הבקר
ויהי קלת וברקים וענן כבד על ההר וגל שפר
חוק מאד ויחרד כל העם אשר במחנה: ויוצא משה
את העם לקראת האלהים מן המחנה ויתיצבו
בתחתית ההר: והר סיני עשן כלו מפני אשר ירד
עליו יהוה באש ויעל עשנו כעשן הכבשן ויחרד כל
ההר מאד: ויהי קול השפר הולך וחוק מאד משה
ידבר והאלהים יענו בקול: וירד יהוה על הר
סיני אל ראש ההר ויקרא יהוה למשה אל ראש
ההר ויעל משה: ויאמר יהוה אל משה רד הער
בעם פן יחרסו אל יהוה לדאות ונפל ממנו רב:
וגם הכהנים הנגשים אל יהוה יתקדשו פן יפרץ
בהם יהוה: ויאמר משה אל יהוה לא יוכל העם
לעלות אל הר סיני כי אתה העדתה בנו לאמר הגבל
את ההר וקדשתו: ויאמר אליו יהוה לך רד ועלית
אתה ואהרן עמך והכהנים והעם אל יחרסו לעלת
אל יהוה פן יפרץ בס: וירד משה אל העם ויאמר
אלהים: וידבר אלהים את כל הדברים
האלה לאמר: אנכי יהוה אלהיך אשר
הוצאתיך מארץ מצרים מבית עבדים: לא יהיה לך
אלהים אחרים על פני: לא תעשה לך פסל וכל
תמונה אשר בשמים ממעל ואשר בארץ מתחת
ואשר במים מתחת לארץ: לא תשתחויה להם ולא

בו כי אסדחיה חיי עולמים: כדככה אהב האלהים
אתהעולם עדאשר נתן אתיבנו אתיחידו קמין לאר
יאכר כלתמאמין בו כי אסדחיה חיי עולמים: כי
האלהים לאדשלה אתבנו אלהעולם לרין אתהעולם
כי אסדלמין וישע בו העולם: המאמין בו לא ירין
ואשר לאדאמין בו כבד ורין כי לאדאמין בשם בך
האלהים הקדד: וזה הוא הדין כי האור בא אל
העולם יבני האדם אהבו החשך מקדאור כי רעים
מעשיהם: כי כלפעל עולה ישא אתהאור ולא בא
לאור פדיונהו מעשיו: אבל נשח האמת ובא לאור
למין ויהו מעשיו כי נעשו באלהים: ויהי
אחרי הדברים האלה ויבא ישוע ותלמידיו אלארץ
יהודה ויגדשם עמקם ויטבל: וגם יוחנן היה טבל
בעינין קריב לשלם כהשמה מים לרב ויבאו ויטבלו:
כי עוד לאינתן יוחנן אלביית הספר: ויהידיב בין
תלמידיו ויחנן יבין סהידים (יהודי) עלדבר תפורה:
ויבאו אליווחנן ויאמרו אליו רבי האיש אשר היה עמך
בעבר הנהרדן ואשר העדת לו הנו טבל וכלם באים
אליו: ונען יוחנן לאיכיל איש לקחת דבר בלתי אסי
נתדלו מןהשמים: ואתם עדי כי אמרתי אנכי אינני
המשיח רקשלות אני לפניו: אשרלו הכלה הוא
החתן ורע החתן העמד ושמע אתו שמוח ושמוח לקול
החתן הנה שמחת ואת עתה שלמה: הוא יגדל הלוך

Ex. 19.13-20.5; minor edn., 1914

First publication of any part of the New Testament, St. Matthew's Gospel, in 1537 at Basle by Henricus Petrus; tr. by Shem Tob b. Shaprut, a Jew of Tudela in Castile, Spain, in the middle of the 14th century, edited by S. Münster. First New Testament, Nuremberg, 1599, translated and published by Elias Hutter.

Notable editions of the Old Testament: Biblia Rabbinica, Venice, Daniel Bomberg, 1517; edited by Felix Pratensis, with the Targums. (See Chaldee, No. 139) The Second Biblia Rabbinica, 1525; edited by Jacob b. Chayim, was the first to present the complete Massora.

Athias Bible: Amsterdam, at the expense of the editor, Joseph Athias, 1661; proof-read by J. Leusden. This is the earliest Hebrew edition in which the verses are numbered throughout. Revised by Leusden in 1667, this became the standard for many subsequent editions, including that edited by E. van der Hooght (1705); J. H. Michaelis (1720); Benjamin Kennicott (1780); August Hahn (1831); Meyer Levi Letteris (1852) and Rud. Kittel (1906, re-edited by P. Kahle, and A. Alt and O. Eissfeldt, 1937). Ginsburg: London (Vienna printed), Trinitarian

Jn. 3.16-29; 1927

Bible Society, edited by Christian David Ginsburg, based on the Second Rabbinic Bible. An enlarged and improved edition in four volumes was published by the BFBS; the Prophets, 1911; the remainder of the Old Testament, 1926, completed after the death of Dr. Ginsburg by Rev. H. E. Holmes and Professor A. S. Geden. Other versions of the New Testament: London Jews Society: London, 1817; tr. by T. Fry and G. B. Collyer and a group of scholars, several times revised. Salkinson: Romans, R. Young, Edinburgh, 1855; tr. by Isaac Salkinson; New Testament, Trinitarian Bible Society, London, 1885; completed by Christian David Ginsburg. Delitzsch: Romans, Leipzig (privately published), 1870; tr. by Franz Delitzsch: New Testament, BFBS, Leipzig, 1877. CP: ABS, BFBS.

When the Hebrew Bible began to be printed, the manuscripts used were vastly more uniform than those of any other ancient book. Jewish scribes, united in fixation of the sacred text since at least the fifth century of our era, had so standardized the busi-

ness of copying and the precise form of what was to be copied, that even inexplicable phenomena, like a letter upside down or larger than its neighbors, were passed along from age to age. But what at first thought appears like a simplification of the problem of a pure text is in fact a serious complication of it. For to reach back of this iron-clad tradition of copyists and scribes to, or even towards, the original texts as they left the hands of their authors, scholars of today must in some way escape from these bonds. That is a problem for specialists in the Greek (Septuagint) and other versions of the Old Testament rather than for experts in the transmission of the Hebrew text itself.

Publishers of the Hebrew Bible have for the most part attempted merely to collate the largest possible number of manuscripts, giving minute attention to such divergences in them as exist, and to the places where Jewish tradition has perpetuated a "read" (that is, spoken, in reading aloud in the synagogue) form distinct from the "written" form in the manuscript text. But recent editors have enlarged the scope of their task by emending on the basis either of textual evidence derived from the Greek or other versions, or of conjecture where some name, numeral or other word has been omitted or faultily transmitted. Such editions are those of Kittel, and the German scholars who have re-issued his work with additions.

Being the original language of all but a few chapters of the Old Testament, Hebrew belongs among the "versions" of Scripture only in virtue of the modern translations of the New Testament into Hebrew for the use of Jewish readers educated in their ancient tongue.

Of all the New Testament books the Gospel of Matthew and the Epistle to the Hebrews were naturally regarded as most suitable to turn into the language of scholars who, as Jews, accepted the Old Testament, but drew their impressions of Jesus Christ from polemical anti-Christian writings, often scurrilous in character, rather than from the authentic documents of the Christian faith.

How early Christians may have begun to make such versions into Hebrew we have no means of knowing. But the earliest printed editions of New Testament portions in Hebrew were drawn from manuscripts of much earlier date. The first of all these was a revision by Sebastian Munster of a translation made by a 14th century Spanish Jew of the Gospel of Matthew. Though published at Basle, it is dedicated to King Henry VIII of England. It was re-issued several times during the 16th century, together with a version of Hebrews, also controversial tracts designed to meet Jewish arguments. The same text of Matthew was issued independently at Paris in 1551. But another Paris Matthew, printed only four years later, was derived from a manuscript found at Rome, the author of which is unknown. Christian Jews had published their versions of Mark and Luke in the sixteenth century, before Hutter, at its close, issued a polyglot New Testament in which for the first time the entire New Testament in Hebrew saw the light. It was not until 1661 that a separate Hebrew New Testament existed, when Robertson, a British scholar, revised Hutter's polyglot version of 1599. The many revisions of this Hutter version bring the matter down to the latter part of the nineteenth century, when the entirely fresh translations of Franz Delitzsch and of Salkinson (completed by Ginsburg) marked a fresh stage in the effort of the Church to give the Jews a worthy New Testament in Hebrew.

HERERO

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|---|--|
| <p>5. Jesus ua zirire: Tjiri, tjiri, me ku raere, omundu tj'e hi nokukuatua momeva na mOmbepo, ke nokusora okuhita mouhona naMukuru.</p> <p>6. Ihi, tji tja kuatua monjama, otjo onjama, nu tji tja kuatua mOmbepo, otjo ombepo.</p> <p>7. O kumua, kutja mbe ku raere: Mña s'okukuatua rukua.</p> <p>8. Ombepo i hinga, ku mai va-</p> | <p>16. Orundu Mukuru otjing' a suvere ouje, kutja na jandjere Omuna ue omukuatuaerike, kutja auhe, ngu kambura mu je, a ha pandjara, nunguari a hare nomuinjo naaruhe.</p> <p>17. Orundu kokutja Mukuru ka hindire Omuna ue kouje, kutja a pangure ouje, nunguari ouje kutja u hupisine i je komuinjo.</p> |
|---|--|

1926

Spoken in Damaraland, South Africa. Reduced to written form by C. H. Hahn and F. Rath. First publication, Selections from the Pentateuch, Gospels and Acts in 1849 at Capetown by the Rhenish Missionary Society; tr. by C. H. Hahn and F. Rath. The Psalms, BFBS, Capetown, 1875; tr. by H. Brincker. New Testament, BFBS, Gütersloh, Germany, 1879. CP: BFBS.

HESO

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La beta Mose eteasola fele la isinga i moa, kamu oboyo, esunja mona o moito boasolani : ine moito la moito oho einolia he esunja bobui nga he boumi bo liumela.

Liita ine Mungu eunda moano oboya, o la ekalia Mona o omoi obe he ine moito la moito oho eisa boinoli nga he, etisunja bosengesani, nde ine esunja botui boumi bo liumela.

Bosio ine Mungu etitetoma Mona la moano ine aahe mo; nde ine moano mosunje boumesani la he. He oho einolia he etiahesania : he oho etiinolia eahehani, liita ine etiinolia la lina li Mona o omoi o Mungu.

Bone boisi boahi, ine sau elua la moano, la baito beundi ngundu la bolotoli bo boundi bo sau; liita ine haeli aha bo

Jn. 3:14-19

Spoken in Belgian Congo, Africa. First publication, Selections in 1907 at London by the Bible Translation Society; tr. by W. H. Stapleton. St. Matthew's and St. Mark's Gospels, 1909; tr. by the Rev. W. R. Kirby. New Testament, 1920.

HIDATSA

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or GROS VENTRE

Mañupai'tiaš ik awa hakaheta kidešits, heesawa idiša kadušewa akuika-pati'ka kabeš, heesawa tapediaduša šeetahaaduk adukideše'ketaats, hi maaduiidi aduataka deša aduats.

Spoken now by about 470 Indians in North Dakota, U.S.A. First publication, Selections in 1895 at Ft. Berthold, North Dakota by the Ft. Berthold Mission; tr. by G. K. Bassett, Otta Wolfe and Edward Goodbird. An enlarged collection, 1906, several times reprinted.

ऐ सरगमहँ रहबेआ हमरेनके बाप सोहार नाम पवित्र होउ। तो
 चार राज आवै तोहरे मनमन्ता सरगमहँ जस तस संसारमहँ किहा
 जार। हमरेनकहँ जिसेयोग अहार आगु हमरेनकहँ देउ पुनि हम
 रेनको रिखि हमरेनकहँ छाडि देउ जस हमरेन अपने रिखिहकहँ
 छाडि देतअही। पुनि परिक्रामहँ हमरेनकहँ न लेऊ ये नेवरहसँ
 बडावउ काहेसँ कि राज पुनि पराकरम पुनि महासन निष सोहार
 अहै। आमिन।

The Lord's Prayer

Spoken by some 16,000,000 people in Awadh district of northern India, the language of epic poetry in Northern India. First publication, the Lord's Prayer in 1816 at the Serampore Mission Press; tr. by Serampore missionaries (See No. 87). St. Matthew's Gospel, 1820, Serampore. There has been no further publication.

HINDI: Bagheli dialect

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अम सरगुमां बातु तहारेनुकीं कोही - ये कोनुरीया
 १२ विश्वासु करिहो। बेर जो सरगुमें उतरो मानु मनुष्यो
 मोडा कि जो सरगुमां हैं वाने बिनु कोऊ एकसु सरगुमां
 नाहीं चले।
 १३ बेर जोशहनें डांगुमां जेसो सांपोमें उठावो तेसो
 १४ मनुष्यके मोडाको उठावेवो जरह हैं कि जो एककु
 मनुष्य वापें नेहवो करतुहें वहे नाणु नाहीं होयहे केबिनु
 १५ अपारजितु पाहे। काहेतें ईश्वरनें संसारको जेसो
 प्यार करो कि वाने अपुनो एकु उचनु मोडाको देवो कि
 जो एकेकु मनुष्य वापें विश्वासु करतुहें वहे नाणु नाहीं होयहे
 १७ लेकिन अपारजितु पाहे। काहेतें संसारको तकसिर
 वाह करिबेकेजानें ईश्वरनें अपुनें मोडाको संसारमें
 १८ नाहीं पठयो लेकिन कि संसार वातें उडार पाहें। जो
 कोऊ वापें विश्वासु करिहें वहे दंडयोग्य नाहीं लेकिन
 जो कोऊ विश्वासु करतु नाहीं वहे अवेहीं दंडयोग्य
 काहेतें ईश्वरके एकाकी जनम भवो मोडाके नाथपें विश्वासु
 १९ करो नाहीं। यह दंडदिवेको कारणहें कि संसारमें
 - - - - - लेकिन मनुष्यके कामु बुरो होयबेतें वे

Jn. 3.13-18

Spoken by some 4,600,000 people in Baghelkhand, Chand Bhakar, Riwa, Mandla, etc., India. First publication, the New Testament in 1821 at the Serampore Mission Press; tr. by Serampore missionaries (See No. 87). There has been no further publication.

हे सगैमें रहनवारे हमारे पिता तुम्हारो नाम पवित्र होई। तुम्हारे राज आवै।
 जेसो तुम्हारो बांछित सगैमें हैं तेसो धरनीमें कहीं जाय। हमारे जीवनलायक
 भोजन जान हमकू देउ। और जेमें हम अपने कर्जवारेनकू क्षमा करें हैं तेसोही
 हमारो क्षमा हमें क्षमा करो। और हमकू परीक्षामें मति लेउ परंतु हमकू बुराईमें
 बुढापो। याकारहँ राज और पराक्रम और महात्म सदा तुम्हारोही जे। आमेन॥

The Lord's Prayer

Spoken by some 8,000,000 from near Delhi to Itawah, Central India. First publication, the Lord's Prayer in 1816 at the Serampore Mission Press; tr. by Serampore missionaries (See No. 87). The Gospels, 1822, translated by J. Chamberlain, Serampore. New Testament, Serampore, 1824.

HINDI: Chhattisgarhi dialect

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अउर कोहूँ हर
 सरग मा नई चघे हवै खाली ओही हरे जेहा सरग ला
 उतरिस हवै मनिखे के पुतुर जेहा सरग मा हवै।
 जइसन मूसा हा बंजर मा सांप ला ऊंचा टांगिस।
 वइसनेच अटकाव हवै ते मनिखे के पुतुर घलाय हा
 टांगे जाहै। ये खातिर जऊन कोहूँ ओकर ऊपर परतीत
 करहीं ओहा नसट नई होही भलुक अमर जीव ला
 पाहै। काबर ते भगवान हर भवसागर ला अइसन सोग
 करिसते ओहा अपन एकलौता पुतुर ला दे देईस ते
 जऊन कोहूँ ओकर ऊपर परतीत करिहै ओहा नसट
 नई होहै भलुक अमर जीव के भागी होहै। भगवान
 हर अपन पुतुर ला येकर खातिर नई पठोईस ते भव-
 सागर ला सजा के लाइक बना देही भलुक येकर बर
 ते भवसागर हा ओकरे कुतिला मुकुत पाही। जेहर
 ओकर ऊपर परतीत करथे ओहा सजा के लाइक नई
 ठहराये जाय भलुक जऊन हा परतीत नई करै ओकर
 तो सजा बर वदे हवै काबर ते ओहा भगवान के एक-
 लौता पुतुर ऊपर परतीत नई करिस। अऊ येही खातिर
 मार खाये के लाइक ठहराये गईस ते संवसार मा अंजोर
 आये हवै अउर मनिखे मन अंजोर मेर ला अंधियार
 ला खूब दुलार करिन काबर ते उनकर बुता हर खराब
 रहिस।

Jn. 3.13-19

Spoken by 3,300,000 people in the Central Provinces, India. First publication, St. Mark's Gospel in 1904 by the BFBS at Allahabad; tr. by Julius Lohr, of the German Evangelical Mission of the U. S., aided by a Christian named Benjamin. St. Luke's Gospel, BFBS, 1906; tr. by Mr. Lohr, completed by Benjamin and revised by E. M. Gordon. St. John's Gospel, 1913.

- ३ तो नहीं दिखा सकता। यीशु ने उस को उत्तर दिया कि मैं तुम्ह से सच सच कहता हूँ यदि कोई नये सिरे से न जन्मे तो परमेश्वर का राज्य नहीं देख सकता।
- ४ नीकुदेमुस ने उस से कहा मनुष्य बूढ़ा होकर क्योंकि जन्म ले सकता है क्या वह अपनी माता के गर्भ में
- ५ दूसरी बार जाकर जन्म ले सकता है। यीशु ने उत्तर दिया कि मैं तुम्ह से सच सच कहता हूँ यदि कोई पानी और आत्मा से न जन्मे तो परमेश्वर के राज्य में प्रवेश
- ६ नहीं कर सकता। जो शरीर से जन्मा है वह शरीर है
- ७ और जो आत्मा से जन्मा है वह आत्मा है। अचम्भा न कर कि मैं ने तुम्ह से कहा कि तुम्हें नए सिरे से
- ८ जन्म लेना अवश्य है। हवा जिधर चाहती उधर चलती है और तू उस का शब्द सुनता है पर नहीं जानता वह कहां से आती और किधर जाती है। जो कोई आत्मा
- ९ से जन्मा है वह ऐसा ही है। नीकुदेमुस ने उस को
- १० उत्तर दिया कि ये बातें क्योंकि हो सकती हैं। यह सुन यीशु ने उस से कहा क्या तू इस्राईलियों का गुरु
- ११ होकर भी ये बातें नहीं समझता। मैं तुम्ह से सच सच कहता हूँ हम जो जानते हैं वह कहते हैं और जो देखा है उस की गवाही देते हैं और तुम हमारी गवाही नहीं
- १२ मानते। जब मैं ने तुम से पृथिवी की बातें कहीं और तुम प्रतीति नहीं करते तो यदि मैं तुम से स्वर्ग की
- १३ बातें कहूँ तो क्योंकि प्रतीति करोगे। और कोई स्वर्ग पर नहीं गया केवल वही जो स्वर्ग से उतरा अर्थात्
- १४ मनुष्य का पुत्र जो स्वर्ग में है। जिस रीति से मूसा ने जंगल में सांप को ऊंचे पर चढ़ाया उसी रीति से अवश्य
- १५ है कि मनुष्य का पुत्र भी ऊंचे पर चढ़ाया जाए, कि जो कोई विश्वास करे उस में अनन्त जीवन पाए ॥
- १६ क्योंकि परमेश्वर ने जगत से ऐसा प्रेम रक्खा

कि उस ने अपना एकलौता पुत्र दे दिया कि जो कोई उस पर विश्वास करे वह नाश न हो पर अनन्त जीवन पाए। परमेश्वर ने अपने पुत्र को जगत में इसलिये १७ नहीं भेजा कि जगत को दोषी ठहराए पर इसलिये कि जगत उस के द्वारा उद्धार पाए। जो उस पर विश्वास १८ करता है वह दोषी नहीं ठहरता पर जो विश्वास नहीं करता वह दोषी ठहर चुका इसलिये कि उस ने परमेश्वर के एकलौते पुत्र के नाम पर विश्वास नहीं किया। और दोषी ठहरने का कारण यह है कि ज्योति जगत में १९ आई है और मनुष्यों ने अंधकार को ज्योति से अधिक प्रेम किया इसलिये कि उन के काम बुरे थे। क्योंकि जो २० कोई बुराई करता है वह ज्योति से दूर रखता है और ज्योति के निकट नहीं आता न हो कि उस के कामों पर दोष लगाया जाए। पर जो सच्चाई पर चलता है वह २१ ज्योति के निकट आता है इसलिये कि उस के काम प्रगट हों कि परमेश्वर की ओर से किए गए हैं ॥

इस के पीछे यीशु और उस के चेले यहूदिया देश २२ में आए और वह वहाँ उन के साथ रह कर बपतिसमा देने लगा। यहून्ना भी शालेम के निकट ऐनोन में बपतिसमा २३ देता था। क्योंकि वहाँ बहुत पानी था और लोग आकर बपतिसमा लेते थे। क्योंकि यहून्ना उस समय तक जेल- २४ खाने में न डाला गया था। यहून्ना के चेलों और किसी २५ यहूदी में शुद्ध करने के विषय विवाद हुआ। और २६ उन्होंने ने यहून्ना के पास आकर उस से कहा हे रब्बी जो यरदन के पार तेरे साथ था और जिस की तू ने गवाही दी देख वह बपतिसमा देता है और सब उस के पास आते हैं। यहून्ना ने उत्तर दिया जब तक मनुष्य को स्वर्ग से २७ न दिया जाय तो वह कुछ नहीं पा सकता। तुम तो आप २८ ही मेरे गवाह हो कि मैं ने कहा मैं मसीह नहीं पर उस के

Spoken in northern India. This is the form of Hindustani that has not been "persianized." (See Urdu No. 974.)

First publication, (possibly) the Gospels in 1806? at Calcutta; tr. by Henry Thomas Colebrooke. The New Testament, Serampore, 1811; tr. by William Carey and his colleagues (see No. 87). Bible, BFBS, Calcutta, 1836; tr. by William Bowley of the CMS, whose translation of the New Testament had been published in 1826. Parts of Bowley's version were separately printed in Kaithi characters.

Other versions of note: Yates-Parsons version: New Testament, Bible Translation Society, Calcutta, 1848; tr. by W. Yates and A. Leslie;



revised 1868 by J. Parsons and J. Christian; adopted as the standard version by the BFBS, 1874. Owen version: New Testament, BFBS, Allahabad, 1849, revised by a committee formed by the North India Auxiliary Bible Society; Old Testament part 1, 1852; edited by Joseph Owen, revised and completed, 1855; New Testament revised 1860 by J. F. Ullmann. Bible revised 1905 by a committee consisting of W. Hooper of the CMS, S. H. Kellogg of the APM, and J. A. Lambert of the LMS. Current text: Old Testament, 1914; prepared by W. Hooper, E. Greaves, G. W. Brown, G. J. Dann, and Prem Ohard; New Testament, 1920; prepared by Mr. Dann, J. Fraser Campbell, Bal Mukand and L. P. Singho.

First edition in roman characters: New Testament, ABS, Lucknow, 1879.

CP: BFBS.

कैडिकि इश्वरने जगतको प्रेसा प्यान किन्ना कि
उसने अपना प्रकलौता पुत्र दिया कि जो कोई उसपर
विश्वास करने सो नाश न होय परन्तु अनन्त जीवन
पाने।

Kyunki Ishwar ne jagat ko aisá piyár kiya, ki us
ne apná eklautá Putr diya, ki jo koí us par bishwás
kare so násh na hoe parantu anant jīwan páwe.

HIGH HINDI

Of all the dialects of Northern India descended from the classical Sanskrit this so-called "High" Hindi is the one containing the most Sanskrit words and the least offensive to the scholarly preferences of educated Hindus. It has been described as "the prose literary language of those Hindus who do not employ Urdu." This explains the use of the adjective "high." That an adjective should be needed at all to qualify Hindi is explained by the fact that Hindi—the native original of the English word "Indian"—must also be used as a general term for the languages of India which belong as a group to the Indo-European or Aryan family.

High Hindi is at home in the region about Delhi and Agra, where the Moguls long held court. Their use of this dialect as the colloquial for the army and the civil service spread it as far as their power extended, and thus made it more or less a *lingua franca* for Northern India, understood alongside the local dialects. As Persian was the language of the court itself, large Persian (and, through this, Arabic) elements came to be incorporated with the native Indian basis, and the resulting fusion was called *Urdu* (that is, "camp talk") or *Hindustani* (that is, a language generally intelligible throughout Hindustan, the land of the Hindus). But in reaction against the Mohammedan coloring of Urdu and its Persian and Arabian aroma, the Hindus developed a form of Hindustani that gave Sanskrit words preference above Persian and was written in the sacred script, the "Devanagari."

High Hindi was one of the tongues into which the Serampore missionaries translated the entire Bible in the early years of the eighteenth century. But even before the New Testament, their first issue, appeared in 1811, Colebrooke, said to be the first great Sanskrit scholar of European race, may have published at Calcutta his version of all four Gospels. Carey had held back because of his knowledge that this capable scholar was even then (1802) engaged on his translation. But when once the New Testament had been issued, the other parts appeared successively, till in seven years more the Bible had been finished.

Co-operation between various missions, representing different denominations of Christians and both Great Britain and America, with the aid of many Indian scholars, has marked the long series of revisions and fresh translations to the present time.

HINDI: Kanauji dialect

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Devanagari characters

प्रतिमनई आय अकि जैनु आत्मातें उपजोआय। निक
देमस् जुआनु दोन् वा ओहिकां कहे अकि येड केहिविधि
ज्ञानसत्त आय। यिणु जुआनु दोन् वा ओहिकां कहे
अकि तेअ का यिणुराएनकेरे। एकु उपदेशकु आय बा येड
नाजो जानताय। महिं तोहिकां फुरफुर कहत आहिउं
अकि हमकार जेनु जानत आहिनु ओऊ कहत आहिनु
वा जेनु देखो ओहिकेरि साखी देताहिनु वा तुमकार
हमारी साखी नाजो मानत आहिउ। ओमहिं तुमड
नकेरे संसारकेरि बात कही वा तुमकार विशुआस न करौ
तउ जमै महिं खरगकेरी बात तुमडनकैहां कहीं तभै
केहिविधि विशुआस करिहै। ओ जेनु खरगतें उतरो
अर्थाति मनईकेरो फाटा अकि जेनु खरगम आय ओहिके
विगिरि कै नैजने खरगमैहां नाजो चढे।

ओह मोशह जस बीडडमैहां सांयकैहां उठाओ तस
मनईकेरे फाटाकेरो उठाओ जैबो अवणि आय। अकि
जनु हरियाकु मनई ओहियरिहां विशुआस करत आय
ओऊ नहणु न होइ अकाल अनगतिन जिउरीआ पावै।
कसको ईश्वर जस संसारकैहां पिआर कीन् अकि ओहैं
अपने याक उपमे फाटाकैहां दोन् अकि जेइ हरियाक
मनई ओहियरिहां विशुआस करत आज ओऊ नहणु
न होइ अकाल अनगतिन जिउरीआ पावै। कसको संसा
रकैहां अपराधो करिबेकेरि नोतिनि ईश्वर अपने पुत्रकां
संसारमैहां नाजो पठै। मुज संसार अकि ओहिवें उझर
पावै। जेनुकैनौ ओहियर विशुआस करै ओऊ दंडयोम

Jn. 3.9-17

Spoken by some 5,000,000 people in the Lower Doab, northern India.

First publication, New Testament in 1821 at the Serampore Mission Press; tr. by Serampore missionaries (See No. 87).

Tu-khawm Pathien ram dit-zawng thaw po chu, chu ngêi chu ka unaupa le farnu le nu an nih.

Mk. 3:35

Spoken in the north Lushai Hills, Assam, Asia. First publication, St. Mark's Gospel in 1920 by the BFBS; tr. by the Rev. F. J. Sandy, Welsh Calvinistic Methodist Mission

HOUAILOU

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IOANE

E ye tawai tâi o-kâa re? Na bori eře yê na Iesu, eře, Gê werei, na gê do kamo ka vipuřa ro Israêl, gê bori da tapagurû o kâa re? Avari, avari, go eře yei, eře, geve dê eře para kâa ka e dê tawai xeve, ma sevê avari para kâa re geve torhu; ae, gêvê da bori cei ka e sevê avari xeve. Go ye eře yevê para kâa re toa boejê, na nê ye bori seri tanewei xêvê, ae gêvê ye ma a tawai tâi para kâa re to rua neko na ki goi eře yevê? Nê seri rha kamo ka ye teirua na neko, ae na ê ro na kamo re viria mi xe neko, we, o i kamo rorua neko. Na navui rua marûri na Mose ro nekaê, na ê na ki ma navui rua unu re barê o i kamo, ceki da mê na dexta kamo rai pai pa tanewei ê. ae, nê ye ma wi na moru xere ka ye da tawai seri.

We, na do meari ve kauau boejê na Bao, na bori kayai mi o xiê ka do rhaxaro, ceki da mê na dexta kamo rai pai pa tanewei ê, ae nê ye ma wi na moru xere ka ye da tawai seri. We, na da tûrûwa mi o xiê na Bao ceki pêsêri boejê, ae, nê ye pêmoru e. Nê ye da sêri na kamo re tanewei ê, ae nê ye we sêri xina na kamo re da tanewei ê, xei ke da tanewei roi ne o i Bao ka rhaxa ro. Oka sêri, we, na we poa na daa ro boejê, ae cere rhiveê ore rai daa na para kamo, we, na sane na para câwa xere. We, na rhia i daa na kamo re wa nō ka sane, ae na da bari vi ro daa, eře, wi ma tovea na para câwa xiê. Ae o kamo re avari, we, na vi ro daa, ceki we tovea na para neře e, eře, na wa xei Bao.

Tei nedê para nō re, na bori vi na Iesu, cere para pai pa pagurû xiê na neva ro Judâ, na bori to cere roi ma vi baptisi. Ae Ioane, we, na we vi baptisi barê ro dexta neva ne na Aïnon, to ve uba i Salim, we, na kau na rhê roi; cere bori vi wa e ceki baptisi re

Jn. 3:10-23

Spoken in New Caledonia. First publication, St. Matthew's Gospel in 1903 at Noumea by the Société des Missions Evangéliques; tr. by 5 native teachers, John, Luke, Moses, Daniel and Baptiste. St. Matthew's Gospel, BFBS, 1910; tr. by Rev. Maurice Leenhardt. New Testament, 1922. CP: BFBS.

Devanagari characters

**अइउ अयेउ कजीअयेतना चि नेलकागे मिडो पापी लगित
ओकोनी हियातिडे तनाए ईश्वरा दूतको रे रांसा होबा-
बतना ।**

Lk. 15:10

Spoken by some 400,000 people in Singbhum, Bengal, and Orissa, India. First publication, St. Luke's Gospel in 1915 at Calcutta by the BFBS; tr. by the Rev. A. Logsdail and the Rev. Abraham Bodra, of the SPC.

HOPI

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13 Noqw qahak hisat ômi qatsit aw wûvi, pas anqw hâwhqa saa. I' Sinot Tiat, ôvêqatsit êpniyqa.

14 Noqw ura Moses qa-yêsiwhpuvêhaqam tsûat ômi hólôlaqw, pan hapi i' Sinot Tiat pas soon ômi qa hólôl-tini.

15 Nôqw nâphaqawa aw tûptsiwhqa qa hovâlniwhit qaso'taqat qatsit himûivani.

16 Pi Susôqaltutuyqawhqa sinmuy amumi pas unâhwaï-taqê ôviy pas putsa ti'taqêy tavi, nâphaqawa aw tûptsiwhqa qa hovâlniwhit qatsit qaso'taqat himûivaniq'ô.

tsakpiat qa núansaniwniqat ôviy tâlat qa âwniñwu.

21 Nikañw i' pas ântsaniy-qat hîntsakqa, tumâlaat Susôqaltutuyqawhqaqat êp pa-siwhitiqêy mâtaqtiniqat ôviy pam tâlat âwniñwu.

22 Iit yâyantaqat atsva pu Jesus niqw pu put aw nâna-tuwnayaqam tûtskwat Jude-at aqwya, noqw pêpêq pam pumuy amumum qatûkañw kuyit akw tûtuvoylalawu.

23 Noqw Salimt âhaýp, Ænont êp piw John kuyit akw tûtuvoylalawu, pêp a'nô pâhu niqw ôviy'o. Noqw puma put aw ôkiýqê pu kuyit

Spoken by some 4,000 Indians in Arizona, U.S.A. Reduced to written form by missionaries about 1915. First publication, a Short Bible Study in 1915; tr. by Otto Lomavitu and J. R. Duerksen. Gospels, ABS, 1929; tr. by Mr. Duerksen, a Mennonite missionary. CP: ABS.

HUNDE

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Ku bwishi kinsi mundu woshe akola kwa Mungu ashonda, uyo niye mugala wetu, niye mwali wetu, niye koyo.

Mk. 3:35

Spoken northwest of Lake Kivu, Belgian Congo, Africa. First publication, a booklet with Scripture passages in 1929; tr. by Miss Hilda Backlund of the Swedish Free Mission. St. Mark's Gospel, BFBS, 1930.

HUNGANA

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Nze abunu Nzama kazodidi chi, nda kahene Muan'a yana awunu moso, ni hoso mutu wusaka tsulele mu yana lo kakomono, si kenana ai moyo wakokutsuku.

Spoken in the South Kuilu district of Belgian Congo. First publication, St. John's Gospel in 1926 at London by the SGM; tr. by Dr. W. H. Leslie, American Baptist Mission.

JÁNOS EVANGYELIOMA 3. 4.

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tunk, arról * teszünk bizonyoságot; de a mi tanúbizonyosságunkat nem veszíték bé.

* vers 31. 32.

12. Ha földi dolgokat mondtam néktek, és nem hiszitek: mimódon hiszitek, ha mennyieket mondándok néktek?

13. Mert senki nem ment fel mennybe, hanem az, a ki * leszállott mennyből, tudniillik az embernek Fija, ki a mennyben vagyon.

* Efész. 4. 10.

14. Miképen pedig felemelte Mózes a kígyót a * pusztában, a képen fel kell magasztaltatni † az ember Fijának.

* 4 Móz. 21. 9. † rész 12. 32. 33.

15. Hogy valaki hiszen ő benne el ne vesszen, hanem örök * életet vegyen;

* 1 Ján. 5. 10. 11.

16. Mert úgy szereté Isten e világot, hogy az ő egyetlenegy szülött Fiját adná, hogy minden, valaki hiszen ő benne, el ne vesszen, hanem örök * életet vegyen;

* 1 Ján. 4. 9.

17. Mert nem azért bocsátá Isten az ő Fiját e világra, hogy * kárhoztassa e világot, hanem hogy megtartassék e világ ő általa.

* rész 12. 47. Luk. 9. 56.

18. A ki hiszen ő benne, el nem kárhozik; a * ki pedig nem hiszen, immár elkárhoztatott: mert nem hitt az Isten egyetlenegy Fijának nevébe.

* vers 36. rész 6. 40. 47.

19. Ez pedig a kárhoztatás, hogy Világosság jött * e világra; de az emberek

nak néki: Mester! * Az, a ki veled vala a Jordánon túl, kiről te bizonyoságot tetél, ám keresztel, és nagy sokan mennek ő hozzá.

* Máté 3. 11. Luk. 8. 16.

27. Felele János és monda: Az ember nem vehet semmit magának, hanemha mennyből * adattatik néki.

* 1 Kor. 4. 7.

28. Ti magatok vagytok nékem bizonyágim, hogy én megmondtam: Nem vagyok én Krisztus, * hanem bocsáttattam ő előtte.

* rész 1. 20. 23. Luk. 1. 76.

29. A kinek jegyese vagyon, vőlegény az: a vőlegénynek pedig barátja, a ki fennáll, mikor hallja őtet, örömmel örül a vőlegénynek szaván: Azért ez az én örömem bétölt.

30. Annak nevekedni kell, és nékem alá szállanom kell.

31. A ki onnét felül jött, * mindenek felett vagyon; a ki a földről való, földi az, és földieket szól; a ki a mennyből jött, mindeneknek felette vagyon.

* rész 9. 23.

32. És a mit látott és hallott, arról téveszen bizonyoságot: de az ő bizonyágtételét senki nem veszi bé.

33. A ki béveszi az ő bizonyágtételét, az valóban elhitte, hogy az * Isten igaz legyen;

* 1 Ján. 5. 10. 11.

34. Mert a kit Isten elbocsátott, az Isten beszédét szólja: mert az Isten annak nem mértékkal * adja az ő Lelkét.

* Kol. 2. 9. 10.

Spoken by about 8,000,000 people in Hungary and some neighboring districts.

First publication, *The Epistles of St. Paul* in 1533 at Cracow; tr. by Benedek Komjáthy, from the Vulgate. This is the first book printed in Hungarian.

New Testament, *Uj Sziget*, 1541; tr. by János Erdösi. Bible, Visoly, 1590; tr. by Gáspár Károli; slightly revised by Albert Molnár, 1612. Other versions: Káldi Version:

Bible, Vienna, 1626; tr. by György Káldi, a Jesuit. Kecskeméthy Version: St. Mark's Gospel, Budapest, 1903; tr. by István Kecskeméthy.

New Testament, NBSS & SGM, 1931. Frenkel Version: Old Testament; tr. by Dr. Bernat Frenkel, 1927, published at Budapest by Dr. Frenkel. CP: ABS, BFBS, NBSS.

A special interest attaches to the first portion of Scripture published in Hungarian because it is said to be the first book printed in this important language. Surprisingly, this was as late as 1533, nearly a century after the invention of printing. The book is a version of the Epistles of Paul, made from the Latin Vulgate by Benedek Komjáthy, and printed at Cracow in Poland.

The Hungarian Bible was distinctly a product of the Reformation. Even the few manuscripts still preserved from before the days of printing, containing the Gospels and portions of the Old Tes-

tament, were rendered from the Vulgate by Franciscan friars who had to flee from Hungary because of Hussite sympathies, of which they were suspected. So also, when the whole New Testament first appeared in Magyar dress, it was a pupil of Melancthon, John Erdösi, who made it from the Greek original, and a Protestant nobleman afforded protection to the press on which it was printed.

Erdösi was not the only scholar who in the troubled sixteenth century made the Hungarian Bible his special task, and some of these men produced more or less of the Old Testament as well as all of the New. But it remained for Gáspár Károli, a pastor in the Reformed Church, often called "the Tyndale of Hungary," to carry the first complete Magyar Bible to triumphant conclusion. That Károli did not have to suffer martyrdom as Tyndale did, but lived to see his Bible in largest usefulness in his own nation as Luther did in Germany, was due solely to the armed protection of powerful Hungarian magnates, Rákóczi, Báthori and others, who also defrayed the expenses of its publication. 1590 is the date of this epoch-making event, not only in the history of the Reformation in Hungary, but also in that of the Magyar language and literature. Revised and re-issued more than a hundred times in the three centuries that followed its appearance, it has played a role

in Hungary analogous to the role of Luther's Bible in Germany. Save for versions made by and for Roman Catholics or Jews, nearly all editions of the Scriptures have been, and are at the present time based upon the Károli text. When at the end of the nineteenth century the centenary of this Bible was celebrated, with the unveiling of a statue of Károli at the little town where he had been pastor, a thorough revision was instituted, and the work of the committee then appointed and of their successors has given to Hungary a Bible that blends the best of Károli's version with the results of Biblical research in the original texts and the gradual changes of the language down to the present time.

IBO: Isuama dialect

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Ma otuáhan Tśúku hōnru elu'-wana na ānya, ma ya nyére otu ǫlì Opáraya, ma onye ǫwúna kwé-reya, ǫgagi ēfù, ma ga ēwete ndu ēbigebi.

Spoken in Southern Nigeria, West Africa. First publication, St. Matthew's Gospel in 1860 by the BFBS; tr. by J. C. Taylor, a native CMS clergyman. Revision by J. F. Schön: St. Mark's and St. Luke's Gospels, 1864; St. John's Gospel, 1865; The Acts, Corinthians, Galatians, Ephesians and Philipians, 1866.

LOWER IBO

382

Qwuse Tsineke hunru eluwana n' nanya, otu onyere otu Qkpara ya, otu onye n' onye qwula kwetere nke ya ǫgagi efu ǫkpqrq, si ǫgewen ndu ebighibi.

Spoken in the Niger Delta, Southern Nigeria, West Africa. First publication, St. John's Gospel in 1892 at Bonny, at the Delta Pastorate Press; tr. by Archdeacon D. C. Crowther and his helpers. Galatians, Ephesians, and Philipians, 1893-4 (reprinted by BFBS, 1896); St. John's Gospel, 1896, by Archdeacon H. H. Dobinson, of the CMS.

Union Ibo

na agwam unu ihe nke elu-igwe. 13 Q digh kwa onye q bula rigoworo n'elu-igwe, ma - ǫbugh Onye siri n'elu-igwe ridata, bu Nwa nke madu. 14 Ma dika Moses weliri agwq n'ohia, ǫbuná otú a aghagh iweli Nwa nke madu elu: 15 ka onye q bula nke kwere we nwe ndu ebigh-ebi na Ya.

16 N'ihì na Chineke huru uwa n'anya otú a, na Q nyere ǫbuná Qkpara Q muru nání Ya, ka onye q bula nke kwere na Ya we gbara ila n'iyì, kama ka q nwe ndu ebigh-ebi. 17 N'ihì na Chineke ezitegh Qkpara-Ya n'uwa ka Q kpe uwa ikpé; kama ka ewe site n'aka-Ya zoputa uwa. 18 Ekpegh onye kwere na Ya ikpé: ekpewo onye nēkwegh na Ya

New Testament, BFBS, 1909; Bible, 1913; prepared by Archdeacon Dennis and a committee. This translation is in a form of Ibo spoken by

IBANAG

380

14 Ay tac cunna inipamattaddag ni Moises ta irao tac catayauan, cunnud gapa ic canagna tu mapacataddag y Aná nat toláy; 15 tapenu yuri im mangurug sa, mattole yaya tang ngangangay. 16 Ta dactal y inipangaya nad Dios tam mundo, ta iniauí na y ittataday Aná na, tapenu ngamin yuri im mangurug sa, ari matay nu ari mattolay tam maffugafugab. 17 Tunu id Dios arianna jjinob ta utun nad dabbun y Aná na, tu panagarulianna tan mundo nu ari tapenu mapaliag im mundo tam megafusa. 18 Yuri im mangurugsa, ari mattagaruli; ay nu yuri y ari sa mangurug, dana egga ngana nga mattagaruli, ta ari garay yaya nga nangurug tang ngagan na Aná nad Dios.

Spoken by some 10,000 people in the Cagayan Valley in northeastern Luzon, Philippine Islands. First publication, St. Luke's Gospel in 1907 at Manila, by the ABS; tr. by C. Everett Conant. New Testament, 1911; tr. by the Rev. A. L. Snyder aided particularly by Victorino Cumagun. Revised translation in process: St. Matthew's Gospel, 1935; translated by the Rev. T. E. Altamero, a Methodist pastor. CP: ABS.

UPPER or NIGER IBO

383

Makana ka Cuku si fu ka enuwana n'anya, ka Oji wenye so ofu Qkpala-Ya Omutalu, ka onye ǫbuna nke kwelu na Ya ghalu ina n'iyi, kama ya ka ǫnwe ndu ebe-eba.

Spoken in Onitsba district, Nigeria, West Africa. First publication, the Gospels in 1893 by the BFBS; tr. by H. Johnson and H. H. Dobinson, of the CMS. New Testament, 1900; tr. by Mr. Dobinson and Archdeacon T. J. Dennis, aided by T. D. Anyaegbunam, a Christian Ibo. Genesis, 1901; tr. by J. Spencer, a native pastor; Exodus-Esther, 1905; tr. by Archdeacon Dennis and his helpers.

31 Onye si n'elu bia ka ihe nile elu: onye si n'ala puta nāputa n'ala, si kwa n'ala nēkwu okwu: Onye si n'elu-igwe bia ka ihe nile elu. 32 Ihe nke q huworo na nke Q nuru, nka ka Q nāba amà; ma q digh onye q bula nānara amà-Ya. 33 Onye nara amà-Ya kara akàrà-ya na nka, na Chineke bu Onye ezi-okwu. 34 N'ihì na Onye ahu Chineke zitere nēkwu okwu Chineke: n'ihì na O sitegh n'otùtù enye Mq Nso. 35 Nna nāhu Qkpara-Ya n'anya, Q nyewo kwa Ya ihe nile n'aka. 36 Onye kwere n'Qkpara ahu nwere ndu ebigh-ebi; ma onye nēkweyegh Qkpara ahu agagh-ahu ndu, kama iwe Chineke nānqgide n'aru-ya.

no one division of the tribe but using words and phrases, as far as possible, common to all sections; it has begun to unify the dialects. CP: BFBS.

Ötönwa ekpari, si, Go ja etoye Eze Abasi-unu,
ma go debe ewu nke-Ye yanie.

Mt. 4.10

Spoken in the Cross River region, Calabar, Nigeria, West Africa.
First publication, St. Mark's Gospel in 1899 at the Mission Press,
Old Calabar; tr. by P. Rattray, of the United Presbyterian Church of
Scotland Mission. St. Matthew's Gospel, 1907.

Yahveh esas mea pastoro e nulo mankas a me.

Ps. 23.1

An artificial, international language developed about 1907 by
Couturat and Beaufront, first called simplified Esperanto but renamed
Ido, which means in Esperanto "offspring." First publication,
Selections in 1921 at Stockholm by Sueda Ido-Editorio; tr. by Jules Gross.

ICELANDIC

385

Gothic characters

Þvernenn fann maðurenn at tæð-
aít þá hann er gamall? Eða fær
hann þígeð aítur í sinnar móður
fvið og fæðst þvo?

5. Þesus íbarade: Sannle-ga,
sannlega sege eg þer, nema þvo
se, at neitur verðe tæðdur af vatne
og af anda, þá getur hann eigi
íngengað í Guðs rífe.

6. Hvað af hólíðennu er fæðt,
þat er heilð. og hvað af andan-
um er tæðt, þat er ande

7. Undrast þú eiat, þó eg þear
þer; at yður byriade at nýtt at
fæðast.

8. Þindurenn blæs, þvar hann

trúa, fortapest eigi, heldur at
þeir hafa eyllíft líf.

16. Eðs elstæde Guð heimenn,
at hann gaf út sinn eingetenn
son til þess, at allir þeir sem á
hann trúa, fyrerfarast eigi, heldu-
ur at þeir hafa eyllíft líf.

17. Því eigi sende Guð sinn
son í heimenn, at hann dæmde
heimenn, heldur at heimuren
írellíft írver hann.

18. Hver á hann trúer, dæmest
eiat; enn hver hann truer eigi,
hann er nú þear dæmdur, þvíat
hann trúde eigi á nafn eingetins
Guðs sonar.

First BFBS edition, 1813.

Roman characters

höfum séð, og vitnisburði vorum veitið þér ekki viðtöku. ¹² Ef þér trúist
eigi, þegar eg segi yður frá jarðneskum hlutum, hvernig munuð þér þá
trúa, ef eg segi yður frá himneskum? ¹³ Og þó hefir enginn stigið upp til
himins. nema sá er niður sté af himni, manns-sonurinn. ¹⁴ Og eins og
Móse hóf upp höggorminn á eyðimörkinni, þannig á manns-sonurinn að
verða upphafinn, ¹⁵ til þess að hver, sem trúir, hafi í samfélaginu við hann
eillíft líf. ¹⁶ Því að svo elskaði Guð heiminn, að hann gaf son sinn ein-
getinn, til þess að hver, sem á hann trúir, glattist ekki, heldur hafi ei-
líft líf. ¹⁷ Því að ekki sendi Guð soninn í heiminn, til þess að hann
skyldi dæma heiminn, heldur til þess að heimurinn skyldi frelsast fyrir
hann. ¹⁸ Sá sem trúir á hann, dæmist ekki; sá sem ekki trúir, er þeg-
ar dæmdur, því að hann hefir ekki trúað á nafn guðs-sonarins ein-
getna. ¹⁹ En þessi er dómurinn, að ljósið er komið í heiminn, og menn-
irnir elskuðu myrkrið meir en ljósið, því að verk þeirra voru vond. ²⁰ Því
að hver sem ilt aðhefst, hatar ljósið og kemur eigi til ljóssins, til þess að
verk hans verði ekki átalín. ²¹ En sá sem iðkar sannleikann, kemur til
ljóssins, til þess að verk hans verði augljós, því að þau eru í guði gjörð.

1912

Spoken by more than 100,000 people in Iceland. First publication,
New Testament in 1540 at Roskilde, Denmark; tr. by Oddur Gottskálks-
son, from the Vulgate and with reference to Luther's German version.

Bible, 1584, at Holum; tr. by Guðbrandur Thorláksson, Bishop of
Holar. King Frederick II ordered a copy placed in every church in Ice-
land; copies were also sold at low prices and given free to many individ-

uals. The 1584 Bible has been many times revised, the last revision being
that of 1908. All publications were in Gothic character until 1863;
thereafter many are printed in roman character. A volume of trans-
lation and paraphrase of various parts of the Bible was prepared in the
late 13th and early 14th centuries, called the Stjórn; this was published
in 1862. CP: BFBS.

Sugu ka oche kpu ene geya ola Qwo-richo tene, oche olo we oyi-eneñ onyiro l'oyi-eneñ onya l'eneñ.

Mk. 3:35

Spoken in South Munchi Province, Northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1927 by the BFBS; tr. by the Rev. W. Norcross, of the Primitive Methodist Mission aided by Albert Nwosu. St. Luke's Gospel, 1930; the Acts, 1933 (with the Rev. C. Hutchinson).

IFUGAO

388

6 Ut tihin domatong hi balei-na ya among-an-na 'y iba-na ya minangili-na, ya konan-na, makianla-kayo, te hai kalnelok an natalak ya hinamak-ko.

mak-ko di peho an natalak.

10 Takon. Konak ke dakayo, makaanla-da hi kawadan di angel di Diot te hai pun-tutuyuan di oha 'n nunliwat.

Lk. 15:6, 10

Spoken by some 131,000 people in Ifugao province, north central Luzon, Philippine Islands. First publication, St. Luke's Gospel in 1915 at Manila by the ABS; tr. by R. E. Barton with native assistance. CP: ABS.

IGABO: Isoko

389

Keme Ogheñe o yo akpo na ere, q je reh q omqvo nq o ye ke, re k'ohwo k'ohwo nq q rowo rie o gbe vre he, rek o re wo uzuazo bede bede.

1922

Spoken in Warri Province, Southern Nigeria, West Africa. First publication, St. Mark's Gospel in 1920 by the BFBS; tr. by the Rev. J. D. Aitken of the CMS. St. Matthew's, St. Luke's and St. John's Gospels, 1922: The Acts and a revision of the Gospels, 1932; tr. by O. N. Garrard.

IGBIRA

391

Wa ba toju Ozanyi Hinegbau, òní nwaii u ba ye.

Mt. 4:10

Spoken in Nigeria, West Africa. First publication, St. Matthew's Gospel, BFBS, 1891. A reading book containing the Lord's Prayer and Ten Commandments in 1883 by the SPCK; tr. by P. J. Williams, a native clergyman of the CMS who made a manuscript version of the whole Bible.

7 Todu k'uñ ka we i chotila ku ma bi we etito e yayen. 8 Afu ya ju uñgbo k'i reju, e gbo uchewñ ama e ma uñgbo k'i kwon abe uñgbo ki ya lon: abai le enedu ku ma bi kwef'Ibogu i de. 9 Nico-demus i doshi owñ, Ewñ chi ku ma chamewñ ki de? 10 Jesus i doshi owñ, Uwe ch'akone Israel le, e ma amewñ ki den? 11 Abale, abale, na kawñ uwe, A ka ewñ k'a ma, a gbibenu ei k'a yu e m'ibenuwa gban. 12 Egba k'uñ ka we amewñ ei ile ama e kedonon, ewñ chi k'e kedono egba k'uñ ka we amewñ ei ojale? 13 Enedu i tegu ojalen chai owñ ki kwojale wa, Om'One ki dojale i che. 14 Daba Moses i d'ejo toj'oli ef' egbili dab'ei ki de i chotila ku ma d'Om'One toj'oli: 15 todun ene ki kedon'Owñ ya kbabyen ama ya niñmi gbegbele.

16 Todu k'Ojo i fed'abile, gbogbo k'i du Omawñ kate, todun ene ki kedon'Owñ ya kbabyeñ, ama ya niñmi gbegbele. 17 Ojo i kb'Omawñ che ef'ile k'i kajo ilen; ama todun k'i jadu abile. 18 Ene ki kedon'Owñ i najon: ama ene ki ma kedonon ajo ya fu owñ mu todun k'i ma kedono odu Omañkate Ojon. 19 Ajo i ch'ei ki de, Ufane i lea ef'ile ama amone ma fed'uchubi t'ufane le: todun ewñdu ku ma che i chebyene le.

1935

Spoken along the left bank of the lower Niger River, Nigeria, West Africa. First publication, St. John's Gospel and Jonah in 1924 at Abajikolo at the Mission Press by the BFBS; tr. by A. A. Hewstone of the Brethren Mission. New Testament, Niger Press, 1935; tr. by Mr. Hewstone (Galatians by David H. O'Neill, of the Qua Iboe Mission). St. Mark, BFBS, 1937; tr. by Mr. O'Neill and R. T. Dibble of the Christian Missions in Many Lands. Romans, 1938.

IGOROT: Bontoc dialect

392

33 Ya sinivfatana chaicha, ya kinwanina, Sino nan inak paimo nan yunanak? 34 Ya inilana nan tinmotokcho isnan liwisna, kinwanina, Ilainyu nan inak ya nan yunanak. 35 Mokotai mo wai atmangaeb isnan nimmim nan Chios, siacha nan etadko ai lalaki, ya nan etadko ai fafai, ya nan inak.

Mk. 3:33-35

Spoken in north central Luzon, Philippine Islands. Reduced to written form by Rev. W. C. Clap. First publication, St. Mark's Gospel in 1908 by the BFBS (Kobe printed); tr. by the Rev. W. C. Clap and J. H. Turning Mackenzie of the American Protestant Episcopal Mission. St. Luke's Gospel, BFBS (Yokabama printed), 1914, by Miss Waterman. CP: ABS.



10 Jisqs meremutę wẹbẹ ẹkẹ o ẹghamẹnẹ, Ẹrì Isrẹl gho telimọbọtẹ mama yema ghọ tugu nimi gha an?

11 Kesiye, kesiye, a gba ẹkẹ í prẹyo, Wa nimi wọrio ye rẹ wa wo fie, wa ẹari ere wọrio yemi rẹ ghọ wa onyatie; nte wa onyami o wọ danẹkẹ gha.

12 Segbọru aye a wọ gba o prẹtẹ o meremu gha yo mẹbẹba, tọhara ghọ heven ayema o wọ meremu nyọ, a a gba ẹkẹ o prẹyo mẹbẹba.

13 Gbọriḡo gbọriḡo ka mani heven iwo gha nimi, nte heven ẹugo koro ẹo ẹei sigimotẹ, owei Yai ẹei ẹu, ori nẹ heven ghọ emi ẹo ẹei.

14 Nte Mosis piri ogbo mi ghọ obi ẹei sogiomọ ẹarambẹ anibarambẹ owei Yai ẹei ka pa wọ sogio mọ nyọ ẹara:

15 Anirẹ tuḡo tuḡo tẹnẹ o ghọ meremu ẹo ẹo ẹefie ẹefie numo nyana mọkune.

16 Ayeḡa miḡara ẹkẹ segbọru mi tari ẹresine, anine o emenẹ kpokpọ gbọri Yai ẹei ẹkẹ wa prẹ, anirẹ tuḡo tuḡo tẹnẹ o ghọ meremu ẹo ẹo la fa mọku fa, nte ẹefie ẹefie numo nyana nyọ.

17 Nteḡa, Yai ẹei feremọ segbọru mi ẹotẹ, segbọrumi ghọ ẹerepele nẹ ẹo gha; nte segbọru mi o ẹugo tolu ghọ dua mọkune.

18 Kumọ nẹ o ghọ meremu ẹomi, ẹerepele pre gha: kumọ nẹ meremu gha ẹomi oruguro ẹerepele prete, Ayeḡa kpokpọ gbọri Yai ẹei iremi ghọ iḡo meremu gha mi ẹresine.

19 Nte mi ẹerepele yemi, animi tukpa mi segbọrumi ẹotẹ, nte konongu atankoro mi ẹubele ẹkẹ tukpa mi nengi; einya ferema sei nimi ẹresine.

20 Sei miḡyo mongumein biḡe tukpa mi na fiagha, ẹari tukpa mi ka ẹugo ẹo gha, ẹofa einya ferema wọ le pagamọ mḡara nẹ.

1927

Spoken in the Niger Delta, Nigeria, West Africa. First publication, St. John's Gospel in 1886 at Brass by the Lower Niger Mission Press; tr. by J. D. Garrick, a native of Sierra Leone and a missionary of the CMS, supervised by D. C. Crowther. New Testament, BFBS, 1927; tr. largely by H. Proctor. CP: BFBS.

IJO: Patani or Kolokuma dialect 394

Wonyingi ọkpọ be tari ka ẹemenẹ, anikọ wo wo kpekpe ẹeni Yai ake prẹ me, anikẹ wo gbanaitei ẹemẹ ya ma suọ fa gha, nda ẹseri ẹseri ndo nana nemi.

Spoken in the Niger Delta, Nigeria, West Africa. First publication, St. Mark's Gospel in 1912 by the BFBS; tr. by the Rev. Henry Proctor. The Gospels, 1924. CP: BFBS.

IKOTA

395

**Mutu aha-
gyè a péka mambô ma Nzambé a nono, aṅgô
bé mwanyaṅw'amè, kagy'amè, na ina**

Mk. 3:35

Spoken by some 30,000 people in Ovan district of the Gabon, French Equatorial Africa. First publication, St. Mark's Gospel in 1938 by the BFBS; tr. by the Rev. S. Galley, Paris Evangelical Mission. CP: BFBS.

3. 15

JOHANE

3. 33

aze Mwana amuntu ukalasumpulwa mbubona, 15 kuti umwi umwi umusyoma abe ubumi buteeli.

16 Ukuti mbubobo Leza mbwaakaakufwini luundu: wa-kaaba Mwanakwe simuzyalwaice, kuti umwi umwi umusyoma atabi naafwililila, pele abe ubumi buteeli. 17 Ukuti Leza takatumine Mwanakwe muluundu kuti azule luundu, pele kuti luundu lufutulwe muli nguwe. 18 Uumusyoma tazulwa; uutamusyomi wazulwa kale, ukuti takasyomene mwizina Iya-Mwana a-Leza, simuzyalwaice. 19 Inzyo mbubobo buzule: mumuni ulizile muluundu, pele bantu balifwini musinze kubaazya mumuni, ukuti incito syabo nsyabutongo. 20 Ukuti uucita masampu uliswile mumuni, teziza kumumuni, kuti ambweni incito syakwe silabonwa ati nsyabutongo; 21 anukuti uucita ceelele uleziza kumumuni, incito syakwe sibonwe ati silacitwa kubusyu bwaka-Leza.

Johane mbwaakaamba a-Jesu.

22 Munsu Iyaaza Jesu ubasiciya bakwe bakaya kucisi ca-Judaya; koko kasite abo, kabapatiza. 23 Aze Johane kabapatiza ku-Ainoni, kufwaafwi ku-Salemu, ukuti koko kakuli meenzi manji-manji; inzyo bantu kabasika kwakwe, kababapatizwa. 24 Ukuti Johane katana kuwaalwa muntolongo. 25 Bobo kwakaba kuti basiciya ba-Johane, umu-Juda, bakazumanana abusalazi. 26 Inzyo bakaya kwa-Johane, bamwaambila ati: Mubuli, welya ngumwaakuli aze mwitala molya Iya-Joodano, welya nguwakaposolola, welya nguwana ulabapatiza, inzyo boonse bantu balaya kwakwe. 27 Johane wakaingula ati: Muntu talozya kutambula cintu, atacipewa kwizeulu. 28 Umwe nubeni muli bakamboni kuli gundakaamba, ati: Ume sili Krisitu; pele, Ndatumwa kumusololela. 29 Uukwete nabwiinga inguwe nacibinde; inzyo mulongwaakwe nacibinde, umuziminina ukumuteelelela, ulasecelela cini-cini kwizwi Iyanacibinde. Mbubobo busecelezi bwangu, bwezulila. 30 Walo ulyeelele kubaazya, ume ndyelelele kuzyoka munsu.

31 Wezo uvwa kwizeulu uli ezeulu cini-cini ali boonse; wezo uvwa ansi ngwaansi, ao ngaamba ngaansi; wezo uvwa kwizeulu uli ezeulu cini-cini ali boonse. 32 Ngaakabona ukuteelelela, ngaaza ngaaposolola; pele kwiina utambula buposolozu bwakwe. 33 Uutambwile buposolozu bwakwe

1937

Spoken in northern Rhodesia. First publication, Selections in 1906. St. Mark's Gospel, BFBS, 1907; tr. by Edwin W. Smith, of the Primitive Methodist Mission, (later Editorial Superintendent of the BFBS).

New Testament, 1915; tr. by a committee headed by Dr. Smith. Jonab, Trinitarian Bible Society, London, 1930(?). Psalms, BFBS, 1934; tr. by Rev. J. W. Price; Exodus, 1936, tr. by Dr. Gerrard. Revised version: St. Matthew's and St. Mark's Gospels, 1936,

prepared by Mr. Price and Dr. Gerrard; the Gospels and the Acts, 1937.

CP: BFBS.



nag á naidagaan, ket dicay patien, casanonto la ket ti pammatiyon no íbagac cadacayo dagiti nailangitan?

13 Ket 'awan ti immuli sadi langit, no di 'ti bimmaba nanipud langit, ti Anac ti tao.

14 Ket 'no casano iti 'panangibayog ni Moises iti uleg idia'y let-ang, casta met á masapul á ti Anac ti tao maibayog;

15 Tapno amin á mamati kencuana 'maaddaan ti biag nga agnanayon.

16 Ta casta la unay ti panagayat 'ti Dios iti lubong, nga 'intedna ti Anacna á 'Bugbugtong, tapno amin á mamati kencuana, saan á mapucaw, no di ket adda biagna nga agnanayon.

17 Ta saan nga imbaon ti Dios 'ti Anacna iti lubong, á mangocom iti lubong; 'no di ket tapno ti lubong, maisalacan gapu kencuana.

18 Ti mamati kencuana, 'saan á maocom; ngem ti di mamati kencuana, naocomen, agsipud ta saan á namati iti nagan ti Bugbugtong nga Anac ti Dios.

19 Ket daytoy ti pacaocoman, 'ta ti silaw immay iti lubong, ket dagiti tao

24 Ta ni 'Juan saan pay idi á nalsoc iti pagbaludan.

25 Nabangon ngarud ti maysa á suppiat idi cadagiti adalan ni Juan ken ti maysa á Judio á maipapan iti 'panaggugor.

26 Ket immayda ken Juan ket kinunada kencuana: Mannursuro, day-di adda idi á naicuyog 'kenca idia'y labes ti Jordan, isu 'á pinanecnecam, adtoy nga isu mautizar ket amin á tattao umayda kencuana.

27 Simmunglat ni Juan ket kinunana: Ti maysa á tao saanna á mabalín ti umawat ti uray ania no saan á naited kencuna nanipud langit.

28 Dacayo met laeng masacsiandac á kinunac: 'Saan á siac ti Cristo, no di ket 'naihaonac iti casangoananna.

29 Ti makinasaawa iti novia, isu ti 'novio; ngem ti 'gayyem ti novio nga umimimatang ket mangngegna, ag-ragrag-o unay gapu ti timec ti novio: Ngarud daytoy rag-oc nagdanunan.

30 'Isu masapul á dumackel, ngem siac masapul á bumassitac.

31 'Ti umay manipud ngato, nangat-

1930

Spoken by some 988,000 people in northern Luzon, Philippine Islands, and by many Filipinos in Hawaii and the U. S. First publication, *St. Luke's Gospel* in 1899 at Madrid by the BFBS; tr. by Isabelo de los Reyes and R. O. Walker. New Testament, ABS, Manila, 1903; tr. by Sr. de los Reyes, revised by Mr. Walker, Jay C. Goodrich and Eduardo



Benitez, and others. Bible, ABS, Manila, 1909; tr. by Rev. H. P. Williams and Rev. H. H. Hanna, of the Disciples Mission, Sr. Benitez, M. W. Mumma of the United Brethren, and B. O. Peterson of the Methodist Mission. Revised Bible, ABS, 1927; prepared by a committee headed by Rev. H. W. Widdoes, of the United Brethren Mission.

The Gospels, at Baguio printed by the Catholic School, 1920; tr. by Father Melanio Lazo Singson, from the Vulgate. CP: ABS, BFBS.

IREGWE

399

16 Ba na ca nwia ni, u nu nwa Kowe bi nu ne nu gi bi we zara nu, engbe ko nya nu ca nka nu, ko she re ci sheni wo, madi wa bi ce har ti ya. 17 Ko Ba na te Kowe tsi nwia hye re nyi nwia nka wo, madi hye re n kya nwia yari. 18 Ko nyi ne ca nka nu nka wo. Ne da nu ca nka nu wo, a gi nyi nka, aha ko nu ca nka lo Kowe bi Ba na re nu gi bi we zara nu wo. 19 Nyi nka nyi nke, ne kta si be tsi nwia, ne zhwi ca kowie zhwi re dra kta si, aha re-tso mbe shi anwia.

1926

Spoken in the Bauchi Plateau, northern Nigeria, West Africa. First publication, *St. Mark's Gospel* in 1923 by the BFBS (Minna printed);

tr. by H. L. Ogilvie and C. D. Hull, of the Sudan Interior Mission. *St. John's Gospel*, 1926, *St. Luke's Gospel*, 1928; *St. Matthew's* and *St. John's Gospels*, Romans, Philippians, Philemon and 1 John, 1931; the Acts, 1935.

INTERLINGUA

398

Beatos es pauperes in spiritu; quoniam regno de celo es pro illos.

Matthew 5:3

An artificial, international language developed from Volapük in the late 1880's by Professor Giuseppe Peano and others of the Academie pro Interlingua. First publication, *Selections* in 1914(?) at Ventimiglia, Italy, by the Editio de Unione pro Interlingua.

Erse characters

EOM, III.

ní beaḁaíḁ don duine ruar ar neamh, aḁt an té
táinig ánuar ó neamh, Mac an Duine aḁa ar neamh.
Aḁur fá mar árduis Maor an naitir nime ra
brárac, caitear Mac an Duine o' árdu ar an gcuma
céadna : cum go mbéir an beaḁa fíorparḁe aḁ an
uile duine cpeirdear ann.

Óir do ḁráduis Dia an raogal cóm mór rin, go
tuas ré a don-mac féin, ionnar, ḁaḁ duine cpeir-
dear ann, naḁ ḁcaillirḁe é, aḁt go mbéar an beaḁa
fíorparḁe aise. Óir ní cum breiteamnar do
tadairt ar an raogal do cuir Dia a mac uair ;
aḁt cum go raorparḁe an raogal crío. An té
cpeirdear ann ní tugtar breit air : an té naḁ ḁcpeir-
eann aḁa breit tadairt air céana féin, toirḁ nár
cpeirḁ fé i n-ainm don-mhic Dé. Aḁur ir i reo an
breit, go tḁáinig an rolar ar an raogal, aḁur
ḁurḁ annra leir na daoinib an tordáct 'ná an
rolar ; toirḁ a nḁníomairḁa beir go h-olc. Óir ḁaḁ
duine cleaḁtar an t-olc bíonn fuat aise do'n
trolar, aḁur ní tís ré cum an trolar, ar easla go
noḁtparḁe a ḁníomairḁa.

Jn. 3.13-20, 1936

The language of ancient Ireland, now by law the language of the schools and, with English, of official and parliamentary documents and publications in the Irish Free State. First publication, *New Testament* in 1602 at Dublin by John Franke; tr. by Nicholas Walsh, John O' Kearney, Nehemias Donellan and William O'Donnell; printed with type presented by Queen Elizabeth. Old Testament, London, 1685; tr. by William Bedel, aided by Murtagh O'Ciong and Dennis O'Sheridan. Printed from type supplied by the Honorable R. Boyle, and chiefly at his expense. Revised several times. Some editions have been printed in roman letter, principally for use in Scotland, 1754, etc. CP: BFBS.

Roman characters

16 Oír is mar so do ghrádh-
uigh Día an domhan, go dtug
sé a éinghein meic fein, ionnus
gidh bé chreideas ann, nach
rachadh sé a mughá, achd go
mbeith an bheatha shiorruidhe
aige.

uisge ann sin : agus tangadar
agus do baisdeadh iád.

24 Oír níor teilgeadh Eóin a
bpríosun fós.

25 Uime sin do éirigh ceisd
eidir cuid do dheiscioblúibh
Eóin agus na Iúdaíhe a

1824

IROQUOIS

401

Aseken ne Niio tsini sakohnoronk8ahon nonk8e,
iah tatesakohnonhianiheki n'enskat ok ro8iraien,
asakaon tosa aiahiheie tsini iakon tiaka8etakon
raonhake, ok eken tanon neh aiakoientake ne
raonhake aietсенri atsennonniat.

Spoken by some 8,000 Indians, living in Canada, just north of Mon-
treal, at the time of the translation. First publication, the Gospels in
1880 at Montreal, by the BFBS; tr. by Joseph Onasakenrat, an Iroquois
chief, who, while being educated for the priesthood at a seminary at Mon-
treal, had made a translation of the Liturgical Gospels and Epistles for
Roman Catholic use. The translation of the Gospels was made during his
training for the Methodist ministry.

ISUBU

402

AII, yani, mese l'embea Yehova mikenggi ;
Mese di tokea ilali la ionggise lasu, motoko
mo monyengge.

Mese di ye o boso boi na isesa,
Mese di mo tokea motoko mo monyengge na
mikenggi :

Ps. 95. 1-2

Spoken in the foothills of the Cameroon Mountains, West Africa.
First publication, St. Matthew's Gospel in 1846 at Jubilee Station,
Bimbia; tr. by Joseph Merrick, a native educated in Jamaica, serving the
Baptist Missionary Society. Genesis, 1847; Selections, St. John's
Gospel, 1848; Gospels and Acts, 1852 (?), completed by A. Saker.

The first printed Italian Bible, Malermi, 1471

de l'huomo: si che chiunque crede in lui non perisca: ma habia uita eterna. Tanto amo Dio el mondo che gli dette el suo unigēito figliuolo: acio che ogni huomo che crede in lui non perisca: ma habia uita eterna. Dio non mando el suo figliuolo nel mondo per iudicarlo: ma p saluarlo: achiochel mondo sia facto saluo per lui. Et quel el qual crede in lui non se iudicato. Ma quel che non credera e gia iudicato: imperho che nō cre-

testifica quello che ha ueduto: & udito: & nullo accepta el suo testimonio. Ma colui ch' acceptara el suo testimonio lha signato iperho che Dio e uerace. Quel che dio ha mandato parla le parole de Dio. Certe Dio nō da el spirito a mesura. El patre ama el figliuolo: & a gli, dato ogni cosa nela sua mano. Colui che crede nel figliuolo ha uita eterna: ma quello che e incredulo al figliuolo egli nō uerdera la uita: ma sopra lui pmane lira.

Courtesy of The Pierpont Morgan Library

Jn. 3.15-17, 32-36; 1471

Diodati version

que fu risuscitato da' morti, i suoi discepoli si ricordarono ch'egli avea lor detto questo; e credettero alla scrittura, ed alle parole che Gesù avea dette.

Gesù annunzia Nicodemo sulla nuova nascita.

- 23 **O**RA, mentre egli era in Gerusalemme nella pasqua, nella festa, molti credettero nel suo nome, veggendo i suoi miracoli ch'egli faceva¹. Ma Gesù non fidava loro sè stesso, perciocchè egli conosceva tutti; e perciocchè egli non avea bisogno che alcuno gli testimoniasse dell'uomo, poichè egli stesso conosceva quello ch'era nell'uomo².

- 3 Or v'era un uomo, d'infra i Farisei, il cui nome era Nicodemo, rettor

- 12 Se io vi ho dette le cose terrene, e non credete, come crederete, se io vi dico le cose celesti?

- 13 Or niuno è salito in cielo, se non colui ch'è disceso dal cielo³, cioè il Figliuolo dell'uomo, ch'è nel cielo. E come Mosè alzò il serpente nel deserto, così conviene che il Figliuolo dell'uomo sia innalzato⁴: acciocchè chiunque crede in lui non perisca, ma abbia vita eterna¹⁰.
15 Perciocchè Iddio ha tanto amato il mondo¹¹, ch'egli ha dato il suo unigenito Figliuolo¹², acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.
17 Poichè Iddio non ha mandato il suo Figliuolo nel mondo, acciocchè condanni il mondo¹³, anzi, acciocchè il mondo sia
18 salvato per mezzo di lui. Chi crede in

Spoken by over 40,000,000 people in Italy and in Italian settlements in other parts of the world. Manuscript translations of the Scriptures were extant in northern Italy at least by the end of the thirteenth century. The translators are not known, but the evidence of Vaudois and Provençal influence is strong. First publication, Bible, in 1471 at Venice by Vindelino de Spira; tr. by Niccolò Malermi. The third Bible printed in a European language.

Other versions of note: The "October Bible," Venice, Jenson, 1471; the text consists in part of the old Manuscript version and part Malermi's version. Brucioli Version: New Testament, Venice, 1530, tr. by Antonio Brucioli; Bible, 1532. Teofilo Version: New Testament, Lyons, 1551, tr. by Massimo Teofilo. Diodati



Version: Bible, Geneva, 1607; tr. by Giovanni Diodati. Martini Version: Bible, Naples, 1781, tr. by Antonio Martini. Luzzi Version: Acts, Firenze, 1900; tr. by Giovanni Luzzi; Gospels, Roma, 1909; New Testament, the Società "Fides et Amor," Rome, 1911; Bible, Florence, 1930. St. Girolamo Society Version: Gospels and Acts, the Pia Società di S. Girolamo per la diffusione dei Santi Vangeli, Rome, 1902. Revised Version (Versione Riveduta): prepared by a committee headed by Dr. Giovanni Luzzi, revising the Diodati version with Nestle's Greek text for the New Testament; Gospels and Acts, BFBS, 1912; New Testament, 1916; Bible, 1925. Compagnia di S. Paulo Version: Bible, Cardinal Ferrari Society, Florence, 1929. Sales Version: Bible, R. Berruti e C., Turin, 1931; tr. by P. Marco Sales, O. P. Cohenel Version: Bible, in parts, 1930-33, at Gravina de Puglia, Italy, by the translator, Sac. Dain Cohenel. CP. ABS, BFBS, NBSS.

1894

e alla parola che Gesù avea detta.

Mentr'egli era in Gerusalemme alla festa di Pasqua, molti credettero nel suo nome, vedendo i miracoli ch'egli faceva. Ma Gesù non si fidava di loro, perchè conosceva tutti, e perchè non avea bisogno della testimonianza d'alcuno sull'uomo, poichè egli stesso conosceva quello che era nell'uomo.

Gesù e Nicodemo.

Or v'era tra i Farisei un uomo, chiamato Nicodemo, un de' capi de' Giudei. Egli venne di notte a Gesù, e gli disse: Maestro, noi sappiamo che tu sei un dottore venuto da Dio; perchè nessuno può fare questi miracoli che tu fai, se Dio non è con lui. Gesù gli rispose dicendo: In verità, in verità io ti dico che se uno non è nato di nuovo¹, non può vedere il regno di Dio. Nicodemo gli disse: Come può un uomo nascere quand'è vecchio? Può egli entrare una seconda volta nel seno di sua madre e nascere? Gesù ri-

spose: Tu se' il dottor d'Israele e non sai queste cose? In verità, in verità io ti dico che noi parliamo di quel che sappiamo, e testimoniamo di quel che abbiamo veduto; ma voi non ricevete la nostra testimonianza. Se vi ho parlato delle cose terrene e non credete, come crederete se vi parlerò delle cose celesti? E nessuno è salito in cielo, se non colui che è disceso dal cielo: il Figliuol dell'uomo che è nel cielo². E come Mosè innalzò il serpente nel deserto, così bisogna che il Figliuol dell'uomo sia innalzato, affinchè chiunque crede in lui abbia vita eterna. Poichè Iddio ha tanto amato il mondo, che ha dato il suo unigenito Figliuolo, affinchè chiunque crede in lui non perisca, ma abbia vita eterna. Infatti Iddio non ha mandato il suo Figliuolo nel mondo per giudicare il mondo, ma perchè il mondo sia salvato per mezzo di lui. Chi crede in lui non è giudicato; chi non crede è già giudicato, perchè non ha creduto nel nome dell'unigenito Figliuol di Dio.

Jan. 2.23-3.4, 10-18; 1924.

Gesù e

GIOVANNI 2. 3

Nicodemo

za d'alcun uomo, sapendo bene da se cosa ci fosse nell'uomo.

Gesù e Nicodemo

3 FRA i Farisei c'era un tale, chiamato Nicodemo, un de' capi degli Ebrei. ²Egli venne di notte a trovare Gesù e gli disse: «Maestro, noi sappiamo che sei venuto da parte di Dio, come un dottore; in verità, nessuno può fare i miracoli che tu fai, se Dio non è con lui». ³Gesù gli rispose: «In verità, in verità ti dico che se uno non nasce di nuovo, non può vedere il regno di Dio». ⁴Nicodemo gli domandò: «Come mai può un uomo nascere, quando è già vecchio? Può forse entrare una seconda volta nel seno di sua madre e nascere di nuovo?». ⁵Gesù rispose: «In verità, in verità ti dico che se uno non rinasce dall'acqua e dallo Spirito, non può entrare nel regno di Dio. ⁶Ciò che è generato dalla carne è carne, e ciò che nasce dallo Spirito è spirito. ⁷Non meravigliarti se io ti ho detto: - Bisogna che voi nasciate di nuovo - ⁸Il vento soffia dove vuole e tu ne odi la voce, ma non sai donde venga nè dove vada: così capita a ogni cosa nata dallo

cielo all'infuori di Colui che è disceso dal cielo, cioè il Figliuol dell'uomo, che è in cielo. ¹⁴Come Mosè ha innalzato il serpente nel deserto, così è necessario che il Figliuol dell'uomo sia innalzato, ¹⁵affinchè chiunque crede in Lui non perisca, ma abbia la vita eterna.

¹⁶Infatti Dio ha talmente amato il mondo da dare il suo Figliuolo unigenito, affinchè chiunque crede in Lui non perisca, ma abbia la vita eterna. ¹⁷Poichè Dio non ha mandato il Figliuolo suo nel mondo per giudicare il mondo, ma perchè il mondo sia salvato per mezzo di Lui. ¹⁸Chi crede in lui non è giudicato, ma chi non crede è già giudicato perchè non ha creduto nel nome dell'unigenito Figliuolo di Dio. ¹⁹E il giudizio è questo: la luce è venuta nel mondo, e gli uomini hanno preferito le tenebre alla luce, perchè le loro opere erano malvagie. ²⁰Perchè chi fa il male, odia la luce e non si accosta ad essa per paura che le sue opere siano giudicate come cattive. ²¹Chi invece opera secondo la verità s'accosta alla luce, affinchè le sue opere si manifestino come compiute in Dio».

1929

THE ITALIAN VERSIONS

The earlier phases of the history of the vernacular Bible in Italy, between the transition from manuscript Bibles to printed Bibles in 1471 and the first edition of Diodati's Version in 1607, are associated with the two names Malermi and Brucioli, and with the city of Venice. The former of these translators was himself a Venetian, a Benedictine monk, later an abbot, who follows the Latin Vulgate text for the most part, but at times forsakes this in favor of the text common to the Italian manuscripts then current. His work was greatly in demand, as proved by the many editions of which copies have been preserved to the present time.

Between 1471, when Malermi's version first appeared, and 1530, when Brucioli brought out his New Testament (his Bible two years later), stirring things had been happening in the Church, even in Italy. Both Humanism and the Swiss and German revolts against papal power and doctrine had their influence on such men as LeFèvre in Paris, and similarly in Venice Brucioli felt the same breath of the new age. He and his brothers, who were printers, were exiled in 1528 from their native Florence and settled in Venice. He made a fresh translation—from the Hebrew and Greek, he claims—and in his prefaces and notes attacks the policy of withholding the Scriptures in the vernacular from the common people and otherwise shows his sympathy with the principles of the Reformation; but he is said never to have left the Roman communion. Certainly, successive editions of his version were dedicated to, and apparently favored by, princes of the old

Church. In fact, the Brucioli version has been said to occupy on Italian soil about the position of LeFèvre's French version.

Diodati, the Genevan scholar, on the other hand, although living long after Olivetan, gave to Italian readers such a Bible as the French world had received from Calvin's kinsman Olivetan. It is the work of an able scholar, and of an ardent Italian who gave to his translation the flavor of pure Tuscan, the standard of Italian style. This was the more remarkable, because Diodati was born at Geneva (though his parents came from Lucca near Florence) and spent his life there in that French-speaking city; yet the Italian who opened Diodati's Bible found nothing in it to offend his loyalty to the purest traditions of the country of Dante and Petrarch.

As in English and many other tongues, so in Italian the appearance of a highly successful, distinctly Protestant version was followed by a fresh version from the Latin Vulgate. Such is Martini's version in Italy, published in twenty-three volumes by a scholar who later became Archbishop of Florence. For a long while new editions of this Bible met the demands of Romanists, while an enormous number of revisions and reprints of Diodati found circulation both in and outside of Italy. In the present century a surprising number of fresh translations of the Scriptures have been made by Roman Catholic scholars, always with notes and comments, of course, but not always in the expensive form which has in the past greatly militated against the wide circulation of such issues among the people.

ITALIAN: Bergamasco dialect 404

Adora ol tò Signur, e no serf che lù sul.

Mt. 4.10

Spoken in Bergamo, northern Italy. First publication, St. Matthew's Gospel in 1860 at London (Bonaparte); tr. by P. Locatelli. (See No. 232)

ITALIAN: Bolognese dialect 405

Adora al Sgnòur to Dio, e servel' lù sòul.

Mt. 4.10

Spoken in Bologna, northern Italy. First publication, St. Matthew's Gospel in 1862 at London (Bonaparte); tr. by Conte Carlo Pepoli. (See No. 232)

ITALIAN: North Calabrian dialect 406

Adura lu Segnure Dio tue, e serve ad illu sulu.

Mt. 4.10

Spoken in Cosenza, northern Calabria, southern Italy. First publication, St. Matthew's Gospel in 1862 at London (Bonaparte); tr. by R. Lucente. (See No. 232)

ITALIAN: Corsican dialect 407

Ralle-
gratevi cun me, ch'aghiu trovu a mu-
neta ch'io avia persa. L'istessu, a vi
dicu, eo, ci sarà alegria davanti al-
l'anghiuli di Dio per un solu peccatore
chi si pente.

Lk. 15.10

Spoken in northern Corsica. First publication, St. Matthew's Gospel in 1861 at London (Bonaparte); tr. by several Corsicans. (See No. 232) St. Luke's Gospel, BFBS at Bastia, 1923; tr. by the Rev. Antonio Antomarchi and M. Jean Antomarchi. CP: BFBS.

ITALIAN: Frioulan dialect 408

Tu adorarâs lu Signòr Dio to, e tu servirâs lui sol.

Mt. 4.10

Spoken in Friuli, northeastern Italy. First publication, St. Matthew's Gospel in 1860 at London (Bonaparte); tr. by Conte Pietro dal Pozzo. (See No. 232)

ITALIAN: Genoese dialect 409

Ti adoriâe u Segnû to Diu e ti serviâe a le sulu.

Mt. 4.10

Spoken in Genoa, northwestern Italy. First publication, St. Matthew's Gospel in 1860 at London (Bonaparte); tr. by Giuseppe Olivieri. (See No. 232)

ITALIAN: Milanese dialect 410

Adora Domeneddio, e servel lu soll.

Mt. 4.10

Spoken in Milan, northern Italy. First publication, St. Matthew's Gospel in 1859 at London (Bonaparte); tr. by Antonio Picozzi (See No. 232).

ITALIAN: Neapolitan dialect 411

Adora lo Signore Ddio tujo, e ssiervie a isso sulo.

Mt. 4.10

Spoken in Naples, Italy. First publication, St. Matthew's Gospel in 1861 at London (Bonaparte); tr. by a Neapolitan man of letters. (See No. 232)

ITALIAN: Piedmontese dialect 412

le crêdi nen, coum è-lou peui
ch'i le crêderî s'i vè parlou dè
cose dël ciel?

13 Pêrché nëssun a l è
moundà al ciel sèdèndò coul ch'a
l è calà dal ciel; ciòè, 'l Fieul
dè l'om ch'a l è al ciel.

14 Oura coum Mose a l ha
aussà 'l serpent al désert,
coussì bèsogna ch'è 'l Fieul dè
l'om a sia levà sù;

15 Pêrché chiounque a i
prèsta fede a perissa nen, ma
ch'a l abbia la vita eterna.

16 Pêrché Iddiou a l ha voul-
sù tantou ben al mound, ch'a l
ha dait so Fieul unic pèrché
chiounque a i prèsta fede a
perissa nen, ma ch'a l abbia
la vita eterna.

17 Pêrché Iddiou a l ha
nen mandà so Fieul al mound
pèrché coundané 'l mound, ma
pèrché 'l mound a sia salvà
da chiel.

18 Coul ch'a i prèsta fede
a sarà nen coundanà; ma coul
ch'a i prèsta nen fede a l è già

21 Ma coul ch'è la luce a i
pias, a ven a la luce, pèrché
soue opere a siou al dèscouvert,
pèrché moutiv ch'a soun faite
counfourma Iddiou.

22 Dop ste cose Gesu a l è
vènù coum i so dissepoul al
pais d'è Giudea; e a stasia lì
coum l'our, e a batèsava.

23 Oura Giouan a batèsava
dècò a Enon, davèsin a Salim,
pêrché ch'a i era lì moutouben
d'acqua; e la gent a i vèniou,
e a i erou batèsà.

24 Pêrché Giouan a l era
ëncoura nen stait buttà ën prè-
soun.

25 Oura a l è nassù-ie una
questioun tra i dissepoul d'è
Giouan e i Ebreou, riguard a la
purificassioun.

26 E a soun vènù da Giouan,
e a l han di-ìe: Padroun, coul
ch'a l era ënsem a ti al dèlà
d'èl Giourdan, e al qual t'has
rendù testimouniansa, econon,
a batesa, e tutti a venou da
chiel.

1835

Spoken in northern Italy. First publication, the Gospels in 1834 by the BFBS; tr. by P. Bert and P. Geymet. New Testament, BFBS, 1835. Psalms, BFBS, 1840; tr. by J. C. Beckwith.

ITALIAN: Romagnuolo dialect 413

Adôra é tu Signôr Iddío, é sêrve söl ló.

Mt. 4.10

Spoken in Faenza, Romagna district of northern Italy. First publication, St. Matthew's Gospel in 1865 at London (Bonaparte); tr. by A. Morri. (See No. 232)

ITALIAN: Roman dialect 414

Adorerai er Signore Dio tuo, e servirai a lui solo.

Mt. 4.10

Spoken in Rome, Italy. First publication, St. Matthew's Gospel in 1861 at London (Bonaparte); tr. by G. Caterbi and L. L. Bonaparte. (See No. 232)

ITALIAN: 415 Cagliaritan Sardinian dialect

Aici, nau a bosu, inci hat essiri gosu ananti de is angelus de Deus po unu peccadori chi s'est convertiu.

Lk. 15.10; 1900

Spoken in southern Sardinia. First publication, St. Luke's Gospel, chapter 15: 1-32, in 1854 at Cagliari (Bonaparte); tr. by Giovanni Spano. (See No. 232) Ruth, Song of Solomon, St. Matthew's Gospel (Bonaparte), 1860; Jonah and parts of Genesis (Bonaparte), 1861; tr. by F. Abis. St. Luke's Gospel, BFBS, 1900; tr. by G. Arbanasich.

ITALIAN: 416 Logudorese Sardinian dialect

Has adorare su Signore Deus tou, et ad ipse solu has a servire.

Mt. 4.10

Spoken in Central Sardinia. First publication, St. Luke's Gospel, chapter 15: 1-32, in 1854 at Cagliari (Bonaparte); tr. by Giovanni Spano. St. Matthew's Gospel, 1858; Ruth, Song of Solomon, Jonah and parts of Genesis, 1861; all tr. by G. Spano except Ruth (Giuseppe Luigi Spano). (See No. 232)

ITALIAN: 417 Sassarese Sardinian dialect

Hai a adurà lu Signori Deju toju, e ad eddu solu hai silvi.

Mt. 4.10

Spoken in northern Sardinia. First publication, St. Luke's Gospel, chapter 15: 1-32, in 1854 at Cagliari (Bonaparte); tr. by Giovanni Spano. Ruth, Song of Solomon, Jonah, parts of Genesis, 1863; St. Matthew's Gospel, 1866. (See No. 232)

ITALIAN: 418

Tempiese Sardinian dialect

Adora lu Signori Deu toju, e selvi a iddu solu.

Mt. 4.10

Spoken in northern Sardinia. First publication, St. Luke's Gospel, chapter 15: 1-32, in 1854 at Cagliari (Bonaparte); tr. by Giovanni Spano. Ruth, by S. Spano; Song of Solomon, St. Matthew's Gospel, by G. M. Mundula, 1861; Jonah, parts of Genesis, 1862, by P. Porqueddu. (See No. 232)

ITALIAN: Sicilian dialect 419

Adurirrai lu Signuri Diu to, e servirrai ad iddu solu.

Mt. 4.10

Spoken in Sicily. First publication, Ruth and Song of Solomon in 1860 at London (Bonaparte); tr. by L. Scalia. St. Matthew's Gospel, 1861. (See No. 232)

ITALIAN: Venetian dialect 420

Adora el to paron, che xe Dio, e te toca a ti de servirlo.

Mt. 4.10

Spoken in Venice, northern Italy. First publication, St. Matthew's Gospel in 1859 at London (Bonaparte); tr. by G. Fontana. (See No. 232)

JABA 421

Domin Nom simi doa ke, har nga mo We nga samomat we zini, domin lilera neri mo nanang di ga nga, nga da beang nga, amma nga wok hung kodaka.

Spoken by 25,000 people on the Bauchi Plateau, northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1921 by the BFBS (Minna printed); tr. by W. Watson, of the Sudan Interior Mission. St. John's Gospel and Acts, 1923; tr. by Mr. Watson and Mr. Allen.

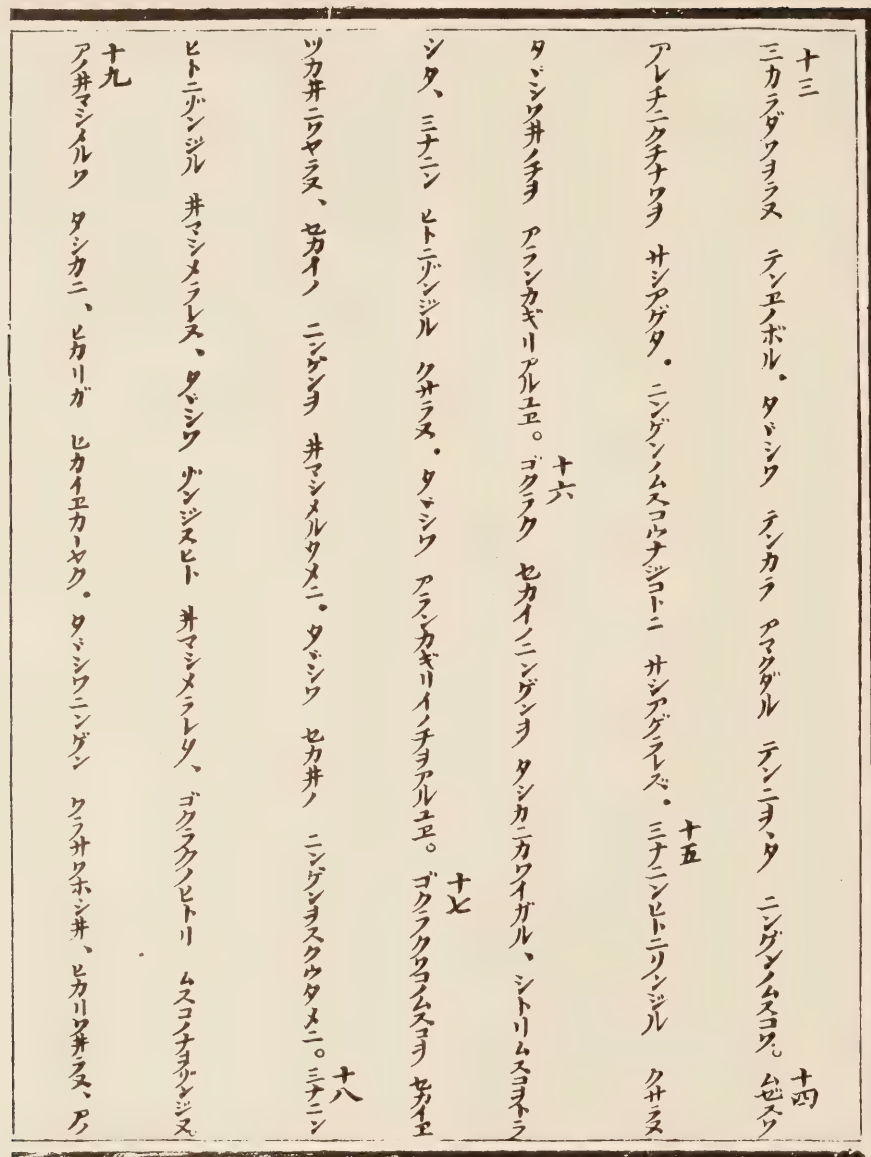
JAIPURI 422

हे स्वर्गमं रवाहाली म्हाको वाप चारो नांव पवित्र होव । चार राज आव । चारो मर्जमाफक स्वर्गमं अस्सा तस्सा जगतकमाहि कयौं जाव ।

Mt. 6.9b-10; 1815

A Rajasthani dialect spoken by over 1,600,000 people in Jaipur State, Central India. First publication, St. Matthew's Gospel in 1815(?) at the Serampore Mission Press; tr. by Serampore missionaries. (See No. 87)

The first Japanese Gospel, Gutzlaff version, 1837



Katakana characters, Jn. 3.13-19; 1837

Spoken by some 55,000,000 people in Japan and in Japanese colonies in Korea, Manchukuo, Formosa, the Japanese mandated islands, and elsewhere. Reduced to written form about the end of the 8th century. There are two syllabaries, "hiragana" (or "grass writing") and "katakana." The earlier Scripture editions used one of these, but the standard form is now the "kana-majiri," i.e., Chinese characters with "hiragana" to give the Japanese pronunciation and to supply endings, connecting words,



etc. "Shin-katakana," Chinese characters with side "katakana," was used for a few editions. "Kunten" editions were also published, using Japanese numerals beside the Chinese characters to show the order in which they should be read. A few editions have been printed in roman characters.

First publication, St. John's Gospel (katakana) in 1837 at Singapore; tr. by Karl F. A. Gutzlaff, of the Netherlands Missionary Society.

New Testament (hiragana), American Baptist Missionary Union, Yokohama, 1879; tr. by Nathan Brown, of the ABMU. Bible (kana-majiri), NBSS, Yokohama, 1887; tr. by a committee including G. F. Verbeck, J. C. Hepburn, P. K. Fyson, Garo Takabashi and T. Matsuyama, and financed by the ABS, BFBS, and NBSS. Standard

The first Gospel printed in Japan, Goble's version, 1871

摩太四

七

カ イエスウを あやうどやうの まちを つれあがて うれそ あんや
ろの いちどきに あんや いそく あまた 神の むさそ あんや おんを
あげ あんや さまと うれに いそ けだ
神が あまたの ならに その つのそ りのどた
あそく い ああそ あそを いに つき あそんやん
うれそ あ どの うれに ああそを うけ とあそ ああふ
とうの ああ あり イエスウが いそく ああふ 公 あんやの 神を
いそく あ と また うれや ああそ と あんや のたまふた ま
あにが イエスウを ああそ たうき やんや つれ あげて よめ いそく
と その ああそを いそく ああそ ひねあそ それを ああそ たまふ
バ それ それを いそく ああそに やんやと いそく きて イエス
ウが あんや いそく 燦魔 さあふ いそく 公 ああそ 神を ああそ

Hiragana characters, Mt. 4.6-10; 1871

Version. Other versions of note: Goble Version: St. Matthew's Gospel (hiragana), Yokohama, 1871; tr. by Jonathan Goble, American Free Baptist Mission. Hepburn Version: St. Mark's Gospel (hiragana), Yokohama(?), 1872; tr. by J. C. Hepburn (APM), and a group including M. Okuno, S. R. Brown (RCA), D. S. Greene (ABCFM), R. S. Maclay (PE), J. Piper (CMS), and other missionaries of various denominations. New Testament (hiragana), ABS, Yokohama, 1880. Editions after 1873 published by ABS. Bettelheim Version: St. Luke's and St. John's Gospels (hiragana), BFBS, Vienna, 1873; the Acts, 1874; tr. by B. J. Bettelheim, of the Naval Mission. Kassatkin Version: Psalms (shin-katakana), Tokyo, 1885; tr. by Nicolai Kassatkin, a Rus-

sian missionary; New Testament (kana-majiri), 1900. Roman Catholic Version: St. Matthew's and St. Mark's Gospels, Tokyo, 1895; tr. by Roman Catholic missionaries; St. Luke's and St. John's Gospels, 1897; New Testament, 1909. Revised Version: St. Mark's Gospel, ABS & BFBS, Yokohama, 1911; tr. by a Committee appointed in 1910 by mission groups and financed by the Bible Societies; New Testament, ABS, 1917; BFBS, 1917. Nagai Version: New Testament, Tokyo, 1928, published by the translator, the Rev. N. Nagai. Kuntzen editions: Proverbs, Tokyo(?), 1878; New Testament, ABS, Yokohama, 1879; Bible, 1883; all based on the Chinese Bridgeman and Culbertson Version. Old Testament portions prepared from the Chinese Delegates

Revised version, 1917

三・三

傳　　ネ　　ハ　　ヨ

一〇・三

言ふ『いかで斯る事どものあり得べき』^{一〇} イエス答へて言ひ給ふ『なんぢはイスラエルエルの師しにして猶なほかかる事どもを知らぬか。^{一一} 誠にまことに汝なんぢに告ぐ、我われら知ることを語り、また見しことを證あかしす、然るに汝なんぢらその證を受けず。^{一二} われ地のことを言ふに汝なんぢら信ぜずば、天てんのことを言はんには争いで信ぜんや。^{一三} 天より降りし者、即ち人の子ひとこの他ほかには、天てんに昇りしものなし。^{一四} モーセモーセ荒野あらのにて蛇へびを擧げしごとく、人の子もまた必ず擧げらるべし。^{一五} すべて信ずる者の彼によりて永遠の生命を得ん爲なり』^{一六}

それ神かみはその獨子ひとりごを賜ふほどに世を愛し給へり、すべて彼を信ずる者の亡びずして永遠の生命を得んためなり。^{一七} 神その子こを世に遣したまへるは、世を審かん爲ためにあらず、彼によりて世の救はれん爲なり。^{一八} 彼を信ずる者は審かれず、信ぜぬ者は既に審かれたり。神の獨子の名を信ぜざりしが故なり。^{一九} その審判は是なり。光ひかり、世にきたりしに、人その行爲の惡しきによりて、光よりも暗黒を愛したり。^{二〇} すべて惡を行ふ者は光をにくみて光に來らず、その行爲の責められざらん爲なり。^{二一} 眞をおこなふ者は光にきたる、その行爲の神によりて行ひたることの顯れん爲なり。

Kana-majiri characters, Jn. 3.10-21; 1927

Version were published by the Bible Societies from 1881 to 1884.

First roman character edition: New Testament, ABS, Yokohama, 1880; prepared by J. C. Hepburn from the revision of his New Testament.

CP: ABS, BFBS.

THE JAPANESE VERSIONS

Not a trace now remains of the earliest version into Japanese, made by sixteenth century Roman Catholic missionaries and said to have covered the entire New Testament. The story of modern Japanese Scripture begins just a century ago. That story is woven about the names of three remarkable men, Gutzlaff, Bettelheim

and Goble, and has several strands that deserve to be called romantic. Certainly, the whole story "smells of the sea," as is appropriate for the Bible of such a nation of fishermen and sailors as Japan.

Charles Gutzlaff's name comes first, a Prussian in the service of the Netherlands Bible Society. He was able to produce at Singapore in 1837 his version of John, twenty years before the opening of Japan to foreigners. This was made possible by his learning the language from Japanese sailors, who had been wrecked off North America and, on their way back to Japan, met Gutzlaff at Macao and helped him with his translation. There is a curious parallel to this in the experience of Dr. S. Wells Williams.

Roman characters

- 4 to atawazu." Nikodemo iu: "Hito haya oinureba, ikade umaruru koto wo en ya? Futatabi haha no tai ni irite umaruru koto wo en ya? Iesu kotae tamau: "Makoto ni, makoto ni nanji ni tsugu: hito wa mizu to Rei to ni yorite umarezuba, Kami no kuni ni iru koto 6 atawazu. Niku ni yorite umaruru mono wa niku nari; Rei ni yorite umaruru mono 7 wa rei nari. 'Nanjira *arata ni umaru beshi' to, waga nanji ni iishi wo ayashimu 8 na. *Kaze wa onoga konomu tokoro ni fuku; nanji sono koe wo kikedomo, izuko yori kitari, izuko e yuku wo shirazu; subete Rei ni yorite umaruru mono mo kaku no 9 gotoshi." Nikodemo kotaete iu: "Ikade kakaru koto-domo no ari u beki?" Iesu kotaete ii tamau: "Nanji wa Isuraelu no shi ni shite, nao 14 mono nashi. Mōse arano nite hebi wo ageshi gotoku, hito no Ko mo mata kana- 15 razu ageraru beshi; subete shinzuru mono no, kare ni yorite tokoshie no inochi wo en tame nari." 16 Sore Kami wa sono Hitorigo wo tamau hodo ni, yo wo aishi tamaeri; subete kare wo shinzuru mono no horobizu shite, tokoshie no inochi wo en tame nari. 17 Kami sono Ko wo yo ni tsukawashi tamaeru wa, yo wo sabakan tame ni arazu; kare ni yorite yo no sukuwaren 18 tame nari. Kare wo shinzuru mono wa 'sabakarezu; shinzenu mono wa sude ni sabakaretari; Kami no Hitorigo no na wo shinzezarishi ga 19 yue nari. Sono sabaki wa kore nari: hikari yo ni kitarishi ni, hito, sono okonai ni ashiki ni yorite, hikari yori 20 mo kuraki wo aishitari.

1923

While living as a missionary in Canton, he too found in wrecked Japanese sailors the means of learning Japanese. This enabled him both to act as interpreter for Commodore Perry when Japan was "opened" to foreigners, and to translate Genesis and Matthew. These books, however, were never published and even the MS of them has perished by fire.

B. J. Bettelheim, a Christian Hungarian physician of Jewish birth, in the service of the British "Naval Mission" to the Luchu Islands, learned the dialect of Japanese spoken in these islands and rendered into it the entire New Testament. Portions of this version, published in Hongkong, were found to be unsuitable for use by the missionaries who first entered Japan proper. But Bettelheim revised his own work later in Chicago, with the help of some Japanese he found living there, and the publication of three books of this revision entitles their author to take his place as the second of the trio of pioneers.

The distinction of producing the first edition of the Japanese Scriptures in Japan itself belongs to the third of this triumvirate, the Rev. Jonathan Goble. In the book commemorating Commodore Perry's Expedition of 1852/3 there is mention of "one of the marines named Goble, a religious man." It was thus, as a United States marine, that this Baptist missionary sought to obtain for himself a view of Japan as a mission field, when entrance otherwise was impossible. In 1860 Goble actually entered Japan and lost no time in beginning to translate the Word. Though he commenced his version in 1864, it was not until 1871 that Matthew, the sole portion of this translation ever to be published, was issued. He himself, and the Japanese who helped him cut the blocks for the printing (without knowing the nature of the work he was helping to print), were in mortal danger, since the old Japanese laws against Christianity had not then been revoked.

Following upon these earliest attempts came a long series of publications, made by representatives of various denominational missions.

In addition to the usual problems presented by every language, Japanese challenged each editor of the Scriptures with the question, In what script shall this be printed? First came a period of experimentation with scripts, when all the possible answers to that question were tried out. Happily, in this respect as well as in the competition between different versions, there followed the present period of agreement and co-operation. Not only has the script been standardized by the almost exclusive use of the so-called *hiragana* style, but a "Permanent Revision Committee," appointed by a convention of Protestant missionaries in 1878, undertook not only the preparation of an Old Testament, but also the revision of the "Hepburn Version" of the New Testament, then nearing completion, which was itself the fruit of a co-operation begun as early as 1872. This revised New Testament of 1880 became known as the "Standard Edition," and has been the basis of all later editions and revisions.

While the names of Brown, Hepburn, Verbeck and other foreigners are honored as fathers of the Japanese Bible, equal honor is due to Japanese scholars who throughout assisted them. Such were Okuno, Takahashi (who also helped the Roman Catholics produce their issues), and especially the Rev. T. Matsuyama, who had a share in the task for over sixty years.

JAPANESE: Luchu dialect

424

カギリナイインチモレンタニ
スベテレンカエレンズルモフウナカン
ウキヤルトリムウキヤ、
ケレンシヤセカイヒトタレカニヤレ、
トリン

Katakana characters

Spoken in the Ryukyu (or Luchu) Islands, south of Japan. First publication, *St. Luke's and St. John's Gospels, Acts, and Romans* in 1855 at Hongkong at the expense of the Naval Mission; tr. by B. J. Bettelheim, of the Naval Mission. *St. Luke's Gospel in Luchu and Chinese*, BFBS, 1858.

JATSI

425

Mungu aze adz azeti, Ka nibu Iduna atditi Ndadi, ndale niape Ka u niri-nzeadu avi, eyabini niradu adi dododo ipiro.

Spoken along the western shores of Lake Albert, Belgian Congo. First publication, *Selections ("God Hath Spoken")* in 1935 by the SGM.

JAUNSARI

426

Roman characters

Tū Parmeshwar apñē Ishwar-ōk dhāl kōr, or
khālī tēski sewan kōr.

Mt. 4.10; 1895

Devanagari characters

एतुक जो जो कृण ईश्वर का गीं कोरला सेजोई मेरो
भाई और बीहन और इजी ओसों।

Mk. 3.35; 1904

A central Pahari dialect spoken in Jaunsar Bawar, in the Dehra Dun District of the United Provinces, India. First publication, St. Matthew's Gospel (roman characters) in 1895 by the BFBS; tr. by T. Carmichael of the CMS. St. Mark's Gospel (Devanagari characters), BFBS, Allahabad (Calcutta printed), 1904. CP: BFBS.

(For No. 427 see opposite page)

JITA

428

Nababwira ati, Kuriba kukonderwa kutyo
imbere ya bamalaika ba Mungu ku webibibi u-
mwi unu kata.

Lk. 15.10

Spoken by some 100,000 people along the southeastern shores of Lake Victoria, Tanganyika, East Africa. First publication, St. Luke's Gospel in 1934 at Lulumbo, Evangel Press; tr. by Ezekiel Kaneza, a native Wajita teacher, and the Rev. E. Sywulka of the Africa Inland Mission.

JOLOF: Gambia dialect

429

Ndege Yalla sopa na aduna si be mu maye Dōm
am ja di bajo, ndaḥ ku mu mun a don ku gum chi
mōm du sanku, wande mu am dūnda gu dul jēḥ.

Spoken by some 50,000 people in Gambia, West Africa. First publication, St. Matthew's Gospel in 1882 by the BFBS; tr. by Robert Dixon, of the Wesleyan Missionary Society. St. John's Gospel, 1907; tr. by R. H. Williams.

JOLOF: Senegal dialect

430

Ndig Yalla sopā nā adouna sā bè mou may
Dōm ām ḍou baḍo, ndaḥ kou mou man don gem
ti mom rēroul, wandé ndaḥ mou am doundā gou
ḍoul dēḥ.

Spoken along the mouth of the Senegal River, West Africa. First publication, St. Matthew's Gospel in 1873 at Paris by the Société Biblique de France; tr. by A. Villegier. St. John's Gospel, 1874.

JUKUN: Donga dialect

431

° Ku ma du-ku ra, ka ba azo-aka ba
puka ba na ndo te ba kuni, ka kō-bi
azū, kua dā ra, Ni fo via ba-m zū, diji m
du azū wa jāni. Numama m di dā
yi-ni, avia huhwe ki pyē malaikuka bu
Shidō ki shīna bu pere asa bwa bebe
azūzū wa ma pukā adafā bwa bebe bu-a
ra.

Lk. 15.9-10

Spoken in the Muri Province, Northern Nigeria, West Africa. First publication, Selections in 1915 at London by the Religious Tract Society; tr. by Mrs. C. L. Whitman, of the Sudan United Mission. St. Luke's Gospel, BFBS, 1918; tr. by Rev. and Mrs. Whitman. CP: BFBS.

JUKUN: Kona dialect

432

34 Ano ku wai ba-a-she
abeare, ku dan, Wai ya mui bug bug janza
mui. 35 Jikaimun ko made mper a de
bei sa nou jiri Kurmam, aku uñza mui uño,
bug bug uñza mui uruwa, bug bug ya mui.

Mk. 3.34-35

Spoken in northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1927 by the BFBS; tr. by A. W. Olsen, Sudan United Mission. CP: BFBS.

JUKUN: Wukari dialect

433

Jiji Achidō chō bye-myi har ku nde Mwo-a yi
wa be mba ku zūzū, jiji pa wa ri yi ajinde ki bye-a
kata ku ka tsa ba jā mba, amma ku du ki wa ri bi
chi gbā agbāgbā.



Spoken in Muri Province, northern Nigeria, West Africa. First publication, St. Mark's Gospel in 1914 at Shonga, the Niger Press, by the BFBS; tr. by the Rev. C. W. Guinter, Sudan United Mission. St. John's Gospel, chapters 1-5, 1919.

၇ ယ ၆ ခံ ကံ ဟု ၃

- [illegible]

Roman characters, 1936

فَسَطِي كَسْكَكْنَكِي - سُوْقِيَا سَابَن وَوَرُغْ كَغْ أَغُوْبِي - أَجَا كُوْعِي غُو كُوسَكَن
 نَاغْ أَنْدُونِيَا أُوْرِيْفْ لَفْكَغْ - دَبِي اللّٰهْ وَسْ أَسِيَهْ مَارَغْ جَلَدْ سَرْنَا أَغْكَوْبِي
 أَغْسِيَهْ إِيكُو كُوْعِي مَاسَرَهْكَي فُوْرَايْ لَوْتَغْ أَنْتَغْ - سُوْقِيَا سَابَن وَوَرُغْ كَغْ
 أَغُوْبِي - أَجَا كُوْعِي غُو كُوسَكَن نَاغْ أَنْدُونِيَا أُوْرِيْفْ لَفْكَغْ - دَبِي أَغْكَوْبِي

Spoken by some 20,000,000 people in Java, Netherlands East Indies.
First publication, New Testament in 1829 at Serampore by the BFBS:
tr. by Gottlob Brückner, a Baptist missionary. Bible, NBS, 1854;
tr. by J. F. C. Gericke. Other versions of note: Gericke ver-
sion: Reading book, NBS, 1841; St. Matthew's Gospel, 1846; New
Testament, 1848; Old Testament, 1854. Jansz version: St. Luke's
Gospel, BFBS at Batavia, 1886, tr. by P. Jansz, Mennonite Missionary
Society; New Testament, Samarang, 1890; Old Testament, 1893; re-
vision by D. A. Jansz, D. Bakker and a committee; New Testament,
BFBS at Singapore, 1933. Pegon editions, in Arabic characters:
St. Luke's Gospel, BFBS at Singapore, 1893; followed by other similar
editions. St. John's Gospel and Acts in roman characters by the BFBS
at Singapore, 1910; New Testament, 1912. CP: BFBS, NBS.

nampani ing paseksiningsoen. Manawa kowé pada dak-
pitoetoeri bab kadonjan, mangka kowé pada ora ngandel, sae-
pama dak-pitoetoerana bab kaswargan, kaprijé manèh jèn kowé
pada ngandela. Ora ana kang soemengka menjang ing swarga,
kedjaba moeng kang woes toemoeroen sangka ing swarga, ija
ikoe Poetrané manoeswa, kang ana ing swarga. Apadéné kaja
rarékan oela ikoe enggonné di-sengkakaké déning Moesa ana
ing pasamoenan, ija mangkono oega Poetrané manoeswa eng-
gonné pinasti kasengkakaké, soepaja saben wong kang angoe-
gemi, adja kongsi nemoe karoesakkan, nanging andoewènana
oerip langgeng. Awitdéné Allah enggonné ngasihi marang
djagad ikoe kongsi masrahaké kang Poetra ontang-anting, soe-
paja saben wong kang angoe-gemi, adja kongsi nemoe karoesak-
kan, nanging andoewènana oerip langgeng. Déné Allah
enggonné ngoetoes kang Poetra anoewènni djagad, ora soepaja
matrapi marang djagad, malah soepaja djagad di-pitoeloengi
rahajoe. Sing sapa pratjaja marang kang Poetra, ikoe ora di-
patrapi, balik sing sapa ora pratjaja, ikoe woes kapatrappan,
amarga ora pratjaja marang asmané Poetrané Allah kang
ontang-anting. Anadéné moenggoeh patrapané maoe mang-
kéné: Padang ikoe woes toemeka ing djagad, nanging manoeswa
pada milaoer roemaket ing peteng katimbang karo ing padang,
amarga ala kalakoeané. Sabab sok wonga kang agawé piala,

Jn. 3.12-19; 1936

Roman characters

Nikodemous idjaoub inna-ias: Amek ara-ilint lkhouaidj enni? Aisa idjaoub inna-ias: Ketchini thellidh d-lmällem m'Beni Israil, our thainedh ara lkhouaidj enni! S'thiðets, s'thiðets qaref-ak: nhedder ain nesen, ntchehið fef ain nzera; lakin our thqebbelem ara chebaða ennað. Ma our thou-minem ara mi iaqun-heðeref fef lkhouaidj n'dounith, amek ara-thamenem mi ara-oun-heðeref fef lkhouaidj igenni? Oula ioun our iouli fer igenni ala ouin id-iersen seg igenni, yañi Emmi-s b'ourgaz illan g'igenni.

Akken Moussa isäli azrem di lkhal, akka ig isefk að-itsousäli Emmi-s b'ourgaz, iouakken koul ouin ioumenen yi-s our ifennou ara madhe, lamäna að-isaou thoudèrth n'daim.

Alakhater Rebhi ikammel dounith armi d-ifka Emmi-s louakið, iouakken koul ouin ioumenen yi-s our ifennou ara madhe, lamäna að-isaou thoudèrth n'daim. Alakhater Rebhi our d-ichiia ara Emmi-s fer dounith, iouakken ara-iegzem fef dounith, lamäna iouakken dounith atsetsousellek yi-s.

Jn. 3.9-17; 1928

Arabic characters

غَرَقَسَ إِنْ ءَاتَيْتُمْ إِيَّاهُ مِنْ إِخْذَمَ
تَبِعَ الرَّبَّ أَوْ إِيَّاهُ أَيْدَوْتُمْ إِيَّاهُ

Mk. 3:35

Spoken by some 20,000 people in the Djurdjura Mountains, east of Algiers, Algeria, North Africa. First publication, St. Matthew's Gospel, chapters 1-7, in 1883 at Algiers by Adolphe Jourdan; tr. by an Arab, Tounsi, under the direction of G. Pearse of the North Africa Mission. St. John's Gospel, BFBS, 1885; tr. by Mohand Amokran and Amar Nait Ali, revised by G. Sauerwein; St. Mark's Gospel, 1893 by Eugène Cuendet (North Africa Mission), revised by T. Hocart (French Methodist Mission) and H. G. Lamb (Brethren Mission).

New Testament, BFBS, 1902; tr. by M. Cuendet; Genesis and Psalms, 1907; Proverbs, 1909; Isaiah, 1927. The Gospels, by the Maison-Carrée, Algiers (Roman Catholic). Editions in Arabic characters: St. Mark's Gospel, Trinitarian Bible Society, 1903; St. Luke's Gospel, BFBS, 1904. CP; BFBS.



LESSER KABYLE

أَمَكَانَ إِكْتَسَبَ دَقْسَ. الرُّوحَ الرَّبِّ قَبْلِ أَغْبَسَبَ أَوِّي
أَذْهَنِي إِشْعِيدَ أَدَسَوَّلَعَ إِيْمَزَلَطَ إِسْجَ أَيَّانَ أَيَّوْمَ يَطْنُ
وَلَوْنُ أَنْسَنَ

Lk. 4. 18

Spoken in Algeria, North Africa. First publication, St. Luke's Gospel, chapters 1-12, in 1833 by the BFBS; tr. by W. B. Hodgson, with the help of a native, Sidi Hamet, and revised by John Hattersley.

NORTHERN KACHIN
or SINGPHO

Manani Phra i phadegap goi indai sot unggohadai, khina Kesa goi gedai i yum, khi inthendi, inthumde insa lu-a-jo ningkhani, khina sidai aima chu Kesafe luhadai.

Spoken in northeast Assam, North Burma, and in the Chinese province of Yunnan. First publication, St. Luke's and St. John's Gospels and the Acts in 1907 by the BFBS; tr. by T. M. Johnson.

SOUTHERN KACHIN

14 Mawshe gaw nam mäli ē läpu hpe shārawt da ai zawn, 15 Mäsha Kāsha hta kam sham ai ni nlang htē gaw, htani htana asak lu la hkra, Mäsha Kāsha mung shārawt da ai hkrum na ra ai. 16 Kāning rai nme law, Kārai Kāsang a Kāsha hpe kam sham ai ni nlang htē gaw, hten bya n hkrum ai sha, htani htana asak lu la mu ga nga, Kārai Kāsang gaw shi a Kāsha shingtai hpe jaw kau ai kaw du hkra, mungkan ga hpe tsaw ra wu ai. 17 Mungkan ga hpe tāra dāra u ga nga nna, Kārai Kāsang gaw dai Kāsha hpe mungkan ga de shāngun dat wu ai n rai; mungkan ga gaw shi a mārang ē hkye hkrang la ai hkrum lu na she, shāngun dat wu ai. 18 Shi hpe kam sham ai wa gaw tāra dāra ai n hkrum lu ai; n kam n sham ai wa chyawm gaw, Kārai Kāsang a Kāsha shingtai a mying ningsang hpe n kam n

1932

Spoken in the region of Bhamo, Burma, Asia. First publication, St. John's Gospel in 1895 at Rangoon by the American Baptist Missionary Union; tr. by Ola Hanson. New Testament, 1912. Bible, 1926.

KAGURU

Mulungu kenda isi yose hatta kamulafa Mwana wakwe yuwayeka, iyamwihwile wo wose yahagilile ninga yone ugima wa katari.

Spoken in Mamboia, Tanganyika Territory, East Africa. First publication, St. Luke's Gospel in 1885 by the BFBS; tr. by J. T. Last of the CMS. St. Matthew's and St. John's Gospels, BFBS, 1894; tr. by A. N. Wood.

KAKWA of Congo

439

Igwanaga n̄utu lo kondra ere Nzambe nyadru,
lepe a loñase lio ku sase nio, ku ñote nio.

Mk. 3.35

Spoken by some 15,000 people where the Uganda, Sudan, and Congo regions meet, Central Africa. First publication, St. Mark's Gospel in 1930 by the BFBS; tr. by Rev. Kenneth Richardson and Yoane Akudri of the Africa Inland Mission.

KALAÑA

440

Ngobe Ndzimu wa ka da hango zwingapa, u ka dza u k pa Nkololo wawo wa ka zwagwa ega, kuti bose ba no gala moyo munli ba si lobe, koga ba be ne bupenyu gu singa pele.

Spoken by some 20,000 people between the Gwai River and Lake Ngami, Rhodesia, South Africa. Reduced to written form by M. Reed about 1895. First publication, St. Matthew's Gospel in 1904 by the BFBS; tr. by the Rev. G. Cullen H. Reed, LMS. The Gospels and Acts, BFBS, 1929, tr. by John Whiteside, Siidumuka Nleya, Mdongo Sywlabon, Bogudodola Dube and Philip P. Morguni. CP: BFBS.

KAMBA

441

5 Yesū amūsūng'ia, Niwo, niwo, nīngūkwiā, Keka mūdū ūyawa nī manzī na Veva Mūtheu, ndatonya ūvota ūsumbīnī wa Ngai. 6 Ūla ūyayitwe kwa mwīlī nī mwīlī, ūla ūyayitwe kwa Veva nī veva. 7 Ndūkaseng'e nūdū nakwīā, Mūvaka mūsyawe, ūsyao ūumite iūlū. 8 Kiseve nīkiuutanaa o kūla kikwenda, naku nīwīwaa indī ndwīsī kūla kūmaa kana kūla kiendaa: niwo wethīwaa ūla ūyayitwe nī Veva Mūtheu. 9 Nikotemo amūsūng'ia, amwīā, Maūdū aa mekikaa ata? 10 Yesū amūsūng'ia, amwīā, Wī Mūmanyīsyā wa Isilaeli na ndwīsī maūdū aa? 11 Niwo, niwo, nīngūmwīā, Ithīyī nītūneenaa ūndū ūla twīsī, na twī na ūkūsī wa ūla twonie na mūtīitīkila ūkūsī witū. 12 Ethwa namwīā maūdū ma nthī na mūtīūmetīkila, mūketīkila ata ngīmūtavya maūdū ma itunī? 13 Na vaji mūdū waambata itunī, no ūla watheeie kūmaa itunī, nake nī ūla Mwana wa mūdū.

14 Na ta yila Mose wokilile ya nzoka weŋi, mŋvaka Mwana wa mündü akokilwa ta ŋu. **15** Nĩ kana o ŋla ŋmwitkilaa ndakae, indĩ ethiwe na thayũ ütathela.

16 Nündü Ngai nīwendete nthi nīwanenganie Mwana wake, e ūmwe, kana ūla ūmwitkilaa ndakae indī ethwe na thayū ūtathela. 17 Nündü Ngai ndaamūtūma Mwana wake kūū nthi, asilile nthi: indī nī kana nthi itonye ūtangūwa nīwe.

Spoken north of Mt. Kilimanjaro, Tanganyika and Kenya, East Africa.
First publication, St. Mark's Gospel in 1850 at Tübingen by the CMS; tr. by J. L. Krapf. St. Luke's Gospel, 1898, tr. by J. Hofmann, Leipzig Evangelical-Lutheran Mission; the Acts, BFBS, 1904, tr. by Ernest Brutzer; St. Mark's Gospel, BFBS, 1915; tr. by Mr. and Mrs. G. W. Rhoad, Africa Inland Mission. New Testament, 1920; tr. by Mr. Rhoad and other AIM missionaries.

KAMBERI

442

Gama Usula chiga t-uduniya hali u cha Ma ma
yi zana matsai ndi'i, adama biti vù zana chasa
mayu bûtu yi u nûngû wa, amma u tsuru wuma
wa har abada.

Spoken by some 40,000 people on both banks of the Niger, Western Nigeria, West Africa. First publication, St. Mark's and St. John's Gospels in 1933 by the BFBS; tr. by the Rev. and Mrs. N. E. Durkee, of the United Missionary Society, assisted by Mindalia, Alu and Dan Dodo.

KAMU

443

Tai Yuan character

[illegible]

1 Peter 5.10-11

Spoken in Burma and Siam, east of the Shan States. Reduced to written form by Mrs. C. H. Crooks of the American Presbyterian Mission about 1918. First publication, *I Peter* in 1918 at Chiangmai by the ABS; tr. by Mrs. Crooks with a Lo teacher and a Kamu coolie.

KANAKURU

444

32 Miya a dapewu dükum peteni wu balyi liw,
wu ɓalli, Jerei nongo gin mwollanwo wun nin
pani, wun lam mogo. 33 a livi a ɓallewu, Narei
shilandeyi gin mwollanei? 34 Si yinga miya
mwei peteni a ɓalle, Jerei naro gin mwollano.
35 Ködua mu mi si ya wom si jindai Progru,
mwollo si gin mwollono gin naro.

Mk. 3.32-35

Spoken by about 11,000 people in Adamawa and Bornu Provinces, Nigeria, West Africa. First publication, St. Mark's Gospel in 1937 by the BFBS (Jos printed); tr. by the Rev. Erland Kjaer and the Sudan United Mission.

Kanarese characters

ದರೂ ಸಾಕ್ಷಿ ಕೊಡುವದು ಅವತ್ಯವಿರಲಿಲ್ಲ; ಯಾ
ಕಂದರೆ ಅವನು ಮನುಷ್ಯನೊಳಗೆ ಇರುವದನ್ನು
ಅರಿತನು.

೩ ಸಂಧಿ

- ೧ ಫರಿಸಾಯರಲ್ಲಿ ಯೆಹೂದ್ಯರ ಅಧಿಪತಿಯಾದ ನಿ
೨ ಕೊದೇಮನಂಬ ಒಬ್ಬ ಮನುಷ್ಯನಿದ್ದನು. ಇವನು
ರಾತ್ರಿಯಲ್ಲಿ ಯೇಸುವನ ಬಳಿಗೆ ಬಂದು, ಅವನಿಗೆ,
ರಬ್ಬಿಯೇ, ನೀನು ದೇವರ ಬಳಿಯಿಂದ ಬಂದ ಬೋ
ಧಕನೆಂದು, ಬಲ್ಲಿವು; ಹ್ಯಾಗಂದರೆ ದೇವರು ಅವನ
ಸಂಗಡ ಇಲ್ಲದಿದ್ದರೆ, ಯಾವನೂ ನೀನು ಮಾಡು
ವ ಈ ಲಕ್ಷಣಗಳನ್ನು ಮಾಡಲಾರನು, ಅಂದನು.
೩ ಯೇಸು ಅವನಿಗೆ ಪ್ರತ್ಯುತ್ತರವಾಗಿ, ನಿಶ್ಚಯವಾಗಿ
ನಿಶ್ಚಯವಾಗಿ ನಿನಗೆ ಹೇಳುತ್ತೇನೆ, ಒಬ್ಬನು ಮೇಲಿ
ನಿಂದ ಹುಟ್ಟಿದ್ದಿದ್ದರೆ, ದೇವರ ರಾಜ್ಯವನ್ನು ನೋಡ
೪ ಲಾರನು, ಅಂದನು. ನಿಕೊದೇಮನು ಅವನಿಗೆ,
ಮುದುಕನಾದ ಮನುಷ್ಯನು ಹುಟ್ಟುವದು ಹ್ಯಾಗೆ?
ಅವನ ತಾಯಿಯ ಗರ್ಭದಲ್ಲಿ ತಿರಿಗಿ ಪ್ರವೇಶಿಸಿ,
೫ ಹುಟ್ಟುವದು ಅದೀತೋ? ಅಂದನು. ಯೇಸು ಪ್ರ

ದಲ್ಲಿರುವ, ಮನುಷ್ಯನ ಮಗನೇ ಹೊತು, ಯಾ
ವನೂ ಪರಲೋಕಕ್ಕೆ ಏರಿ ಹೋಗಲಿಲ್ಲ.

ಇದಲ್ಲದೆ ಮೋಶೆಯು ಅರಣ್ಯದಲ್ಲಿ ಹ್ಯಾಗೆ ಸ ೧೪
ಪರ್ವವನ್ನು ಎತ್ತಿದನೋ, ಹಾಗೆಯೇ ಮನುಷ್ಯನ
ಮಗನು, ಅವನಲ್ಲಿ ವಿಶ್ವಾಸವಿಡುವವರೆಲ್ಲರು ನಾ ೧೫
ತನಾಗದೆ, ನಿತ್ಯಜೀವವನ್ನು ಹೊಂದುವ ಹಾಗೆ,
ಎತ್ತಲ್ಪಡ ಬೇಕು.

ಯಾಕಂದರೆ ಅವನಲ್ಲಿ ವಿಶ್ವಾಸವಿಡುವವರೆಲ್ಲರು ೧೬
ನಾತನಾಗದೆ, ನಿತ್ಯಜೀವವನ್ನು ಹೊಂದುವ ಬಗ್ಯೆ,
ದೇವರು ಒಬ್ಬನಾಗಿ ಹುಟ್ಟಿದ ತನ್ನ ಮಗನನ್ನು
ಕೊಡುವ ಹಾಗೆ, ಲೋಕವನ್ನು ಆಸ್ಪುಪ್ರೀತಿ ಮಾಡಿ
ಡಿದನು. ಯಾಕಂದರೆ ಲೋಕಕ್ಕೆ ಅಜ್ಞಾನಿಗಳಿ ೧೭
ಸುವದಕ್ಕಲ್ಲ, ಲೋಕವು ಅವನಿಂದ ರಕ್ಷಿಸಲ್ಪಡುವ
ಹಾಗೆ, ದೇವರು ತನ್ನ ಮಗನನ್ನು ಲೋಕಕ್ಕೆ ಕಳು
ಹಿಸಿದನು.

ಅವನಲ್ಲಿ ವಿಶ್ವಾಸಿಸುವವನಿಗೆ ಅಜ್ಞಾನಿಗಳಿ ೧೮
ಲ್ಲ. ಆದರೆ ವಿಶ್ವಾಸಿಸದವನಿಗೆ, ದೇವರ ಒಬ್ಬನಾಗಿ
ಹುಟ್ಟಿದ ಮಗನ ಹೆಸರಿನಲ್ಲಿ ವಿಶ್ವಾಸಿಸದ ಕಾರಣ,
ಈಗಲೇ ಅಜ್ಞಾನಿಗಳಿ ೧೯
ವಾಯಿತು.

Jn. 2.25-Jn. 3, 4, 13-18; 1884

Spoken by about 10,000,000 people in Mysore and adjacent parts of
southern India.

First publication, St. Matthew's, St. Mark's, and St. Luke's Gospels
in 1812; tr. by John Hands. Gospels and Acts, Madras, BFBS, 1820;
Ephesians and Philippians, 1822(?).

New Testament, 1823, Serampore; tr. by the Serampore Missionaries
(See No. 87). Hands version, BFBS, at Bellary, 1830, supervised by
William Reeve, LMS. Bible, BFBS, Bellary, 1831; tr. by Mr.
Hands and Mr. Reeve. Other versions of note: Hands version revised,

1837, by Mr. Hands and John Reid. Revised Version: New Testa-
ment, BFBS, Bangalore, 1850; by a committee of which G. H. Weigle,
Basel Missionary Society, was the most active. Re-revised, 1854; Old
Testament, 1865.

New version: St. Matthew, BFBS, Mangalore, 1893; New Testa-
ment, 1901; Bible, Bangalore, 1934 ('35), by a committee of mission-
aries of the LMS, Basel MS, and the Wesleyan Methodist Missionary So-
ciety.

CP: BFBS.

KANARESE: Badaga dialect 446

Kanarese characters

ವಿಕಾಂಡಲೆ, ದೇವರ ಚಿತ್ತದ ಪರಕಾರ ನಡೆವವಂ ಎಯ
ವನೋ ಅವನೇ ಎನಗ ಅಣ್ಣತಮ್ಮನೂ ಅಕ್ಕತಂಗಿಯೂ, ಅವೆ
ಯೂ ಆಗಿದ್ದನೇ ಎನ್ನಂ.

Mk. 3:35

Tamil characters

ಎಕಾಂಡಲೆ, ದೇವರ ಚಿತ್ತದ ಪರಕಾರ ನಡೆವವಂ ಎಯ
ವನೋ ಅವನೇ ಎನಗ ಅಣ್ಣತಮ್ಮನೂ ಅಕ್ಕತಂಗಿಯೂ, ಅವೆ
ಯೂ ಆಗಿದ್ದನೇ ಎನ್ನಂ.

Mk. 3:35

Spoken by some 35,000 people in the Nilgiri Hills, South India.
First publication, St. Luke's Gospel in 1825 at Mangalore by the
Basel Missionary Society; tr. by George Casamajor, of the Madras Civil
Service, and C. Maerike, BMS. St. Luke's Gospel, BFBS, Mangalore,
1890; revised by C. W. Lütze and others: St. Mark's Gospel, 1896; tr.
by W. Sikemeier; reprinted in Tamil characters, 1897; Jonah, 1902, in
Kanarese and Tamil characters; tr. by J. Kanaka, a native pastor.
CP: BFBS.

KANAUURI 447

Devanagari characters

ಹೃದೇ ಹಿತೇಷ್ವರೇ ಇಷ್ಟು ಮೊಗ್ಗು ಮಾಪಕ ಧುನತೆ । ಹೊದೊಡ್ಡೆ ಇಡ
ಬಯಾ ಇಡ ರಿಡ್ಡು ಇಡ ಇಮಾ ನೊತ್ತಿ ॥

Mk. 3:35

Tankri characters

ಹೃದೇ ಹಿತೇಷ್ವರೇ ಇಷ್ಟು ಮೊಗ್ಗು ಮಾಪಕ ಧುನತೆ । ಹೊದೊಡ್ಡೆ ಇಡ
ಬಯಾ ಇಡ ರಿಡ್ಡು ಇಡ ಇಮಾ ನೊತ್ತಿ ॥

Spoken in the Bashahr State, northwest India, on the borders of Tibet.

First publication, St. Mark's Gospel in 1909 at Allahabad by the
BFBS; tr. by the Rev. and Mrs. J. T. Bruske of the Moravian Mission.
St. John's Gospel in Tankri characters, BFBS, 1917; tr. by Ensign F.
Mortimer, of the Salvation Army.

ကညိဖိခွါအံ၊ ကဘတ်တံယုာ်ထီာ်အိၣ်န့ၣ်အသီး၊- ခ်သီးကယံာ် ပုလၢအစုာ်ကုၤန့ၣ်ကုၤအိၣ်တဂၤလၢလၢန့ၣ်၊ ကန့ၣ်ဘတ်တံမူလီၤ ထူလီၤယံာ်လၢအိၣ်လီၤ.- အဂ့ၢ်ခိအံ၊ ယုၤအံၣ်ဟီၣ်ခိၣ်ဖိ တုၤအ ဟ့ၣ်လီၤကွံာ်အဖိခွါအိၣ်တဂၤလၢ၊ ခ်သီးကယံာ်ပုလၢအစုာ်ကုၤန့ၣ် ကုၤအိၣ်တဂၤလၢလၢန့ၣ်၊ အသုတဟးဂီၤတဂၤဒီး၊ ကန့ၣ်ဘတ်တံမူ အထူအယံာ်လီၤ.- အဂ့ၢ်ခိအံ၊ တမ့ၢ်ဘတ် ယုၤမၤလီၤ အဖိခွါဆူ ဟီၣ်ခိၣ်အံ၊ ခ်သီးအကစံၣ်ညီာ်ဟီၣ်ခိၣ်ဖိဘတ်. မ့ၢ်ခိသီးဟီၣ်ခိၣ်ဖိ ကဘတ်တံအံၣ်ကုၤဒိၣ်ကုၤလၢအိၣ်လီၤ.- ပုလၢအစုာ်ကုၤန့ၣ်ကုၤ အိၣ်န့ၣ်၊ တဘတ်ဘတ်တံစံၣ်ညီာ်ဘတ်. မ့ၢ်ပုလၢအစုာ်တန့ၣ် ဘတ်အိၣ်န့ၣ်၊ ဘတ်တံစံၣ်ညီာ်ခဲကန့ၣ်အံၣ်လီၤ. အဂ့ၢ်ခိအံ၊ တန့ၣ် ဘတ်ယုၤအဖိခွါတဂၤလၢအံၣ်ဘတ်လီၤ.- ဒီးတံစံၣ်ညီာ်မ့ၢ်အံၣ်၊ တံကပီၤဟံလီၤလၢဟီၣ်ခိၣ်၊ ဒီးပုၤကညိအံၣ်တံခဲအိၣ်န့ၣ်တံက ပီၤတက့ၢ်လီၤ. အဂ့ၢ်ခိအံ၊ အတံမၤမ့ၢ်အံၣ်အသိၣ်လီၤ.- အဂ့ၢ်ခိ အံၣ်၊ ကယံာ်ပုလၢအစုာ်တံအံၣ်တံသိတဂၤလၢလၢန့ၣ်၊ သးဟ့ တံကပီၤ. ဒီးခိသီးအတံမၤ သုတဘတ်တံသိၣ်ဆိၣ်တဂၤဒီး၊ တ ဟံဘတ်ဆူ တံကပီၤအအိၣ်ဘတ်.- မ့ၢ်ပုလၢအစုာ်တံမ့ၢ်တံတီ န့ၣ်. ခ်သီးအတံမၤကအိၣ်ဖျါလၢအမၤဝဲလၢယုၤအပူၤဒီး၊ ဟဲဝဲဆူ တံကပီၤအအိၣ်လီၤ.

တံန့ၣ်တဖၣ်အလီၢ်ခဲဒီး၊ ယုၣ်န့ၣ်လဲၤဒီးအပျီၢ်အတီၣ် ဆူယုၤဒၤ အကီၢ်ပူၤ၊ ဒီးအိၣ်ဝဲဒီးအိၣ်ဖဲန့ၣ်၊ ဒီး*ဘျၢတံလီၤ.- ဒီးစီၤယီၤဟ့ၣ် *ဘျၢတံလၢ အဲၤနီၣ်ဘူးဒီးရှၢလ့ၣ်လီၤ. အဂ့ၢ်ခိအံ၊ ထံအိၣ်ဖဲန့ၣ်

Jn. 3.15-23; 1937

Spoken in the Province of Pegu and Tenasserim, Burma. Reduced to written form by Jonathan Wade, of the American Baptist Missionary Union, about 1830, using the Burmese characters with new values and some diacritical marks. First publication, the New Testament in 1843 at Tavoy by the American and Foreign Bible Society; tr. by Francis Mason, Mr. Wade and San Quala, a native Christian. Bible, 1853. Other versions of note: Revised version: St. Luke's Gospel and 1 Peter, ABMU, Rangoon, 1874; revised by E. B. Cross; New Testament, 1880; Bible, 1896. Conti version: St. Matthew's Gospel, Roman Catholic Mission, Toungoo, 1888; tr. by G. Conti. CP: BFBS.

KARRÉ

454

Ouone chi hang joukouli ta, mi ko ke hi poumboui.
Goune a me, joukou ko tousaou a me, ke ma lime-na
ya, ye ke yana kambelè.

Spoken in the mountains of French Equatorial Africa. First publication, St. John's Gospel in 1931 by the BFBS; tr. by Miss Estelle Myers, of the Ubangi-Chari Mission, with two natives; the Acts, 1934; St. Luke's Gospel, 1935; St. Mark's Gospel, 1936; St. Matthew's Gospel, 1937. Selections, by the Mission Oubangui-Chari Evangélique at Bassai, 1934.

ठिय चिषपां उहवा मेमदि वनमण अहिरा
उिषयपां पाषे मचधमकिम गवरमग उलिष नि
चउे उाणु । कि उम्हं यमय दकाका मचध पा
षे पका कगना उमा भमनेन एनया नामा पण अउ
गभय सुय लहे । कवणे गंसि पाषे ठवमरम्हं
उिषय भेदा करमउ कि उमि मिउच पचउ यमठाउम
उ उव गवर कि उम्हं यम दकाका मचध वरे पका
उमा भमनेन एन'उे नामा पण अउगभय सुय लहे ।
कवणे ठवमरमा दमगलगा कगन उमाउ भेउच न
गंसि पचउ गवर पण ठवमग यष लहे उमचिअपि
उाण ।

Jn. 3.14-17; 1821

يکيانہ محمدیان کہ حاس توت محبت تہ تم بخش
پن کئی فرزند تہ یس اکھ تس پٹھ اعتقاد اہر تہ سینہ
ہ ملک بلکہ حیات ابدی لہ ۔ نکلیارہ خدا یں سوندہ پن
فرزند حاس آندہ پٹھ خاطر تہ حاس پٹھ دیمہ تترک
مکم بلکہ پٹھ خاطر تہ تہیم جان تہندہ سنت نکات لہ
یس تس پٹھ اعتقاد چہ انان تس پٹھ تترک مکم
لیکن تہ اعتقاد چہ انان تہندہ خاطر شین تترک
مکم تکیارہ تم أن ہ خدا یں سندس کیں فرزندہ سندس
نادس پٹھ اعتقاد تہ سترک مکم سبب چہ تہ
دہ چہ حاس آندہ آمت تہ انساو کرد تاریکہ تہ
خبر زیادہ محبت یکیانہ تہندہ کامیو آندہ ناکا ۔ نکلیارہ
یس اکھ بیدی چہ سرکان تہ چہ ورس بیت دشتی

Jn. 3.16-20; 1929

Spoken by more than 1,000,000 people in Kashmir, Northern India.

First publication, New Testament in 1821 at the Mission Press, Serampore; tr. by the Serampore missionaries (see No. 87). Pentateuch, 1827; Joshua-2 Kings, 1832. Old Testament, BFBS, Lahore, 1899; tr. by J. H. Knowles, CMS. Other versions: Wade version (Persian character): the Gospels, BFBS, Lahore, 1882; tr. by T. R. Wade, CMS; Acts, 1883; New Testament, 1884. Revised by J. H. Knowles: Gospels, 1899; St. Luke's Gospel, 1912; tr. by E. F. Clive. St. Matthew's and St. Mark's Gospels, 1913; St. John's Gospel, 1914. CP: BFBS.

Eme no manasignunigmu jage jujusanag bâfuanigmu. | Anutu e nic nogele mo igucne ecne-
wecte motecfâlijâmbânticne no lâeqikij enalewec.
Eme no manasignunigmu jage moc mi sipilickehuc
jujusanag bâfuanigmu. | Motec no nic jagele kij
batalapele mâcne, nic bâpianjopapele Anutuzi solec-
nume wahapo. | Moc e no manasignuocmuzi sâqoc-
nele okacne mi loocmu, mi manasignuocmu e ine
sâqocnele kij focneocmu. E Anutule motecfâlijâ-
mbânticne nole zâje mi manamag eocmule kipticne
focneocmuhâcne. | No mâleḡko tatamac bawahape
nic jage i bâsuelâ dapâc sakalehuc okacnele wosâ-
embiḡ, jujubapajenic sâqocnele iguchâcne embiḡ.
Moc e sindaḡ eocmuzi tatamac lâpeckeocmu, juju-
bapaticnele fugne jaggeḡkezacte wemocko tatamacko
fuatanig eocmu. | Moc e dâḡ fâliqizecne leḡkeocmuzi
tatamac maickeocmu, eme jujubapaticnezi Anutulao
ekicne ilec fugne tanigkeocmu.

Jn. 3.15-21

Spoken in the hinterland of Finschaven, Papua. First publication,
St. Mark's Gospel in 1910 at Ansbach by the German Lutheran Mission;
tr. by J. Flierl, of the Lutheran Mission. St. Luke's Gospel, Logaweng,
New Guinea, 1919; tr. by Rev. E. Schnabel. I and II Thessalonians,
BFBS, 1926; tr. by the Rev. C. Keyser. New Testament, Privileg.
Württ. Bibelanstalt, Stuttgart, 1938; tr. by George Pilhofer.

KEAPARA

457

15. Ia ge amonagia na
aura maparara, maguli va-
nagivanagi pie vaia, ia
gena 'i.

16. Anopara aura Palagu
na e nuga 'gi vira o, pene hao
ia Nauna wala gerehana e
venira o, ia ge amonagia na
aura paie wareha, maguli
vanagivanagi pie vaia.

17. Palagu Nauna anopa-
ra 'i anopara aura pene airo-
rira ulanana, ai au ugua;
anopara aura wau, ia pa-
kuna 'i pio maguli.

18. Au â na ia e amonagia
na pane vaharaava; au â na

22. ¶ Haura ge ala haura
o, Iesu gena vaharipa aura
lia Iudea anona 'i ge qara o;
wanai ia ila lia ge alu wai, ia
e vebapatiso wai.

23. Ioane ma'i ia Enona
'i e vebapatiso o, Salima ve-
avi, nanu voho wanai gena;
aunilimalima ge vehamai o,
e bapatisora o.

24. Lahanina 'i Ioane ve-
ligo numa aona 'i rohoi gere
aoa.

25. Ioane gena vaharipa
aura Iudea auna â lia, ve-
aleva ilana ila ge verenagi
agia wai.

Spoken near Hood Bay, New Guinea. First publication, *Selections*
in 1878, Sydney. St. Mark's Gospel with selected passages from the
Psalter and the other Gospels, BFBS, Sydney, 1892; tr. by the Rev. A.
Pearse, LMS; the Gospels and Acts, BFBS, 1899. Romans, Ephesians,
Philippians, Colossians, and 1 John, 1912; tr. by the Rev. C. Beharell.
CP: BFBS.

10 11 12 13 14 15 16

Spoken by 22,000 people in the southwestern part of Kweichow pro-
vince, China. Reduced to written form by M. H. Hutton of the CIM
about 1933. First publication, St. Mark's and St. John's Gospels
in 1937 at Shanghai by the NBSS; tr. by Mr. Hutton.
CP: NBSS.

KEKCHI

459

16 Joc'aïn xraok li Dios
li ruchieh'och' nak quix-
q'ue chak junaj chi Ralal
C'ajolbej, nak yalak ani tix-
païbsa xc'aba inc'a nasach,
noj taguank chi junelic
xyoam.

16 Porque de tal manera
amó Dios al mundo, que ha
dado a su Hijo unigénito,
para que todo aquel que en
él cree, no se pierda, mas
tenga vida eterna.

Spanish parallel

Spoken by 100,000 Indians in Guatemala. Reduced to written
form by William Sedat about 1936. First publication, St. John's
Gospel in 1937 at Coban, Guatemala, by the translator with financial
assistance from the ABS; tr. by William Sedat.

14 Kwa ilaka Mose njo nda liombe, la ongoma losoengana ende Wana wa Boto mbo ilomoko imo koilomo, 15 mbo oyatolendelo Inde eoloko nde liwawi lia loiko.

16 Nyongo Mungu aniyaka e ba bienda la losamo loeta, la eok'ao afaka Wana omwitoto wande mbo oyatolendelo Inde achaseeseleke, kongo ko eoloko liwawi lia loiko. 17 Nyongo Mungu achatomaka Wana wande mbo afeke e ba bienda se, mba, kanga mbo eba bienda buwesomoko ko la Inde. 18 Oyatolendelo Inde aitofofomo se, nde inde oyaitolendelo Inde asofomo se ko kwani, nyongo atilendelo lina lia Wana omwitoto wa Mungu. 19 Eli liende lifomu se, mbo lowa losoya, nde bato basolembe lilima ndolongela lowa, eoka bekeeli yau bele ebe. 20 Nyongo oto la oto, oyatokela obe aitolembe lowa, aitoya nda lowa mbo bekeeli yande betaluwana, 21 nde inde oy'atokela liengani eyaka nde nda lowa, mbo bekeeli yande yenesomoko mbo besokelomo ko la bofoka wa Mungu.

1927

Spoken by some 12,000 people from the Aruwimi River to Stanley Falls in the Congo Valley, Belgian Congo. First publication, *Selections in 1899 at Bolobo by the Baptist Missionary Society*; tr. by W. Millman. *St. Luke's Gospel*, BMS, 1903; tr. by Walter H. Stapleton; *Nehemiah, Bible Translation Society*, London, 1904. *New Testament*, BTS, 1918; tr. by Rev. W. Millman. Revised edition, *BFS*, 1927. *Job, Yakusu*, BMS, 1930; *Nehemiah and Proverbs*, 1931. CP: BFS.



KELE OF GABUN

461

Nadiambilindi Anyambië a midinh pënzhe nyi na thadinh thati thō tha yē mivē Miana ngwēi ngwadikika, na mutyi jēshē ngwa yē bunlië a tyi magwa nji a bē' na thaki' th' adukwa-jeshē.

Spoken in the basin of the Gabun River in the French Congo. First publication, *St. John's Gospel* in 1879 by the ABS; tr. by A. Bushnell of the Gabun and Corisco Mission (Presbyterian, U.S.A.). CP: ABS.

KELE OF GABUN:

462

Ongom dialect

Gyōnšikwa Njambyé Mbapyane! gwē gyé kotha bišali byēyi dipé!

Mt. 4.10

Spoken in the basin of the Gabun River, French Congo. First publication, *St. Matthew's Gospel* in 1910 by the BFS; tr. by the Rev. E. Rambaud of the French Congo Mission.

She emi taa Iusi gaishibishra tinye-tyu, hemaku nowe ishike iatrakunishi ga-mutyi hau tyikuya, emi heya sai heme gaapishra tsiuhimatyishi tsatsi tu naaitrakunu, etyu tsiyakamitsi iani naaku.

Spoken by about 5,000 Indians in New Mexico, west and north of Albuquerque, U.S.A.

Reduced to written form by the Rev. H. C. Whitener, Presbyterian National Board of Missions, about 1930. First publication, *St. Matthew's Gospel*, chapters 1:18-4:25, in 1930 by the National Missions of the Presbyterian Church; tr. by Mr. Whitener. *St. Matthew's Gospel*, ABS, 1933; *St. John's Gospel*, privately printed, 1935. *The Acts*, ABS, 1936. CP: ABS.

KHASHI

464

Bengali characters

কার্টিক হাডায়ন বাতেইং ক্রিভাৎ বাম্বিড ভম্ম
পাতে' কিম্ব্রইতিপ কাবাইমল' নাপুন কানে ডব্বুই
য়লাইছন য়েম আরয়া ডনাভায ডব্বুই কুম্বানে ইয়
কাপয়েই ডনালাইছেং।

1831

Roman characters

25. bad u'm da don kam ba uno-uno-ruh u'n phlā shaphang u brfw: naba u hi u la tip kaci kaba la dou ha u brfw.

III.—LYNNONG.

1. U Khrist u hikai ia U Nikodimos ba don kam ba'n ioh ia ka jingpha-arsien: ba don kam ruh ia ka jingneit ha ka jingiap jong u. 16. Ka jingneit U Blei kaba khaw ia ka pyrthei. 18. Ka jingrem namar ka jingb'ymneit. 22. Ka jingbaptis; 25. ka jingphā bad ka jinghikai U Ioannis shaphang U Khrist.

1. Tē la don u brfw uba na Ki Phariisi, uba kyrteng U Nikodimos, u nongsynshar jong Ki Jiwi:

2. une u la wan ba U Jisu myn-miet, bad u la ong ha u, Ko Nonghikai, ngi tip ba me long u nonghikai uba la wan na U Blei; namar ym don uba lah ba'n leh ia kine ki kam-bah ia kiba me leh, l'ymda U Blei u long ryngkat bad u.

hynrei phi'm pdiang satia ia ka jingphā jong ngi.

12. Lada nga la iathuh ha phi ia kiei-kiei-ruh kiba ha ka khyndew, bad phi'm ngeit, kumno phi'n ngeit, lada nga iathuh ha phi ia kiei-kiei-ruh kiba ha bneng?

13. Te ym don uba la leit-kiw sha bneng, hynrei tang uta uba la wan-hiar na bneng, U Khūn u brfw kein, uba don ha bneng.

14. Kumba U Moses ruh u la kyntiwa ia uta u bsein ha ka ri-khlaw, kumta ruh ka dei ba yn kyntiw ia U Khūn u brfw:

15. ba uei-uei-ruh uba ngeit ha u, u'n ym jot shuh, hynrei u'n ioh ka jingim b'ymjukut.

16. NABA U Blei u la icit katta-katta ia ka pyrthei katba u la aiti-noh ia la U Khūn ba la kha-marwei, ba uei-uei-ruh uba ngeit ha u, u'n ym jot shuh, hynrei u'n ioh ka jingim b'ymjukut.

1929

Spoken by over 170,000 people in the Khasia and Jaintia Hills, Assam. First publication, *St. Matthew's Gospel* in 1816 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87)

New Testament, 1831. Roman characters for all further publications. *St. Matthew's Gospel*, revised by A. B. Lish, 1834.

Bible, BFS, 1891; tr. by members of the Welsh Mission. *Welsh Mission Version: St. Matthew's Gospel*, BFS, Calcutta, 1846; tr. by Thomas Jones of the Welsh Calvinistic Methodist Mission: *New Testament*, BFS, 1871; tr. by Jones and W. Lewis (revised by J. Roberts, 1885): *Pentateuch*, 1885; tr. by J. Roberts and his colleagues; *Joshua-Job, Psalms-Malachi*, 1891; *Bible* (first in one volume), 1897.

CP: BFS.

Oriya characters

ଗେନୁ ଆନାରି ଲୋକୁ ଯେନୁନି ମନ ଗିଦେବା ରାଷ୍ଟ୍ର ନାଲ
ରାଜେଶ୍ୟାଷ୍ଟ୍ର, ରାଜି ଏଞ୍ଜା ରୟା ରାଷ୍ଟ୍ର ।

Mk. 3:35; 1900

Spoken by some 400,000 people in the Orissa Hills in the Madras Presidency, India. First publication, St. Mark's Gospel in 1893 by the BFBS at Cuttack; tr. by the Rev. A. B. Wilkinson of the Baptist Mission Society. Genesis, chapters 37 and 39-50, 1895. St. Mark's Gospel, Bible Translation Society, Cuttack, 1915; tr. by O. J. Millman; St. John's Gospel, 1916; the Acts, 1918. Romans, BFBS, Calcutta, 1935; tr. by Mrs. Evans and G. Udaygiri. CP: BFBS.

KHONDI: Kuvi dialect

466

Ni Paramushreela āti prabhutaki zohorkihwaha
evanaki mātromi sēba kijali walle.

Lk. 4:8b

Spoken in the hill-country in the Vizagapatam District, Madras Presidency, India. First publication, St. Luke's Gospel in 1916 by the BFBS at Madras; tr. by the Rev. F. V. P. Schulze, of the Schleswig-Holstein Lutheran Mission. This was withdrawn as it was found that one chapter had been omitted. The Mission did not resume work after the War.

KIMBUNDU of Uige

468

Ecuma pila Nzambi cazolele txi
iauonso, helé Muan' Andi moxi caca,
muna pila auonso nani o ocuiquila
mu Iandi, calendi lala co, caxi ucala
moio mvu ia mvu.

Spoken in the Uige Region, North Angola, southwest Africa. First publication, Selections ("God Hath Spoken") in 1937 by the SGM; tr. by A. Patterson, Mr. Copper and Mr. Haines of the North Angola Mission.

KIPSIGIS

469

Amun kicham Jehoba ng'wuny got, kogoito
Werinyin ni kigei inege, si mabet age tugul ni yani
inendet, ago kotinye sobondo ab koiginy.

1932

Spoken by about 50,000 people in the territory fifty miles east of Victoria Nyanza, Kenya, East Africa. First publication, St. Mark's Gospel in 1912 by the BFBS; tr. by Mr. O. H. Scouten, of the Lumbwa Industrial Mission, with the help of natives. Romans, by the Africa Inland Mission, Kijabe, 1929; tr. by A. M. Andersen, AIM; 1 Timothy, 1930; 2 Timothy, 1931; St. Matthew's, St. Luke's and St. John's Gospels, 1932; all with financial assistance from the BFBS. St. John's Gospel, combined with the Nandi text, AIM, Kijabe, 1926.

3. 14

JOHANA

3. 31

ūtūire igūrū. 14 Na ta ūria Musa aahaicirie nyamū-ya-
thī igūrū werū-inī, noguo Mūrū wa mūdū e na bata ahaicio
igūrū: 15 nī getha mūdū o wothē wītīkitie agīe muoyo wa
tene na tene thīnī wake we.

16 Tondū Ngai nīguo endire kīrindī gīa gūkū thī, agī-
kīruta Mūrū wake wa mūmwē, nī getha mūdū o wothē
ūmwihokete ndakore, no agīe muoyo wa tene na tene.
17 Amu Ngai ndaatūmire Mūrū thī acirithie kīrindī; tīga
kīrindī kihonoke nī ūndū wake. 18 Ūria ūmwihokete tī wa
gūcirithio: nīngī ūria ūtamwihokete nīarīkitie gūcirithio
tene, nī gūkorūo ndehokete rītwa rīa Mūrū wa Ngai wa
mūmwē. 19 Naguo cira nī atirī', atī ūtheri nīūūkīte thī,
nao andū nīmendire nduma mbere ya ūtheri; nī gūkorūo
mawīra mao maarī moru. 20 Amu-rī, mūdū wothē wī-
kaga ūūru niathūire ūtheri, na ndokaga ūtheri-inī, ciiko
ciake itikae kuumbūka. 21 Nīngī mūdū ūria wīkaga
maūdū marīa ma ma, ūcio nīokaga ūtheri-inī, nīguo ciiko
ciake cionekane, atī ciikitwo me na Ngai.

22 Thutha wa maūdū macio Jesu agīthīi na arutwo
ake būrūrī wa Judea; agīkara nao kuo, na akabatithanagia.
23 Johana nake nī hingo aabatithanagia kūdū gwetagwo
Ainon, gūkuhī na Shalim, tondū kūu kwārī māi maingī:
nao andū magokaga kuo, makabatithio. 24 Amu hīndī
io Johana ndaikitio korokoro. 25 Tondū ūcio arutwo
a Johana magīkīgīa ngararī na Mūyahudī ūmwē nī ūndū
wa mītugo irīa ya wīthambi. 26 Na magīkora Johana,
makīmwīra atirī', Rabīi, mūdū ūria mwarī nake mūrīmo
ūria wa Jorodan, ūria wee uumbūrīte ūhorō wake, anga ū-
cio tī kūbatithania ekūbatithania, na andū othe magathīi
kūrī we? 27 Nake Johana agīcokia akiuga, Mūdū
ndarī ūndū angihota kūgīa naguo, guca aheereirūo igūrū.
28 Inyui inyuene mūrī aira akwa atī nīndoigire, Nū tī nīi
Kristo, no 'rīrī, ngīuga, atī nī kūrekio ndeketio mbere yake.

1936

Spoken by some 200,000 people dwelling to the south of Mt. Kenya, Kenya Colony, East Africa. First publication, St. John's Gospel in 1903 by the BFBS; tr. by A. W. McGregor of the CMS. St. Mark's Gospel, NBSS, 1909; tr. by A. Ruffell Barlow, Church of Scotland Mission; St. Matthew's Gospel, BFBS and NBSS, 1916; tr. by Rev. H. Leakey, CMS; St. Luke's Gospel, 1916; tr. by Dr. J. Henderson, Africa Inland Mission. New Testament, BFBS, 1926; tr. by a committee headed by Canon Leakey and Mr. Barlow. Jonah, at the Africa Inland Mission Press, Kijabe, Kenya, 1928; Numbers, BFBS and NBSS, Kijabe, 1934; Exodus, BFBS, Kijabe; Joshua, Judges and Ruth, BFBS and NBSS, Kijabe, 1935; Psalms, BFBS, 1936; Genesis, BFBS and NBSS, Kijabe, 1936: all tr. by a committee.

CP: BFBS, NBSS.

KIRIWINA

470

Paila availa bi vagi nanola Eaubada, matauna
wala bodagu, luguta, inagu.

Mk. 3:35; 1929

Spoken on Kiriwina, an island of the Trobriand Group, east of New Guinea. First publication, a Gospel Harmony in 1899, privately printed at Sydney, New South Wales; tr. by Rev. S. B. Fellows of the Australasian Wesleyan Methodist Missionary Society. St. Mark's Gospel, by AWMMS, Sydney, 1908; tr. by Rev. M. K. Gilmour; revised by Rev. A. H. Scrivin aided by Inosi Ugwalubu, BFBS, 1929. Acts, 1932; tr. by Mr. Scrivin, Ugwalubu, and Miss E. M. Prisk.

KISII

471

Mosasime Omonene Nyasaye oo, omokorere Ere bweka.

Mt. 4.10

Spoken by some 130,000 people in Kenya Colony, east of Lake Victoria, south of Kavirondo Bay, East Africa. First publication, Selections in 1923 at Nyere, Kenya; tr. by Roman Catholic missionaries. St. Matthew's Gospel, BFBS, 1929; tr. by Mr. E. A. Beavon and Miss R. Raitt of the Seventh Day Adventist Mission, assisted by Paul Nyamweya, a native.

KISSI

472

Wanaa nia henan yaa, ti lende Halla kaora na ni, o benda mi na n kaorian.

1 John 4.11

Spoken by about 35,000 people in the Koinadugu District, Northern Province, and Konno and Pendembu Districts, Central Provinces, Sierra Leone, Africa. First publication, 1st Epistle of St. John in 1935 at Kankan, French Guinea, by the Christian and Missionary Alliance; tr. by the Rev. and Mrs. R. Moore of the C&MA.

KITUBA

473

Sambu na Nzambi kuluta kutonda bantu, Yandi imene kupesa Muana Yakala moshi na Yandi, na bantu na kwikila Yandi ata kufwa ve, bau kubaka moyo na imene ve.

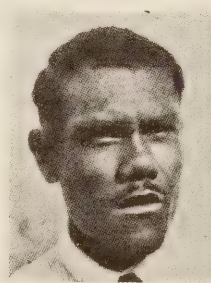
Spoken near Tshene, Mangoi-sur-Kasai, Belgian Congo, West Africa. First publication, St. John's Gospel in 1935 at Crawfordsville, Ind., U.S.A., by the Congo Gospel Mission; tr. by members of the Congo Gospel Mission.

KIWAI

474

God nou duriomoro gabugabu nirimagareri, nou nauia adina Mere nouro gagiwai, inaroro wirowairi nougido, nou pai korisiaigo, nouri uomu-tato kigiro woweari.

Spoken along the Fly River, British New Guinea. First publication, Selections in 1888 at Mer, Murray Island; tr. by E. B. Savage of the LMS. St. Mark's Gospel, BFBS, 1911; tr. by the Rev. E. P. Riley and Mr. Sidney H. Ray; St. Matthew's Gospel, 1917; the Gospels, 1927. CP: BFBS.



KIWAI: Goaribari dialect

475

Bodio'o rododiaidaii nori nana Iehova niro, nouri mo niamomiora wia nirabomiora wia mamiora.

Mk. 3.35

Spoken on an island at the mouth of the Omadi River, Papua. First publication, St. Mark's Gospel in 1926 by the BFBS; tr. by the Rev. B. T. Butcher of the LMS and Annie Alick.

KODAGU

476

Kanarese characters

ನಲ್ಲ ಬೂಮಿಲ್ ಬಿತ್ತಿತ ಪೋನವ ಆರೆಂದೆಂಚೆಂ
ಗಿ ತಕ್ಕನ ಕೇಟಿತ ನೆನೆಪವನಾಯ್ತ ಇಂಜಿತ, ಪಲ
ತಕ್ಕು; ಒಂದ್ ನೂರ್, ಒಂದ್ ಅರುವದ್, ಒಂದ್
ನುಪ್ಪದ್ ತಪ್ಪಳ.

Mt. 13.23

Spoken in Coorg, South India. First publication, St. Matthew's Gospel, chapter 13: 1-34, in 1873 at Mangalore by A. C. Burnell; tr. by F. Kittel of the Basel Mission, and edited by Mr. Burnell.

KOLOLO or LOZI

477

9 Nikodema a alaba, a li ku yena; Zeo kamukana li ka eziwa cwañi?

10 Jesu a mo alaba, a li; U muruti wa Isilaele, mi zeo kaufela ha u li zibi?

11 Kaniti-niti ndi ku bulelela kuli se lu si ziba lwa si bulelela, mi se lu si boni lwa si paka; bo a mu amuheli bupaki bwa luna.

12 Ha i li moo mu sa lumeli ha ndi mi bulelela za lifasi, mu ta lumela cwañi ha ndi mi bulelela za lhalimu?

13 Mi a ku na ya pahamile kwa lhalimu, konji yo ya tuluhile kwa lhalimu, i li Mul'a mutu ya li mwa lhalimu.

14 Sina Moshe mo a na pahেকেzi noha mwa lihalaupa, i ka kona Mul'a Mutu a pahেকেwalo,

15 kuli mutu ufi ni ufi ya lumela lu yena a be ni bupilo bo bu sa feli.

16 Kakuli Mulimo o ratile lifasi hakalo, O li file Mula wa haye, a li muiwi ku yena,

kuli mutu ufi ni ufi ya lumela ku yena a si ke a timela, kono a be ni bupilo bo bu sa feli.

17 Kakuli Mulimo a o si ka rumu Mula wa haye mwa lifasi kuli a atule lifasi, kono i li kuli lifasi li puluswe ki yena.

18 Yo ya lumela ku yena a a atulwi; kono yo ya sa lumeli o s'a atuzwi kale, kakuli a a si ka lumela libizo la Mula a nosi wa Mulimo.

19 Mi ki yona katulo yeo; Liseli li tile mwa lifasi, bo batu ba' ratile lififi ku fita liseli, kakuli misebezi ya bona ne i li maswe.

20 Mutu ufi ni ufi ya eza se si maswe o toya liseli, ni a a ti mwa liseli, kuli misebezi ya haye i si ke ya nyaziwa.

21 Kono yo ya eza niti, yena o ta mwa liseli, kuli misebezi ya haye i bonahale kuli i ezizwe ku Mulimo.

Bupaki bo bunwi bwa Joane Mukolobezi.

22 Samulaho a zeo, Jesu a

Spoken in Barotseland, Northern Rhodesia, Africa. First publication, St. Matthew's Gospel in 1922 by the BFBS; tr. by M. Adolphe Jalla of the Barotse Mission. New Testament, 1925; tr. by M. Jalla, aided by Rev. J. Bouchet, E. Boiteux and A. Lageard. CP: BFBS.

24. Umwene Jesu loli jo alinkusja nukubitika abene, papo umwene nukubamaña abameña, 25. kangu nukuketa akaketa kuli jumo ugwa kumbula abandu ukuti uju ali bulibe uju ali bulibe. Namanga asimeña jujo isj linga sili munda mmundu.

3.

1. Lelo alipo jumo umundu umfalisai, ingamu jake ali jo Nikotemu, nukulumba mba-Juta.

2. Jo alinkubuka kwa Jesu pakilo alinkuwakuti: mmañisi, tukumeña ukuja gwe mmañisi gwe mfuma-kwa-Kyala, buno najumo atikupelamo ifiswigu ifi kupela ugwe linga Kyala akaja nagwe.

3. Po papo Jesu alinkubusya alinkuti: naloliloli njikubula une njikuti: linga umundu atikwandigwa ukupapigwa, po atikukimañamo ikitangelala kya Kyala.

4. Umwene Nikotemu alinkubusya alinkuti: apapigwe bule-bule umundu bo akange? Kingamo andiseye kangu ingilege munya munda, na po ende nukupapigwa?

5. Umwene Jesu alinkubusya alinkuti: naloliloli njikubula une njikuti: linga umundu atikupapigwa nakumisi nakwa Mbepo, po atisakwingilamo siku kitangelala kya Kyala.

6. Uju linga gumpapile gu mbili, jope mbili itolo. uju linga ampapile Mbepo jope mbepo itolo.

7. Syo ungañomokaga isj ngu-bulile ndile fikuti mwandigwe-

mosa muno jikwigana jene. Iliysu lyake lyo kupilika gwe munda, loli ukujimaña nakuno jifumjle nakuno jikubuka, himma ko ukajimaña. Keta lelo bo bali bunobuno bosa aba abapapile Mbepo.

9. Po papo Nikotemu alinkundalusya alinkuti: syo sipelege bule-bule sisjsi?

10. Umwene Jesu alinkubusya alinkuti: gwe mmañisi jujugwe mban'-Isilaeli muno, kangu syope na sisjsi ukasimaña?

11. Naloliloli njikubula une njikuti: uswe tukujoba sisyo tñsimene, tukusisimikisya sisyo tupilike. Kangu umwe ulusisimikisyo lwitu mutikulwambilila.

12. Apene lelo linga na si sya ukisu muno sitikubakola umwe apa njikuti mbabule une, po sisakubakolaga bule-bule lelo isya kumwana linga syo ndile mbabule?

13. Najumo akafikako siku kumwana, mwene jujo alikilile afumile kumwana. ju Nñamundu, uju na lililo ali kumwana, jo loli jo afikileko.

14. Bo papo Mose inulege injoka ndungalangala mula, bo fikuti jope na ju Nñamundu inuligwege bunobuno,

15. bosa aba bikumwitika ukuti bangapyutigwaga, himma babwage loli ubumi bwa bwila.

16. Namanga bo atendike bunobuno Kyala ukukigana ikisu, ko kwenda nukukininga umwanake jumo jwene ntiga, bosa aba bikumwitika ukuti bangapyutigwaga babwage loli ubumi bwa bwila.

17. Namanga apa Kyala a-

KAPU 3

1. Yesu ye Nikodemo. 22. Mpaka mu mbotokolo a Yesu ye mbotokolo a Yoane.

1 Kwakala muntu mu bafalisi, nkumbu andi Nikodemo, i nkuluntu aba Yudayo.

2 Ndiene wayiza kwa yandi mu fuku, wavova kwa yandi: Labi, tuzeyi, vo ngeye tukidi kwa Nzambi bonso nlongi; kadi muntu kalendi vanga mangu biobio biuvanganga ko, vo Nzambi kena yandi ko.

3 Yesu wavutula, wavova kwa yandi: Kedika, kedika, mono ikuvovele: Vo muntu kabutuka mbutuka yamona ko, kalendi mona kimfumu kya Nzambi ko.

4 Nikodemo wavova kwa yandi: Muntu bu kena wanuna, bwe kalenda butuka? Kadi yandi lenda kota diaka nkota yanzole mu vumu kiangudi andi ye butuk'e?

5 Yesu wavutula: Kedika, kedika, mono ikuvovele: Vo muntu lembolo butuka mu nlongu ye Mpeve, kalendi kota mu kimfumu kiamazulu ko.

6 Kiabutuka mu nsuni, i nsuni; kiabutuka mu Mpeve, i mpeve.

7 Kuyitukwani ko, bu ikembi: Beno lufwiti butuka mbutuka yamona.

8 Mpeve yivevumukanga kuyizolele, ngeye wilu nding'andi, kansi muyitukanga ye muyikwendanga, kuzeyi mo ko. Bobo bwenina wonso wabutuka mu Mpeve.

9 Nikodemo wavutula, wavova kwa yandi: Momo bwe malenda kala?

10 Yesu wavutula, wavova kwa yandi: Ngeye i nlongi a Isaeli ye kuzeyi momo ko e?

11 Kedika, kedika, mono ikuvovele: Tuvovanga matuzeyi, tutanga kimbangi mu momo matuamweni, ye ka lutambulanga kimbangi kieto ko.

Yoa. 7: 16. 8: 28. 12: 49. 14: 24.

12 Vo ilukembi lekwa biakintoto, kansi ka lulekele minu ko, buna bwe si luleka minu, vo ikulukamba lekwa biakizulu?

13 Muntu kabaluka ku zulu ko, kansi ndiena wakulumuka mu zulu, i Mwan' amuntu wena ku zulu.

Zing. 20: 4. Yoa. 6: 62. Ef. 4: 9.

14 Bonso bwazangula Mose nioka kuna nsi yankatu, i buna si bwazangula Mwan' amuntu mpe,

15 mpasi wonso ukunlekilanga minu kakala moyo wamvu ya mvu mu yandi.

Luk. 19: 10. Yoa. 6: 40, 54.

16 ¶ Kadi bonso bwabu Nzambi wazola nza, vo wavana Mwan' andi mosi kaka, mpasi wonso ukunlekilanga minu kabungwa ko, kansi kala moyo wamvu ya mvu.

17 Kadi Nzambi kafidisa Mwan' andi mu nza mu diambu diafundisa nza ko, kansi mpasi nza yavuluswa mu yandi.

Yoa. 12: 47. 1 Yoa. 4: 14.

18 Ukunlekilanga minu kana funduswa ko; ulembole leka minu wakifundusulwa, kadi kalekele minu ko mu nkumbu a Mwana mosi kaka wa Nzambi.

Yoa. 5: 24. 6: 40. Mav. 4: 12.

19 Kansi mfundusu i yayi: Kia kwayiza mu nza, kansi bantu baluta zola tombe beni ye kua fuma, kadi mavanga mau makala mambi.

Yoa. 1: 5, 10.

20 Kadi wonso uvanganga mambi, ubelanga kua, kakwizanga ku kua ko, mavanga mandi ka midji sembwa.

21 Uvanga kediaka, ukwizanga ku kua, mpasi mavanga mandi mamonika, kadi mavangama mu Nzambi.

22 ¶ Landila momo Yesu wayiza ye nlonguki miandi ku nsi a Yuda. Kuna kakala yau ye wabotika.

23 Kansi Ycane wabotikanga kuna Aionni mpe lukufi ye Salemi, kadi nlongu wawingi wakala kuna. Bayiza kuna ye babotukwa.

Mat. 3: 6. Luk. 3: 7

24 Kadi Yoane kakitudulwa mu boloko ko.

25 ¶ Kansi nlonguki mia Yoane miatukisa mpaka ye Nyudayo mu mpedoso.

26 Bayiza kwa Yoane, bavova kwa yandi: Nlongi, ndicna wakala yaku kuna simu dia Yodani uwatela kimbangi, tala, yandi ubotikanga, babonso bakwizanga kwa yandi.

Yoa. 1: 15, 26, 30.

27 Yoane wavutula, wavova: Muntu kalendi tambula lekwa ko, vo ka kizvewa kwa yandi tuka mu mazulu ko.

1 Kol. 4: 7. Yak. 1: 17.

28 Beno kibeni i mbangi zami, vo yavova: Mono ka i Kisto ko, kansi yafiduswa ku ntual'andi.

Yoa. 1: 20.

29 Wena ndumb'andambisa i toko diandambisa, kansi nkundi atoko diandambisa utelamanga ye wanga dio, uyangalalanga mu kiese mu nding'a-

1928

1933

Spoken north of Lake Nyasa, Nyasaland, East Africa. First publication, St. Luke's Gospel in 1895 by the NBSS (Livingstonia printed); tr. by D. K. Cross of the Free Church of Scotland Mission. St. John's Gospel, Livingstonia, 1896. St. Matthew's, St. Mark's and St. Luke's Gospels, BFBS, Berlin, 1899; tr.



by Carl Nauhaus, Berlin Mission Society. New Testament, Prussian Bible Society, Berlin, 1908 (BFBS, 1928); tr. by Mr. Nauhaus. Psalms, NBSS, 1933.

CP: NBSS.

Spoken in the Congo valley on the north bank from Brazzaville to Manyanga, Belgian Congo, West Africa. First publication, St. John's Gospel in 1885 at Christinehamn, Sweden (privately published); tr. by Nils Westlind of the Swedish Missionary Society. New Testament, the Mission Press, Mukimbungu, 1885-91. Bible, BFBS, 1905; tr. by K. E. Laman, who had revised Mr. Westlind's New Testament, and aided by R. Walfridsson and J. Lundahl. Bible revised, 1933, by a committee representing the ABFMS, the C&MA, and the SMS.

CP: BFBS.

Kadi wowo Nzambi kazola nza, vo kavana Muan' andi wumosi Wankinzingidi, kidi wonso widi muntu wukunlekilanga vuvu kanabungua ko, kansi wunakala moyo kawumani.

Spoken in the Congo valley in the region of Mbanza Manteke and Lukungu, Belgian Congo. First publication, St. Mark's Gospel in 1886 at London by the American Baptist Missionary Union; tr. by C. H. Harvey of the ABMU. St. Luke's Gospel, 1888; tr. by H. Richards. Jonah and Colossians, Mpalabala; 1889; tr. by P. Frederickson. Galatians, Mbanza Manteke, 1891; tr. by Mr. Richards; Romans, 1892; 1 Corinthians, 1897. St. John's Gospel, 1898; tr. by W. H. Leslie. 1 and 2 Timothy, 1898; tr. by Mr. Richards; the Acts, 1906. Some Old Testament and New Testament selections were also published locally.

KONJO 482

Baitu omuntu wosye wosye ayakakola Nyamuhanga ebyakanza, oyo neyo mwene wetu, neyo mwali wetu, neyo mama.

Mk. 3.35

Spoken by about 8,000 people inhabiting the slopes of Ruwenzori, between Uganda and Belgian Congo, Africa. First publication, St. Mark's Gospel in 1914 by the BFBS; tr. by Rev. W. E. Owen of the CMS. CP: BFBS.

KONO 483

I ni samuni-ke Sunu-moe yia Yatala ma, a dondo gbe mu, i ni gbosoe bo a tina.

Mt. 4.10

Spoken by some 50,000 people in Sierra Leone, West Africa. First publication, St. Matthew's Gospel in 1919 by the BFBS; tr. by Mrs. J. Hal Smith of the United Brethren Mission. CP: BFBS.

KOPU 484

Miao (Pollard) script

“S^uA^sS^oJ^oL^uĈ^u . G^oC^u“J^u“ĜĜ^u . G^o“C^u
C^u“ĜĜĜ^uC^u“J^uĜĜ^u .

Mk. 3.35

Spoken in Luchuan and Hsuintien, Yunnan, West China. First publication, St. Mark's Gospel in 1913 by the BFBS (Yokohama printed); tr. by the Rev. A. G. Nicholls of the China Inland Mission, and the Rev. A. Evans of the United Methodist Mission.

YOANE

izeye ko, ina izawidi o maza), o ntu a nkinzi obokele nsompi, 10 umvove vo, O wantu awonso bateka tumbika vinyo ambote; ova batomene nua, okalokala se yambi: vo i ngeye, olundidi e vinyo ambote yamu wau. 11 I lubantiku lulu lua sinsu kavangidi o Yesu muna Kana a Ngallili, osengomwene nkembo andi; alongoki andi bakwikidi muna yandi.

12 I bosi kakulumuka kuna Kafanau, oyandi, yo ngw'andi, y'abunzi andi, y'alongoki andi: ke bakala ko lumbu yingi ko. 13 E Ndut'a Ayuda yafinama, o Yesu katomboka kuna Yerusaleme. 14 Muna tempelo kakwenda wan'ana betekanga ngombe, yo mameme, yo mayembe, a mimbudanzimbu mpe bavwende: 15 ovangidi nzil'a mpangula, ovaikisi mawonso muna tempelo, o mameme ye ngombe; oyitidi nzimbu za mimbudanzimbu, okindwidi meza mau; 16 ovovese ana batekelenge mayembe vo, Nukatula lekwa yayi mwamu; ke nukitula nzo Es'ame s'evula dia mana ko. 17 Alongoki andi bayindwidi wo vo diasanama vo, Eketo dia nzo aku dimpempwele. 18 I mvutula bamvutwidi Ayuda vo, Nkia sinsu okutusonga wau ovanga mama? 19 O Yesu ubavutwidi vo, Nubangula nzo yayi yavauka, yavumbula yo muna lumbu tatu. 20 Ayuda bavovele vo, Mvu makumaya ye sambanu yatungwang'e nzo yayi yavauka, w'onge mu lumbu tatu ovumbula yo e?

21 Kansi oyandi, owu kavovele, wa nzo avauk'a to kiandi. 22 Dianu vo, ova kafulukidi muna mafwa, alongoki andi bayindwidi vo, ovo wau kavovele; bakwikidi mpe e sono, ye diambu dina diavova Yesu. 23 Una kakala kuna Yerusaleme, kuna Ndua, una kiakedi elambu, wantu engi bakwikidi muna nkumbu andi, una bamwenenge sinsu ina kavangidi. 24 Kansi oyandi Yesu, kabunda yau vuvu ko, 25 muna wau kazeye wantu awonso, e kuma mpe kawwidi nkinzi a muntu kasila wantu umbangi ko; kadi oyandi beni wiyizayidi uwuntu.

3 VAKALA Mfarisi, nkumbu andi Nikodemo, wa nkuluntu a Ayuda: 2 andioyu kakwiza kwa Yesu o fuku, umvovese vo, E Nlongi, tuzeye wo vo nge i nlongi watuka

kwa Nzambi: kadi ke ven'on'olend'o vanga sinsu in'ovanga ko, nangu o Nzambi kakala yandi. 3 O Yesu umvutwidi vo, Kieleka, kieleka, isamunwini vo, O muntu, ovo kalembi wutuluka, kalendi nona kintinu kia Nzambi ko. 4 O Nikodemo umvovese vo, O muntu on'onunuvini, nkia ngutuluka kelend'o wutuluka? lenda kwandi o kota nkota ina yezole muna vumu kia ngw'andi, kawutuk'e? 5 O Yesu ovutwidi vo, Kieleka, kieleka, isamunwini vo, O muntu, ovo kalembi wutwa kwa maza yo Mwanda, kalendi kota muna kintinu kia Nzambi ko. 6 Eki kiwutwa kwa nitu, nitu; eki kiwutwa kwa Mwanda, mwanda. 7 Kusalukwa ko wau ivovese vo, Nuwutuluk'aka. 8 E mpeemo ivekomoka konso oku iyizolele, o mazu mandi owidi, kansi kuna itukidi, kuzeye ko ko, ngatu kuna ikwenda: ana ke yo konso ona wawutwa kwa Mwanda. 9 O Nikodemo umvutwidi vo, Nkia nkala mekala mambu mama? 10 O Yesu umvutwidi vo, Ngeye i nlongi a Isaele, kuzeye mama ko e? 11 Kieleka, kieleka, isamunwini vo, Una tuzeye i tuvova, una tumwene i tusila umbangi; o umbangi wetu wau ke nutambudi. 12 Ovo inuvovese oma mansi, yeno ke nukwikidi, nkia nkwikila nukwikila, ovo ikunuvoves' oma mezulu? 13 Ke ven'ona watomboka kun'ezulu ko, ona kaka watuka kun'ezulu, kakulumuka, wa Mwan'a muntu, ona win'oku'zulu. 14 O Mose, una kazangwil'e nioka vana makanga, i una kafwete zangwilw'o Mwan'a muntu: 15 kimana konso on'okwikilanga muna yandi i moyo a mvu ya mvu kevula. 16 Kadi muna nzola kazolele nza o Nzambi i kavanin'o Mwan'andi amosi, kimana konso on'okwikilanga muna yandi ke vila ko, moyo a mvu ya mvu kevula. 17 Kadi o Nzambi katumin'o Mwan'ova nza keza fundisa nza ko; e nza yavuluzilwa kaka muna yandi. 18 On'okwikilanga muna yandi kefundiswa ko: on'olembi kwikila, ofundisu kala, wau kalembi kwikidila muna nkumbu a Mwan'amosi a Nzambi. 19 I lufundisu lulu, o ntemo wiziidi omu nza, kansi wantu bahutidi zola tombe, ke mu ntemo ko; kadi mavangu mau mabi. 20 Kadi konso on'ovanganga mayi osaul'o ntemo, kekwiiza ku ntemo ko. o ma-

1926

Spoken on the south bank of the Congo River near the mouth, Belgian Congo. First publication, St. Mark's Gospel in 1888 at London by the Baptist Missionary Society; tr. by G. R. R. Cameron of the BMS. St. Matthew's Gospel, BMS at Underhill (B.C.), 1889; tr. by J. H. Weeks. St. Luke's Gospel, 1890; tr. by W. Holman Bentley aided by M. D. Nlemvo, a native. New Testament, BFBS, 1893; tr. by Mr. Bentley. Bible, Bible Translation Society, 1916; issued in parts as completed by the translators: Mr. Weeks, T. Lewis, W. B. Frame, R. H. C. Graham, and M. N. Nekaka. Revised, BFBS, 1926.

CP: BFBS.

En-mun (Korean) characters

하속위사를독하을이하 락힘에십자들배모
 석죄하람주생사사세나 치을못자괴으암세
 스게야을어자그랑상님 심가박가가로을가

로 나지 아니하면 하나님 나라에 들어갈 수 없나니라 육으로 난 것은 육이요 성
 령으로 난 것은 령이니 내가 이제 거들 나야 하겠다 하는 말을 기이히 역이지
 말나 파람이 임의로 불매 내가 그 소래를 드러도 어대서 오며 어대토 가는 지
 아지 못하나니 성령으로 난 사람은 다 이러하니라 니고메모가 대답하야 같아대
 엇지 이러한 일이 잇을 수 있나잇가 예수 되셔 같아사대 너는 이스라엘의 선생으
 로서 이러한 일을 아지 못하나니 진실노 진실노 내게 닐아 노니 우리 아는 것을
 말하고 본 것을 증거하노라 그러나 너희가 우리 증거를 찾지 아니하는 도다 내
 가 따의 일을 말하여도 너희가 믿지 아니하거든 하물며 하날 일을 말하면 엇더
 케 밋겠나냐 하날에서 내려온 자 못인 자 외에는 하날에 올라 간 자가 업나니라
 모세가 광야에서 배암을 든 것 갓치 인자 도들녀야 하리니 이는 더를 밋는 자
 마다 영생을 엇게 하려 하심이니라
 하나님은 세상을 이처럼 사랑하사 독생자를 주셨스니 이는 더를 밋는 자마다
 멸망치 안코 영생을 엇게 하려 하심이니라 하나님은 그 아담을 세상에 보내신
 것은 세상을 심판하려 하심이라니 오 더로 말매 암아 세상이 구원을 밋게 하려하
 심이라 더를 밋는 자는 심판을 밋지 아니하는 것이오 밋지 아니하는 자는 하나님
 의 독생자의 이름을 밋지 아니함으로 밋서 심판을 밋는 것이니라 그 명되는 이
 것이니 못 밋치 세상에 왔스되 사람들이 자기 행위가 악함으로 빚보다 어두움

신약 요한복음 제삼장

二二九

죄명·혹² 자인은 잇에 날하못·에 본사면 엇¹

Spoken by some 20,000,000 people in Korea, Asia. Korean uses Chinese characters, a native character called "En-mun" and a combination of the two. The En-mun was used for printing with metal type at the beginning of the 15th century. First publication, St. Luke's and St. John's Gospels in 1882 at Mukden by the NBSS; tr. by John Ross, United Presbyterian Church of Scotland Mission, aided by John Macintyre and Saw Sang Yun. The Acts, with a revision of St. Luke's Gospel, BFBS, Mukden, 1883; tr. by Mr. Ross. The Gospels and Acts, BFBS and ABS, Yokohama, 1884; tr. by Ye Suchon (Rijutei), in Chinese characters. New Testament, BFBS, Mukden, 1897; tr. by Mr. Ross. Bible, ABS,



BFBS, and NBSS, Yokohama, 1911; tr. by a committee consisting of H. G. Underwood (American Presbyterian), W. B. Scranton (Methodist Episcopal), H. G. Appenzeller (Methodist Episcopal), and others, financed by the ABS, BFBS and NBSS. The New Testament in this version, BFBS, Yokohama, 1900. First edition in Mixed Script: New Testament, ABS, Yokohama, 1906. Gale version: Bible, privately published, 1925, by the translator, Dr. J. S. Gale. CP: ABS, BFBS.

Just as the peninsula of Korea lies between China and Japan, so, it is interesting to see, the earliest versions of Scripture portions were made by persons on either side of Korea. First came the Mukden issues of the Gospels and Acts, made by the Scottish missionary, John Ross, in Manchuria. And, before these were completed, a Korean named Ye Suchon, converted in Japan and

Mixed script

新約

요한福音

第三章

一五七

三 의行하시니異蹟을아모사람도하지못함이니이다예수^一對答하야갈아사대眞實노眞實노베게날아노
 四 니사람이거름나지아니하면하나님나라를보지못하니라니고데모가갈아대사람이흥으면엇케나
 五 겿삼나잇가두雷아미배속에드러갓다가날수잇삼나잇가예수^二對答하야대眞實노眞實노베게날아노
 六 니물과聖神으로나지아니하면하나님나라에드러가지못하니라^三肉身으로난것은肉身이오神으로난것
 七 은神이니거름나야하갓다하는말을奇異히여기지말나^四바람이任意로불매소래를드러도어대서오며여
 八 대로가는지아지못하니^五聖神으로난사람은다^六이러하니라니고데모가對答하야갈아대엇지이러한일
 九 이잇갓삼나잇가예수^六갈아사대베가이스라엘의先生이되여이러한일을아지못하니나眞實노眞實노
 一〇 베게날아노니우귀아는것을말하고본것을證據하되너희가우의證據를찾아니하는도다^七이世上일을
 一 一 말하셔도밋지아니하거든하물며하날일을말하면너희가엇더케밋겠나^八하날노셔나며은者밋고하날
 一 二 에올나잔자가업스니이는하날에잇는人니라^九모새가曠野에서배알을든것갓치人子도또들녀야하리
 一 三 나無論누구먼지머를밋으면永生을밋으리라^{一〇}하나님이世上을이처럼사랑하사獨生子를주셨스니누
 一 四 구먼지머를밋으면滅亡하되안코永生을밋으리라^{一一}하나님이그아달을世上에보내신것이世上을定罪하
 一 五 시켜하는것이아니오그아달을世上을救拔하시켜하는것이^{一二}라다를밋는사람은罪를定하지아니하고밋
 一 六 지아니하는사람은발서罪를定하였스니이는하나님의獨生子의일을홀로밋지아니함이라^{一三}밋치世上에
 一 七 하되사람이제行하는일이惡함으로되보더어두운것을더도화하니^{一四}이것이罪를定한것이^{一五}라惡을行하는
 一 八 사람은빛을워워야^{一六}빛으로오지아니하니이는그하는일이眞實을가두며워함^{一七}이오眞理를찾는
 一 九 사람은빛으로오나니이는그하는일이하나님을홀로밋어行한것을나타내고저함이라^{一八}하시더라^{一九}이後에

Jn. 3:3-22; 1926

urged by Rev. Henry Loomis, agent of the A. B. S. in that country, began to translate Mark, and was the first to publish that Gospel and all four Gospels and the Acts in his own language in Yokohama.

The whole story of Korean Scriptures covers little more than

half a century, for Mr. Ross, assisted by a fellow-missionary and a Korean resident in Mukden, issued St. Luke, the first book of his New Testament, in the same year, 1882, which witnessed the signing of the treaty between the United States and "the Hermit Kingdom," until then closed to foreigners.

Two years elapsed before the first foreigner entered to reside. This was Dr. Allen, an American medical missionary, whose skill in his art helped to open the way for the other missionaries that shortly followed him in. When they landed at Chemulpo in 1885, they could do so, thanks to Ye Suchon's work, "with bundles of Mark's Gospel tucked under their arms." And they found Christian groups waiting for their coming, who had been won by the Korean helper of Ross, in his years of colportage before the foreigners could enter. Though a number of Ross's portions, successively printed at Mukden, continued to be issued, these members of the new missions in Korea felt that the Korean Bible that was to be, ought to be the work of a committee, and by 1887, the very year that Ross's whole New Testament appeared, a Permanent Bible Committee was organized, which included members from co-operating missions. After some efforts to revise the existing version it became evident by 1895, the year the Sino-Japanese war ended, that a fresh translation must be begun. Co-operation was secured, not only among the missions of different sending nations and denominations, but also the three Bible Societies, all of which had begun to publish in Korean. Work progressed so slowly, however, that a decade later three translators were set apart for this work exclusively, Horace Underwood, J. S. Gale and W. D. Reynolds; and a partnership was formed to include the Bible Societies and all the missions to control and finance the work. By 1904 it was possible to issue the New Testament revised by these scholars of the Board of Translators. Then, beginning with Genesis in 1906, book by book the entire Old Testament was completed and Korea at last possessed a Bible by the year 1911.

From the first, Korean Christians have been notably Bible Christians. They have been taught to read, study, love and obey this Book. More perhaps than in any other mission land the great mass of the laity—the humble believers in city and country—have been brought together in a systematic way for Biblical instruction, old and young leaving their home tasks and journeying frequently long distances to the Bible conferences and there living at their own expense while assimilating the teachings of God's Word. Measured by the transforming power exerted, the Korean Bible, though still so young, has probably accomplished more beneficent and saving results in the life of individuals and society than in many other lands that had a vernacular Bible long before a single verse had been rendered into Korean. On the authority of Dr. Reynolds, of the Board of Translators, it is possible to assert, as "many" have done, "that the work of the Bible Societies has been the greatest single agency in the evangelization of Korea."

KPELLE

486

Nui n̄in kelē a ʔala tuada kei, dia ba ʔa kayoŋa, da ʔa dē.

Spoken by some 500,000 people in Liberia, West Africa. First publication, St. Mark's Gospel in 1922 by the ABS; tr. by Rev. G. C. Leonard of the Board of Foreign Missions of the United Lutheran Church in America. CP: ABS.

KRONGO

487

Asi thuli m adhu yu ʔadiya thini ayama
 ʔadhasa k Ala ai, ai go bolodhim adhi ya nim
 adhi.

Spoken in Kordofan district, Anglo-Egyptian Sudan. First publication, St. Mark's Gospel in 1934 at Tabanya, by the Sudan United Mission; tr. by Mr. G. E. Hansford.

Ekon e nie wā ne, na wudo da mū bo, Nie monā nu nu nedey Nyesōa tardebo nyon ū nedey snawon bo gyū kho kpennē kukui nyo dō o cheti ā quer.

Lk. 15-10

Spoken on the coast of northern Liberia, West Africa. First publication, St. Luke's Gospel in 1921 by the BFBS; tr. by the Rev. J. R. Sabo, a CMS pastor. CP: BFBS.

KUANYAMA

489

11. Sili sili ohandi ku lombuele: esi tu si si, ohatu tongo, ndele ohatu hepaulula esi tua mona, ndele nje itamu itavele ehepaululo letu.

12. Ngege nde mu lombuela oinima ei jopedu ndele inamu itavela, otamu itavele ngahelipi, ngege handi mu lombuele oinima ei jomeulu?

13. Ndele ka pe na ou a londa a ja keulu, ndele ne ou a londona ko a dia meulu, omona uomu-
hu oje aeke (ou ha kala meulu).

14. Ndele Moses ngasi a tulika ejoka mofuka, oso Omona uomu-
hu oku nokutulikia;

15. Kese ou te mu itavele, a ha kane, ndele ne a kale nomu-
enjo.

16. Osesi oso Kalunga okua li e hōle ounjuni, mokuja ndja omo-

na uaje euifa; kese ou te mu itavele, a ha kane, ndele ne a kale nomuenjo ualuse.

17. Osesi Kalunga ina tuma Omona uaje mounjuni ou, a tokole ounjuni, ndele ne ounjuni u hupifue ku je.

18. Ou te mu itavele, ita tokolua; ou ita itavele, okua tokolua nale, osesi ina itavela edina l'Omona euifa ua Kalunga.

19. Netokolo eli oleli: Oujelele ne uja mounjuni, novaŋu va li ve hōle omulaulu komeso joujelele, osesi oilonga javo ja li oii.

20. Kese ou ta longo oui, ota tondo oujelele, ndele ite uja koujelele, oilonga jaje i ha hanjenu.

21. Ou ha longo osili, ote uja koujelele, oilonga jaje i holoke, osesi oja longa mu Kalunga.

1927

Spoken by some 100,000 people in Ovamboland, South West Africa. First publication, St. Luke's Gospel in 1894 by the BFBS; tr. by Rev. P. H. Brincker, D.D., of the Rhenish Missionary Society, with native assistance. St. Mark's and St. John's Gospel, 1895; St. Matthew's Gospel, 1896. The Acts and the 1st Epistle of St. John. New Testament, BFBS, 1927; tr. by missionaries of the Rhenish Missionary Society. CP: BFBS.

KULU

491

Devanagari characters

किबै किं परमेश्वर संसारा संघे ऐंढी मूरी केरी कि तेईये
आपणा एकै एकै बेटा देई धिनां ऊईं री तैयै कि जुण
तेईं वै मनला सौ नाश नीं होला पर अमर जीवण पाला.

Spoken by some 100,000 in the Kulu and Seraj Tahsils of the Kangra District, India. First publication, St. John's Gospel in 1932 by the BFBS at Lahore, at the expense of the translator, Mr. W. F. Flewett, a Divisional Forest Officer in Kangra and two of his fellow-workers.

Inkongo or Luna Inkongo dialect

beci panakala udi kinunu? Ubili kubwela diamubidi mu difu dia mamanci kulwa lelebwa? 5 Yisu akapingasa ene, Sôsôlwo, sôsôlwo, nkwatôyela ene, kutena muntu amalelebwa kudi mai, yi kudi Mwoxizi, kabiyi kubwela mu bufumu bwa Ncemb. 6 Kintu kioso kiamalelebwa kudi munyu kidi munyu; kioso pako kiamalelebwa kudi Mwoxizi kidi Mwoxizi. 7 Kukamini muna-pukutôyela ene, Nudi yi dibambu dia kulelebwa kabidi. 8 Mwoxizi ndo âpupuya kwoso kwanangau, yi owe wombombwa diyî diau, kate kuso-lubukwa kulolwau yi kuyeyau; kudi nako yi muntu mwoso amalelebwa kudi Mwoxizi. 9 Nikodemô akapingasa yi akamwambila ene, Bintu bebi binakala beci? 10 Yisu akapingasa yi akamwambila ene, Owe ndo mweyexi a Isalele yi kusolembetela bintu bebi? 11 Sôsôlwo, sôsôlwo nkwatôyela ene, Coco twatôya malo atwalubukwa, yi twatôbôla ntôbô ya malo atwamamona, yi nonu kanusoangata ntôbô yecu. 12 Ndo napunutôyela malo a paxi yi nonu kanusokwetabusa, nunakwetabusa beci ndo nakunutôyela malo a diulu? 13 Muntu kienako amaximuna ku diulu utena you akapwaka mu diulu, Mwana a muntu utani mu diulu. 14 Yi byaka biakakwombulula Mosese nyoka mu mbata a kisobe bidi Mwana a muntu yi dibambu dia kwombuludibwa, 15 bitaxepya muntu mwoso umwetabuxila kate uxeakala yi môyo â kô kô. 16 Bwalo bwakananga Ncemb loboko nako biakapayî Mwananci a Ditô, ene, muntu mwoso umwetabuxila kaxepya, kate uxeakala yi môyo â kô kô. 17 Bwalo butatunini Ncemb Mwananci ku loboko kulwa bela loboko, kate bixepandixibwa loboko kudi yi. 18 You umwetabuxila kasobelebwa; you pako utasokwetabusa amabelebwa nkyekyu, bwalo butakwetabubwisa kisa anci ene, amakwencebwa mu Ncemb. 22 Kunyuma kwa bintu bebi, kwa-kalwa Yisu yi beyi banci ku mbata a Yudiya; yi akakala koku yi akanumeya bantu. 23 Yoano kabidi akadi mu kunumeya numeya ku Enono, pepe yi Salimi, bwalo bwakadi mai mangi koku; yi bakalwa, yi bakakunumeyebwa; 24 bwalo bwakadi Yoano ukidi kasokwelebwa mu ncibo a lukanu. 25 Mbôsô bakakwele-saŋana mbata kudi beyi ba Yoano yi muna Yuda dia kukusudibwa. 26 Yi bakalwa kudi Yoano yi bakamwambila ene, Labi, you akadi yinebe ku dixia dia Yôdana, akatô-bôlela owe ntôbô, mona, yei ndo anumeya numeya, yi bantu boso balolwa kudi yi. 27 Yoano akapingasa, ene, Muntu kabiyi kwangata kintu pô, kutena kwamamuebwa ku diulu. 28 Nonu mikenyu nungwatôbôlela binakatôya ene, Meme kienâ Kalistu, kate ene, namatumbwa ku buxi bwanci. 29 You utani yi muna dibakwa udi mwangaci a dibakwa; mo kimbila kia mwangaci, kiamakwemana yi kiamamwombwa, ndo kixakeyelela kiango bwalo bwa diyî dia mwangaci a dibakwa; mbôsô kiango kiamene kiekî noku kiamafika. 30 Yei udi yi dibambu dia kutumba, meme mpwekyeleli. 31 You ulolwa kulu udi kulu kwa bantu boso. Muna paxi udi a loboko, yi dia loboko ndo diatôyayi; you abatuka mu diulu udi kulu kwa bantu boso. 32 Bwalo lolo bwamamonayi yi twamakwombwayi ndo bwatôbôlayi; yi kakua muntu amangata ntôbô yenci. 33 You amangata ntôbô yenci amanamacia kilembetelu kienâ ene, Ncemb udi sôsôlwo. 34 You aputuma Ncemb ndo atôya meyi a Ncemb bwalo butasopayi Mwoxizi yi bunya. 35 Tete amananga Mwana, yi amalongola bintu bioso ku kianca kienâ.

1930

Spoken by some 50,000 people about Inkongo, on the Sankuru River, Belgian Congo, Africa. First publication, St. Matthew's Gospel in 1905 by W. Witts at Bramley, Leeds; tr. by Mr. W. H. Westcott. The Acts, 1906. New Testament, BFBS, 1911; tr. by Mr. W. H. Westcott, Mr. L. A. Westcott and Mr. T. H. Wilson. Bible, 1916-27; tr. by the Westcott brothers.

KUMAONI

492

Devanagari characters

कसकि ईश्वरने संसारकताई ऐसाडू लाड करेख जो वेने
अपन ऐकडा उया चलाकताई दियेख जो जै अलिक मनय
वैमल पत्यार करनआधीवली वै निरखिज नि होवे पर
अलिक जीअन पावै ।

1825(?)

A dialect of central Pahari, spoken in Kumaon and western Nepal, India. First publication, the Gospels, the Acts, Romans-Philippians in 1825 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87) St. Matthew's Gospel, American Methodist Mission Press, at the expense of the ABS, Lucknow, 1876; tr. by Bhawani Datta Joshi. Esther, published by the translator, Almora, 1892; tr. by Ganga Datt Upreti.

košimmabu, Anna manna lag-gala šos kunni.

6 Nyakin košima, ñyoka; ide Ašilmakin košima, ašilmoka.

7 Aba enasi tama miko-šindada naudamossi šoño-mmé.

8 Sawita hesumata gaske, ena fudia nitikke, ide ayka-kin koki aykata gasuma nita-kemme; Ašilmabu košima ka akkedoka."

9 Nikodemo ikaski unusi akeske: "Inna aykes šos kišaniñino?"

10 Yesu ikaski unusi ake-ske: "Ena innay nitakem-

16 Anna lagga kesi akked' anda kimeno, Ikk' elloka kišima kišoke, unusi kobinima ka balla ibalennima dima oynia godda kinananditta.

17 Anna lagga kay alalo-sunasi Ikka laggata isa-memme, unubu lagga kay kufurunasi ditta,

18 Unusi kobinima ka alalos kišanni; ide kobinimma ka aši alalos kišake, Ann' elloka kišima Ikka kidala kobinim-masi.

19 Leda lagga keta komala, ke ledakin šomasi komeke, minnia bayokano; oynokala alaloda koske.

Spoken in Eritrea, near Kassala Province, Anglo-Egyptian Sudan.

First publication, St. Mark's Gospel in 1906 at Asmara by the Swedish Mission Press; tr. by A. Andersen of the Swedish National Evangelical Society. New Testament, BFBS, 1927; tr. by the Rev. J. M. Nilsson, with the assistance of Rev. Olle Andersson and their colleague, N. Dahlberg. CP: BFBS.

KURANKO

495

Kebi Alla ara dunia kani wonyale han a wara ala soron Denkei kelen pe ni, woletu mogo-wo-mogo min si denkenia ama a te haliki, kono a si habadan nie soron.

Spoken by about 100,000 people in French territory, on the inland borders of Sierra Leone and Liberia, West Africa. Reduced to written form by C&MA missionaries in 1895. First publication, St. Luke's Gospel in 1899 by the BFBS; tr. by H. C. Smith, revised by R. G. Codding, of the C&MA. St. John's Gospel, BFBS, 1911.

CP: BFBS

KURDISH:

Kermanshahi dialect

Persian characters

چو خدا و فرە عالم دوست داشت که کز بکله
خوی دانه که ایمان بارندنی ههلاک و بکمر زنی دایمی داشتون

1900

Spoken by some 300,000 people in Kurdistan, Iran. First publication, St. John's Gospel in 1894 at Julfa by the BFBS; tr. by Mirza Yahya Khan, under the supervision of T. R. Hodgson. The Four Gospels, 1900, BFBS, tr. by Rev. W. St. Clair, Tisdall CMS, with the help of a Kermanshahi convert, Mirza Ismail. CP: BFBS.

Buaraigo mame God, mane matatu ergo nairege, mane nalazutege matatu.

Mt. 4.10

Spoken by about 2,500 people along the Fly River, Papua. First publication, St. Matthew's Gospel in 1934 by the BFBS; tr. by Kupei of the LMS; prepared for the press by Mr. S. H. Ray.

KURDISH: Kurmanji dialect

497

Armenian characters

Ու չալան քօ Մուսա լը չէօլէ-
տա մահրէ պըրընտ քըր, վուսան ժի լողըմ' ա քօ Դու-
ռէ մահուվ պըրընտ պըպան: Գը հէր քի քօ ժէռա ի-
ման պինը՝ վուստա նն պն, իլլա ժը էպէտի էօմրուա
մալիք պըպան: Չըմա քօ խօտէ վուսան հուսանտ տընէ,
հաթա քօ եէքլա Դուռէ խօ տա, Գը հէր քի քօ ժէ-
ռա խման պինն վուստա նն պն, լէ ժը էպէտի հայաթ-
ռա մալիք պըպան: Չըմա քօ խօտէ Դուռէ խօ նն
չիանտ լը տընէ քօ տընէ հէօքմ պըքն, լէ՝ քօ տընէ
պը ուի խէլաս պըպան: Ու քօ ժէռա խման դէնն՝ հէօ-
քըմ' նա պն, ու աւ քօ խման նայնն ժէռա, աւ ժը
անվատա հէօքմ պուռն: չըմա քօ ժը նավա եէքլա Դու-
ռէ խօտէռա խման նն անի, Ու հէօքմ ուիա ա՝ քօ
ռօհնի հաթ լը տընէ: ու մահուվան թարի ժը ռօհնի
բէթըր հայանտըն: չըմա քօ ամէլէ ուան եարամադ
պուռն: Չըմա քօ հէր քի քօ քէօթի ամէլ տը չըղուլն
աւ ժը ռօհնի իքրահ տըքն: ու լը պա ռօհնիլէ նայէ
քօ ամէլէ ուի դէմ' նն պըն:

Jn. 3.14-20; 1872

Arabic characters

و ژیړا گوت . اگر بکفی ژ منرا
سجدي بکي , فاني ها همويان ددمه ته * هنگي عیسی
ژیړا گوت , هره ویدا می شیطان , چاکو هاتیه
نھین ژ رب خدئی خورا سجدي بکي , و وی تنی
پاریسی *

Mt. 4.9-10

Spoken by about 2,000,000 people in the region of Van and west to Kharput, Turkey.

First publication, St. Matthew's Gospel in 1856 at Constantinople by the BFBS; tr. by Stepan, an Armenian of Haine. The Gospels, 1857.

New Testament, ABS, Constantinople, 1872; tr. under the direction of J. G. Bliss, ABS Agent in the Levant. St. Matthew's Gospel, Constantinople, ABS, 1891; re-translated under the direction of American missionaries. The Gospels and Acts, Constantinople, ABS, 1911; tr. by Messrs. Amirkhanian, Der Ghazarian and Abalabadian. In Arabic characters; transliterated by Rev. H. H. Riggs; St. Matthew's and St. Mark's Gospels, ABS, Constantinople, 1922; St. Luke's Gospel, 1923.

CP: ABS.

Arabic characters

چونکه خَلا دنیایی وها حَباند که کوری تاقانی خوی
 دا هتا کو هر کس که به وی ایان بینی هلاک نبی بَلا
 ژبانی ابلی بی *

1919

Spoken by about 150,000 people south from Lake Van to Sulaimaniya but west of Kermanshab, Central Kurdistan. First publication, St. Mark's Gospel in 1909 at Philippopolis, Bulgaria, by the Mission Press; tr. by the Rev. Dr. von Oertzen of the Deutsche Orient Mission. St. Mark's Gospel, BFBS, 1910. The Four Gospels, ABS, 1919; tr. by the Rev. L. O. Fossum of the United Norwegian Lutheran Church of America.

KURUKH

500

Devanagari characters

धर्मस खेखुलन इजंदा चोन्हा एदस आस तंधे ओटिम-
 गोटा तङ्गदासिन चीघलचस ईगे नौकहम आसिन पत्तओर
 आर मल नुङरोओर बचकन मुजा मलका उज्जनन आरगे
 खक्सरोओ ।

1900

Spoken by about 865,000 people in the hills of Chhota Nagpur (Bihar and Orissa) and to the south, Central Provinces, India. First publication, St. Mark's and St. John's Gospels in 1895 by the BFBS; tr. by Mansiah Ekka, revised by F. Hahn of Gossner's Mission. St. Luke's Gospel, BFBS, Calcutta, 1899; St. John's Gospel and the Epistles of St. John, 1900.

KUSAIEN

501

Tu God el luñsel fwalu ou iñi, tu el kitamu Mwen
 siewunu isüsla natal, tu met e nu kemwu šu lalalfuñi
 k'el elos tiu miše, ã mol lalos mapatpat.

1902

Spoken in the island of Kusaie, Caroline Islands. Reduced to written form by B. G. Snow of the ABCFM about 1852. First publication, Selections from St. Matthew's, St. Luke's and St. John's Gospels in 1862 at Honolulu by the Mission; tr. by Mr. Snow. St. John's Gospel, ABS, Honolulu, 1863; St. Matthew's Gospel, 1866; St. Mark's Gospel, 1868; St. Luke's Gospel, ABS, New York, 1871; Acts, Philippians to 2 Thessalonians, Epistles of John, Ruth, and some selections, 1882. Bible, published by the translators, Kusaie, in the 1920s; tr. by Elizabeth Baldwin of the ABCFM. CP: ABS.



Roman characters

“Chōjāki Bhagwān mānāiken¹ ētō
 jiūkēkū ki dij hējā miāka kōnken
 ilēnej ki jo ye kā bhi dijā liēn imān²
 sāgē nāsōyū bang metin shōbōkā dinā
 jiū ghātāyū.”

Devanagari characters

चोजाको भगवान मानैकेन एतो जीडकेकु कि दीज हेजा
 मीआ का कोनकेन ईलेनेज कि जो ये का भी दीजा लयिन
 आसो सागे नासीयु बंग मेटिन शाबोका दिना जाउ
 घटायु ।

Spoken by about 90,000 people in the western districts of the Central Provinces of India. First publication, St. Mark's Gospel in 1900 at Allahabad by the BFBS; tr. by the Rev. J. Drake of the Kurku and Central India Hill Mission. St. John's Gospel (roman characters) published at Ellichpur by Miss E. W. Ramsay, 1910; in Devanagari character, 1911. St. Luke's Gospel, 1913.

KWAGUTL

502

Kā God tāks aulā ā tlāhwila nūq sa awināgwisik,
 lā gitl tsī zaw sis hīgāmā Kwanūq, kā kisikl tsī tlil
 kli da ūqis klā kī, lā glākl hīmunis qilākl.

Spoken by a tribe of Indians on North Vancouver Island, Canada. First publication, St. Matthew's Gospel in 1882 by the BFBS; tr. by A. J. Hall of the CMS. St. John's Gospel, 1884; St. Luke's Gospel, 1894; Acts, 1897; St. Mark's Gospel, 1900.

KWESE

503

Ndaka ya Nzambi wabaleka kukumbula a ha
 mavu, Muene waahuile mon'enji umoshi hakenji
 muteta egi, wamukumbula, keshiko mufua, akale nu
 monyo wa mailako.

Spoken by some 60,000 people in Kafumba, on the Kwilu River, eastern Belgian Congo. First publication, St. John's Gospel in 1929 by the BFBS; tr. by Rev. and Mrs. Aaron A. Janzen of the Mennonite Mission, assisted by two natives.

Tibetan characters

ཅིའ་ཅེད་ན། ལུས་ཡང་དགོན་མཛེན་གྱི་ཐུགས་
འཐད་མང་ལྟ་ལ་འཛེན། དེ་མོ་ཤིང་འཁོར་དང་།
སྤང་མོ་དང་། ཞུ་མའང་ཡིན་མའལས།

Mk. 3:35; 1919

Spoken in eastern Kashmir, near the borders of Tibet, northern India.
First publication, St. Mark's Gospel in 1905 at Leh, Ladakh; tr. by
Rev. A. H. Francke of the Moravian Mission; lithographed by the BFBS,
Calcutta, 1908.

LAEWOMBA

505

(No specimen available.)

Spoken on the Markham River, New Guinea. First publication,
a reader containing Scripture stories in 1917 at Logaweng; tr. by K.
Pazzer.

LAHNDA: Hindko

506

Persian characters

ہکیوں جے خدا دنیا دے نال ایڈی محبت کیتی
جے اوس اپنا کوئی پتر چا دتا۔ تاں جو کوئی اوس اُتے
ایمان آنے ہلاک نہ ہووے پر ہمیشہ دنی زندگی جیسے۔

Spoken by about 800,000 people in Peshawar and Hazara, North
West Frontier Province, India. First publication, St. John's Gospel
in 1930 at Lahore by the BFBS; tr. by Miss C. L. Robertson of the
Women's Industrial Mission and two native pastors.

LAHULI: Bunan dialect

509

Tibetan characters

མི་སྤྱི་ཉི་ཁྱི་ཞོན་གྱི་ཐུག་ཐང་ཡམ་ཉི་ལྷག་ནང་། བ་རྩ་མི་ནིང་གྱི་རི་
བོད་དང་སྤང་དང་ཡམ་མ་དང་བྲན་བྲན་མིས་ཀྱི་ཉི་མོ་ལ་ཟླ།

Mk. 3:35; 1911

Spoken by about 2,900 people on the borders of Kashmir and Western
Tibet. First publication, Selections in 1905 by the BFBS; tr. by
Rev. A. W. Heyde. St. Mark's Gospel, 1911, at Herrnbut by the BFBS,
tr. by Rev. A. F. Francke, of the Moravian Mission.

Landa characters

2424 6480 23020 45 35408 23 26 4527
4444 52 444 4420 43 26 3 5852 4420 45
33 48363 28250 45 24 2076 48 44 3444 442

1819

Persian characters

بکونجو خدا جهان کوں ایجھاں پیار کیتا جو اوس
اڑاں کتو پتر دتا مانجو هرکب جو اوندے اُتے ایمان
آنے ہلاک نہ تھیوے پر ہمیشہ دنی حیاتی پاوے

1898

Spoken in the western Panjab, India. First publication, the New
Testament in Landa characters in 1819 at Serampore by the Mission
Press; tr. by the Serampore missionaries (See No. 87). Persian characters:
St. Mark's Gospel, BFBS, Lahore, 1888; tr. by A. Jukes of the CMS;
St. Matthew's, St. Luke's and St. John's Gospels, 1898. CP: BFBS.

LAHU

508

Awlawn ko' leh: hka: yon ve: chaw:
hka: pg'e, chaw: ya' o' ve: awhkaw: lo: co: ti, ha:
ti, g'a: tu, ve: awlawn yo:. G'ui, sha: Ya' hpu:
hta' yon ve: chaw: hui: hka: pg'e, lu, kui, she' kui,
lo: ma' g'a: ga, co: ti, ha: ti, hta' g'a: tu, G'ui,
sha: leh:; yaw' lo: te' g'a' ti' Ya' hpu: hta' pi' kai:
hta' hka: ga, myigui, ya' hta' yaw' ha' ve: yo:.
Myi gui, ya' hta' ciyan tu, G'ui, sha: leh: yaw' Ya'
hpu: hta' myi gui, hko' peu: la' ve: ma' he'. Myi-
gui, ya' te' hpa yaw' hta' pa: taw: myi co yu kui
lo: g'a: ga, tu, yaw' peu: la' ve: yo:. Yaw' hta'
yon ve: chaw: hui:, vin'ba' ciyan ve: hta' ma' g'a:
hkan. Ma'yon ve: chaw: hui:, G'ui, sha: lo: Ya'
hpu: te' g'a: ti' awmeh: hta' ma' yon ve: pa: taw:
chi' beu' vin'ba' ciyan ve: hta' g'a hkan ve: yo:.
Vin'ba' ciyan ve: hta' g'a: hkan ve: aw lawn leh:
awg'eu' ba: leh: chi: myigui, hko' lo' e: la ve:
myi gui, ya' leh: awg'eu' ba: ve: hta' akeh' leu leh:
na' ho' ve: hta' yaw' hui: ni: ma: hkaw: caw' ve:
yo:. Awlawn ko' leh: yaw' hui: hka: te: ve: kan

Jn. 3:15-19

Spoken by about 60,000 people in the southern Shan States near Ken-
tung, Burma, and in Yunnan, China. Reduced to written form by
Dr. H. H. Tilbe, American Baptist Foreign Mission Society. First
publication, St. Mark's Gospel in 1924 at Rangoon, by the American
Baptist Mission Press; tr. by J. H. Telford of the ABFMS, with native
assistants. New Testament, 1932.

၆။ ကလေးများအား ခြောက်ပါးတို့ကို ဖော်ပြ၍ ပေးအပ်ရမည့်
 ဥပဒေများကို အကျဉ်းချုပ်ဖော်ပြပါ။

Mk. 3.35

Spoken on the borders of Western Tibet. First publication, St. Mark's Gospel in 1907 mimeographed at Leh; tr. by Rev. A. H. Francke, D.D., of the Moravian Mission. Revised, BFBS, 1914.

LAHULI: Tinan dialect

511

[illegible]

Mk. 3.35

Spoken in the borders of Western Tibet. First publication, St. Mark's Gospel in 1908 mimeographed at Leh; tr. by the Rev. A. H. Francke of the Moravian Mission. Revised, BFBS, 1914.

LAKA

512

Miao (Pollard) script

[illegible]

Jn. 3.14-17

Spoken in Yunnan, China. First publication, St. Mark's Gospel in 1912 at Shanghai by the BFBS; tr. by the Rev. A. G. Nichols of the China Inland Mission and the Rev. G. Porteous. St. John's Gospel, 1935, tr. by the Rev. T. A. Binks.

LAKHER

513

Khazopa-ta khizaw kyu a pacha ngaita kawh,
cha tana chata a Sawchapawpa matlupa a hnei-
pa, pi ta, ano cha ahyrai a ngiapâpa mai leidia
leip'aw ta, chhazaw hrona ama hnei n'awpata.

1920

Spoken by people in the Lushai Hills, Assam. First publication, St. John's Gospel in 1912 by the BFBS; tr. by Mr. R. A. Lorrain of the Lakher Pioneer Mission. Jonah, 1915, privately printed. New Testament, BFBS, Calcutta, 1928. Jonah and Malachi, BFBS, Calcutta, 1934.

(No specimen available.)

*Spoken on Santa Maria Island, Banks Islands, New Hebrides.
First publication, Selections in a Prayer Book in 1897 at the Melanesian
Mission Press, Norfolk Island.*

LAMBA

515

Pakuti Lesa alitemenwe aŵantu ŵonse ukwakuti, fyopele fidya aliposele Umwana wakwe ufyelwe enka, ati aŵantu ŵonse, ulukupema-mo muli ye takonalwa, yo; sombi ati akalukuli neMweo uwa-muyayaya. Pakuti Lesa tamutumine Umwana wakwe mucalo capapano pesonde ati akasinine aŵantunsi, tau; sombi ati awantunsi ŵonse ŵakesiŵe ukupulukila muli ye. Uyo upema-mo muli ye tasininwe-po; sombi uyo utapema-mo muli ye, asininwa kale pakuti pakuŵulo'kupema-mo mwisina lyaMwana wakwe Lesa ufyelwe enka. Nakoko kusinina e kuku, ati ukutuŵa kuliinjile mucalo ca-

Jn. 3.16-18; 1938

Spoken by some 100,000 people in northern Rhodesia and Belgian Congo, Africa. Reduced to written form by H. Masters, W. A. Phillips and A. C. Madan, of the South African Baptist Missionary Society in 1905-1907. First publication, the Ten Commandments and the Lord's Prayer in 1912 at the Nyassa Industrial Mission; tr. by Mr. Phillips and Mr. Masters. Jonah, Trinitarian Bible Society, London, 1913; tr. by Mr. Phillips and H. L. Wildey. St. Mark's Gospel, 1918; tr. by C. M. Doke. New Testament, Bible Translation and Literature Auxiliary of the Baptist Missionary Society, London, 1921; tr. by Mr. Doke. Ruth, TBS, London, 1923; Genesis and Exodus, BFBS, 1929; New Testament and Psalms, 1938.

LAPP: Finnish

516

Gothic characters

Tam aigi cefsi Jefus Nikodemusi: nu lá Jbmil
maibmi rakistam, attl pardnis son adti, su aidnu,
mai i lappu oftage, kote su ala ošku; muttu tu aga-
las' állim oaz'c'u:

Roman characters

Tastko nū rakisti Ibmil mailmi, atti son addi
aidnu riegadam Parnis, amas oktage, kutte sudnji
osku, kadutussi šaddat, muttu vai son ožuši agalaš
aellim.

Spoken by about 1000 people in the region of Utsjoki, in the northern tip of Finland. First publication, St. Matthew's Gospel, chapters 1 & 2, in 1825 at Abo, by Typis Christ. Ludv. Hjelt; tr. by the Rev. Jacob Fellman, pastor at Utsjoki and Enara. Liturgical Epistles and Gospels, K. E. Bark, Oulust, 1860; tr. by A. Adelin. St.

LAPP: Norwegian

517

5 Jesus vastedi: Duodai, duodai cælkam mon dudnji: Ærrebgo guttege rieged ðacest ja Vuoinast, i son mate boattet Ibmel rika sisa.

6. Mi oažest læ riegedam, oažže læ, ja mi Vuoinast læ riegedam, vuoina læ.

Salm. 51, 12. Esek. 36, 26. Rom. 3, 23. Efes. 2, 3.

7. Ale imaštala, go mon celkim dudnji: Di berbetet odda-sist riegedet!

8. Biegga bosso, gost dat datto, ja don gulak dam suvva, mutto ik don diede, gost dat boatta, ja gosa dat manna; nuft læ maidai juokkehaš, gutte læ Vuoinast riegedam.

Salm. 136, 7.

9. Nikodemus vastedi ja celki sudnji: Moft matta dat šaddat?

6, 52. 60.

10. Jesus vastedi ja celki sudnji: Lægko don Israel opatægje ja ik diede dan?

11. Duodai, duodai cælkam mon dudnji: Mi sardnop dam, maid mi diettep, ja duodaštep dam, maid mi læp oaidnam, ja epet di vuostaivalde min duodašlusa.

7, 16; 8, 28; 12, 49; 14, 24; 8, 12.

12. Jos mon cælkam digiidi

16. Dastgo nuft læ Ibmel rakistam mailme, atte son læ addam su barnes, dam aidnoriegadam, amas oktage, gutte su ala osko, lapput, mutto vai agalaš sellem son oažžo.

Rom. 6, 8; 8, 32. 1 Joh. 4, 9. 14.

17. Dastgo Ibmel i lek vuolgam su barnes mailmai, vai son dubmiši mailme, mutto vai mailme su bokte bestujuvvuši.

Luk. 9, 64. Joh. 9, 39; 12, 47.

18. Gutte osko su ala, i dubmijuvvu; mutto gutte i osko, læ juo dubmijuvvu, dainago son i læk oskom Ibmel aidnoriegadam barnes nama ala.

5, 24; 6, 40. 47; 20, 31; 3, 36.

19. Mutto dat læ duobino, atte ðuovgas læ boattam mailmai, ja olbmuk rakistægje sævdnjudasa æmbo go ðuovggasa; dastgo sin dagok legje bahak.

1, 5. 9. 1 Joh. 3, 12.

20. Dastgo juokkehaš, gutte dakka baha, vašot ðuovggasa ige boade ðuovggas ouddi, amasek su dagok devddujuvvut su ala;

Efes. 5, 12.

21. mutto gutte dakka duotta-vuoda, boatta ðuovggas ouddi, vai su dagok šaddek almostuvvut; dastgo dak læk dakkujuvvum Ibmel siste.

1891

Spoken by some 20,000 Lapps in northern Norway. First publication, St. Matthew's and St. Mark's Gospels in 1838 at Christiania by the BFBS; tr. by the Rev. N. V. Stockfleth, a pastor at Lebesby in East Finmark. New Testament, 1840. Psalms, Norwegian Bible Society, 1854. Bible, Norsk Finnemission, Christiania, 1895; tr. by Lars Hætta and revised by J. A. Friis and J. Qvigstad.



LAPP: Russian

518

Cyrillic characters

Шурре, тонэ Имля коммэрдэл и эвт сонне служэ.

Mt. 4:10; 1878

Spoken by about 2000 people on Kildin Island and the northern coast of Russian Lapland. First publication, St. Matthew's Gospel in 1878 by the BFBS at Helsingfors; tr. by A. Genetz. St. Matthew's Gospel, Archangel, by 1894; tr. by K. P. Schtschekoldin (using another local dialect). CP: BFBS.

LAPP: Swedish

519

Gothic characters

ietne hætta sija ja riekatit? Jesus wasteti: Sadnan, sadnan jaulaw mân tunji: Zus almatj i riekatet tjatjefst ja Wuovinganašaft, te jân i mateh mannat Supmela rika sija. Tat, mi lâ ättjefst riekatam, lâ ädtje, ja tat, mi lâ Wuovinganašaft riekatam, lâ wuovinganiš. Aleš äutoheh, atte mân jauliwo tunji: Ti wierti-pettit riekatit ätâjst. Biegga päššo, kâjšs tat sitta, ja tån fu-lah tan jienaw, walla ih tån tieteh, kâste tat pata ja kâjšs tat manna; nâu lâ færtahatj, kuttu lâ Wuovinganašaft riekatam. Nikodemus wasteti ja jaulai funji: Râstes matta tat šjaddat? Jesus wasteti ja jaulai funji: Râstus tån İsraela äpatidje ja ih tarw tieteh? Sadnan, sadnan jaulaw mân tunji: Mi hâllap, maw mi tietep, ja maw mi læp wuoinam, tarw mi wittanaštep, ja mia wittanaštemaw ti äppit tuostoh. Zus ti äppit jafeh, kâ mân læw hâl-lam tidji ätnamalatj ämi pirra, kâstes ti tal kâskapettit jaffet, jus mân hâlaw tidji almelatj ämi pirra? Ja i lâh ättat wuol-tam pajas almai ietja kâ tat,

haw mietjen, nante wierti M-matja Parne pajetnuwat, wai færtahatj, kuttu jaffa ju nala, i luluh hâttânit, ainat atnet ietew iellemaw. Zutte nâu ietji Zup-mel wâraltaw, atte jân ältos-watti aina-riekatam Parnes, wai færtahatj, kuttu jaffa ju nala, i luluh hâttânit, ainat atnet ietew iellemaw. Zutte ittji Zup-mel rajah ietjas Parnew wâralti tuobmitjit wâraltaw, ainat wai wâralt lului kadjosit su pakto. Tat, kuttu jaffa ju nala, jân i tuobmituwah, walla tat, kuttu i jafeh, jân lâ juo tuobmitum, taina kâ jân i jafeh Supmela aina-riekatam Parne nama nala. Ja tat lâ tuopmo, atte tjuow-fas lâ pätam wâralti, ja al-matjah ietjijn šjeunjetaw änaput kâ tjuoutafaw, jutte šia parkoh ledijn pahah. Zutte færtahatj, kuttu pahaw takka, wajjot tjuoutafaw ja i pätet tjuoutafa lusa, wai ju parkoh äh luluh straffo-tuwat; walla tat, kuttu sadna-faw takka, pata tjuoutafa lusa, wai ju parkoh lulun pikotuwat, jutte tah lâh Supmela jinne-takatum.

Jn. 3, 5–12, 15–21; 1903

Spoken by some 6,000 Lapps in northern Sweden. First publication, Psalms, Proverbs, Ecclesiastes, Ecclesiasticus and the Liturgical Epistles and Gospels, in 1648 at Stockholm by Henrich Keyser; tr. by Johannes Jonæ, a pastor at Tornea. New Testament, Lars Sal-wiusen, Stockholm, 1755; tr. by Pehr Fjellström. Bible, Carolen Gust. Nordinen, Hernösandesne, Sweden, 1811; tr. by Samuel Öhrling, aided by Emanuel Öhrling and Natanael Fjellström, the New Testa-ment being prepared by Erik Johan Grönlund. The BFBS contributed toward a separate edition of the New Testament, 1811. Other versions of note: St. Matthew's Gospel, Stockholm, BFBS, 1881; tr. by J. Læstadius. New Testament, Stockholm, P. Palmquist, 1903; tr. by Olof Bergqvist, K. B. Wiklund and Gustaf Calleberg.

LATGALIAN

520

Tadei Dīvs tai nūmīļoja pasauli, ka atdeve sovu vīnpīdzimušū Dālu, lai ikvīns, kas Jām tic, nazustu, bet turātu myužeigu dzeivi.

1933

Spoken by 600,000 people in the south-east corner of Latvia. First publication, the Four Gospels in 1924 by the BFBS at Riga; tr. by Mr. Edward Kozlovsky. The Gospels and Acts, 1933, by the translator at Egļon, Lithuania; tr. by Dr. Th. Aloizjjs Broks. CP: BFBS.

First printed Bible, Gutenberg, 1450-56

aut moyses exaltauit serpentem in deserto: ita exaltari oportet filium hominis: ut omnis qui credit in ipso non pereat: sed habeat vitam eternam. Sic enim deus dilexit mundum ut filium suum unigenitum daret: ut omnis qui credit in eum non pereat: sed habeat vitam eternam. Non enim misit deus filium suum in mundum ut iudicaret mundum: sed ut saluetur mundus per ipsum. Qui credit in eum non iudicatur. Qui autem non credit iam iudicatus est: quia non credit in nomine unigeniti filii dei. Hoc est autem iudicium: quia lux venit in mundum: et dilexerunt homines magis tenebras quam lucem. Etiam enim eorum mala opera. Omnis enim qui male agit odit lucem: et non venit ad lucem: ut non arguantur opera eius. Qui autem facit veritatem venit ad lucem ut manifestentur opera eius: quia a deo sunt facta. Post hec venit ihesus et discipuli eius in iude-

meum impletum est. Illud operum autem minui. Qui desuper omnes est. Qui est deus et de terra loquitur: quoniam super omnes est. Et quod vult hoc testatur: et testimonium accipit. Qui autem accepit et nunc signauit: quia deus enim misit deus. Verba dei. Non enim ad mensuram ritum. Pater diligit filium dedit in manu eius. Qui um habet vitam eternam: incredulus est filio. non tam: sed ira dei manet super. Est ergo cognouit ihesu. Dixerunt pharisei quod ihesus discipulos facit et baptizat quoniam quia ihesus non baptizat populi eius: reliquit iudeam et galileam. Porrebat autem eu samariam. Venit ergo in nu-

Jn. 3.14-21, 30-4.4

The language of Rome from the 6th century B.C., spreading into the Mediterranean world with the Roman Empire and surviving through the Dark Ages and the Middle Ages in Europe as the language of learning, gradually giving place to vernaculars in the 16th century A.D. It remains the official language of the Roman Catholic Church.

By the middle of the third century a translation of the whole Bible

from Greek seems to have been in use, in various forms. Editions of manuscripts of such parts of this as have survived have been issued from time to time. The great Latin version, however, is that prepared by St. Jerome in the 4th century—the Vulgate, still the official text of the Roman Catholic Church. Jerome's translation of the Gospels appeared in 383, followed by the rest of the New Testament in about a year. He

Vulgate version, Jerome, 400 A. D.

CAP. III, 13.

EVANGELIUM

CAP. IV, 7.

modo; si dixero vobis cælestia, credetis? Et nemo ascendit in cælum, nisi qui descendit de cælo. Filius hominis, qui est in cælo. Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis; ut omnis, qui credit in ipsum, non pereat, sed habeat vitam æternam.

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis, qui credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum, in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum. Qui credit in eum, non iudicatur; qui au-

quia aquæ multæ erant illic, et veniebant, et baptizabantur. Nondum enim missus fuerat Joannes in carcerem.

Facta est autem quæstio ex discipulis Joannis cum Judæis de purificatione. Et venerunt ad Joannem, et dixerunt ei: Rabbi, qui erat tecum trans Jordanem, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad eum. Respondit Joannes, et dixit: Non potest homo accipere quidquam, nisi fuerit ei datum de cælo. Ipsi vos mihi testimonium perhibetis, quod dixerim: Non sum ego Christus, sed quia missus sum ante illum.

Jn. 3.13-17, 24-28; 1927

translated the Psalter twice and also the rest of the Old Testament from the Greek but later made a fresh translation from the original Hebrew, completing it in 405. His two translations of the Psalter from the Greek have survived in the "Roman Psalter" and in the Vulgate.

First publication, the Bible in 1450-56 at Mainz by Johann Gutenberg; printed from a contemporary manuscript of the Vulgate. THE FIRST PRINTED BIBLE. Apparently no part of the Scriptures was printed before the entire Bible appeared.

Other versions of note: Erasmus Version: New Testament, Basle, 1516; tr. by Desiderius Erasmus. Pagninus Version: Bible, Lyons, 1528-27; tr. by Sanctes Pagninus—the earliest Latin translation of the Bible in modern times. Zurich Version: Bible, Zurich, 1543; tr. by Leo Juda, Theodorus Bibliander, Petrus Cholinus and Rudolphus Gualtherus.

Châteillon Version: Bible, Basle, 1551; tr. by Sebastien Châteillon.

Beza Version: New Testament, Geneva, 1557 (with Old Testament of Pagninus); tr. by Theodore Beza. Tremellius and Junius Version: Old Testament, Frankfurt, 1579; tr. by I. Tremellius and Franciscus Junius (whose translation of the New Testament from the Syriac had been published in a polyglot of 1569); often printed with Beza's New Testament. Schmidt Version: Bible, Strassburg, 1697; tr. by Sebastian Schmidt.

Notable editions of the Vulgate text: Louvain Bible, Louvain, 1547; edited by the Theological Faculty of Louvain. First Latin Bible with verse numbers; edited by Robert Stephanus; Paris, 1555: First Latin Bible with verse divisions as in modern Bibles, J. Frellon, Lyons, 1555.

Sistine Bible, Rome, 1590; prepared by Pope Sixtus V with the aid of several cardinals and scholars, to serve as the official text of the Church. A Papal Bull declared that this text was not to be reprinted without special permission of the Apostolic See. It met with considerable criticism; in 1592 Pope Clement VIII ordered all copies withdrawn and a corrected and improved edition prepared. This appeared in 1592 at Rome and is usually called the Clementine Bible; it is the standard text of the Roman Catholic Church. Benedictine Bible: Genesis, Rome, 1926; Exodus and Leviticus, 1929; edited by a Pontifical Commission presided over by Cardinal Gasquet. CP: BFBS.

The superscription that Pilate ordered to be put over Christ's cross was "written in Hebrew, and Greek, and Latin." Palestine was then, as it is today, a tri-lingual land: official notices were in the two tongues spoken by the major elements of the population plus the language of the governing power. This fact prepares us for the discovery, in the history of the Bible, that Latin was among the first of those languages into which it was rendered out of its original Hebrew and Greek.

No one knows how early there were Christians in the Roman Empire who knew no Greek, or so little Greek that they could not understand the Septuagint Old Testament and the Greek New Testament, and who therefore began to turn portions of them both into Latin. It is astonishing to find the ubiquity of Greek among the earliest Christians, used familiarly by them even in Gaul, in Italy, in Rome itself. In spite of this, however, there must have been a growing minority, passing gradually over into a majority, who found Greek strange to them. By and for such groups as these, the first "Old Latin" versions were made and copied.

How is it, then, that St. Jerome is justly regarded as the father of the Latin Bible?

Hieronymus, or Jerome as he is known in French and English, born about 340 and living to an advanced age, spanned with his long lifetime the transition in the Christian Church from its first stage of release from imperial persecution and acknowledgment as the imperial religion, to its painful readjustment to a changed world after the sack of Rome by the Northern barbarians. In some respects Jerome seems the most modern of the great Church Fathers. By his determination to live in Palestine and learn Hebrew from Jewish scholars, so as to understand his Bible geographically and idiomatically, he anticipated trends of Biblical scholarship that we associate with recent times. Christian art has made it a tradition to depict the Saint as a very old man, meanly clad and of a gloomy expression. Yet it has grasped the central fact of his career by giving him a book—the Book—which he made it his lifework to render anew into the world-tongue of his age, the Latin. Some phases of Jerome's mentality, it is true, link him with the Church of the Middle Ages. But his zeal for the original

Beza's version, 1557

Prout autem Moses extulit serpentem in deserto, ita extolli oportet Filium hominis: ut quisquis credit in eum, non pereat, sed habeat vitam æternam. Ita enim Deus dilexit mundum, ut Filium suum unigenitum illum dederit, ut quisquis credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum in mundum ut damnet mundum, sed ut servetur mundus per eum. Qui credit in eum non condemnatur: qui vero non credit, jam condemnatus est; quia non credidit in nomen unigeniti Filii Dei. Hæc est autem condemnatio, quod Lux venit in mundum, sed dilexerunt homines potius tenebras quam lucem; quia sunt eorum mala opera. Quisquis enim quæ mala sunt agit, odit lucem, nec venit ad lucem, ne

Jn. 3.14–20; 1911

text of Scripture and his advocacy of the shorter (Hebrew) Old Testament canon make him appear a forerunner of the Humanists and Reformers of the 16th century. After years spent on the revision of the existing Latin texts, Jerome took up, in the evening of his life, a fresh rendering of the Old Testament from the Hebrew. He is entitled to the honor of being among the first translators of the Scriptures known to us by name.

So popular did Jerome's Latin Bible become, that in time it displaced the existing "Old Latin" versions, except for the liturgically used Psalter.¹ This became the Bible of the whole Western Church for a thousand years. And, for just this reason, it was also the parent version of all those early, pre-Reformation vernacular Scriptures, such as Wyclif's in English, with which the story of the Bible begins in several European tongues. There is every reason for the Church to give devout thanks, that the one version which played so important a role was one made directly from the original languages by so learned and conscientious a scholar as Jerome.

This Latin Bible is also unique in occupying first place in the history of printing,—not merely the printing of the Bible, but the printing of all large books. For beyond doubt Gutenberg's Latin Bible of forty-two lines, dating from near the middle of the 15th century, has priority, save for a few small issues of which only fragments now remain. Out of an original edition of about two hundred copies of the Bible there are still extant, more or less intact, no less than forty-five. To Gutenberg goes the honor of perfecting, with this huge Latin Bible, the art of printing, with a press, from separate, uniform types cast in an alloy of suitable metals. These, the actual essentials of the art, have remained to the present time, however processes have been refined and improved.

Whence came the Latin text that Gutenberg printed? What is meant by the word "Vulgate"? Neither Gutenberg nor other early editors of the Latin Bible, instituted any search among the manuscripts in common use in their day, to discover those that

were either most ancient or else copied from most ancient sources. Like Erasmus when printing the Greek New Testament, they simply used the current text. It was indeed a "vulgate" text in the proper sense of that word, akin as it is to vulgar, that is, common or ordinary. But the invention of printing — in fact, the whole humanistic trend of that 15th century and the early 16th, followed by the Reformation with its new emphasis on the original texts of Scripture, made it logically necessary for the Church to print a Latin Bible possessing its unreserved approbation. Indeed, the Council of Trent in 1546 called for such an edition, to sustain its decree on "the edition and use of the sacred books."

It was, nevertheless, nearly two generations after that decree before Pope Sixtus V produced at the Vatican Press, with one of the famous Aldine family as printer, a Bible corresponding to the authoritative text contemplated in the Council's decree as closely as the Pope himself, with the help of the many scholars he called to his aid, could make it. And even this did not end the story. For after Sixtus' death in 1590, the same year that his Bible appeared, Pope Clement VIII ordered all copies of it withdrawn and issued before the end of 1592 a new edition, known from his name as the "Clementine" Vulgate, and ever since then the standard Bible of the Roman Catholic Church. Clement's name, however, did not begin to appear on the title-page till editions subsequent to 1604. The two Vulgates, the Sixtine and the Clementine, it is said, differ from each other in about 5,000 places. A sequel to this 16th century achievement is a fresh undertaking of our own day. This is the attempt to restore the text of Jerome's version, as nearly as possible in the form in which it left his hands. There appeared in 1926, twenty years after Pope Pius X entrusted the task to the Benedictine order, the first volume of a new edition, with a critical text derived from the study of many manuscripts, some not heretofore used, the purpose of the work being (in the language of the Catholic Encyclopædia, xv., p. 370) "to bring it into closer touch with the latter developments of textual criticism." Many years will be required to finish it.

¹ Just as in the Anglican Church today the Psalter as given in the Prayer Book and chanted in public services is not from the King James Version but is the

older Psalter of the "Great Bible" of 1539, so in the Roman Church the Psalter in use is not Jerome's final recension from the Hebrew but his earlier revision of the Latin Psalter current in his day.

Ku buno muntu go gunsanyia ukakitagako lutundo lua Kalaga, gono nti mubuto wane, nu mmane.

Mk. 3:35

Spoken by about 50,000 people in the Upper Congo, Central Africa. First publication, St. Mark's Gospel in 1934 by the BFBS; tr. by Miss E. I. Burk, B.A., of the Evangelization Society Africa Mission.

LENDU (Batha)

523

16 Mungu zi ngue dz bo ro, ke bu ngue dicukba ndi go na Adundi, ndiro nba u ke na ndi le ka sani nzi, dicu ndi le ku nuna di na shinga na. 17 Ditho Mungu co ngue Ledu dzjo dzjo loditha tho nzar tho; dicu ndiro dz ka go kedza lo tho de. 18 Nba u ke na ndi le dza lo le di nzi: dicu nza u ke na ndi le dza lo le dir blo, ditho ndi le ngu dicukba Mungu go Adundi rotho u nzar tho. 19 Ir cu ku loditha di, ndiro katha si dzjo blo, dicu ndru zi ngue titinga, katha dzanga na; ndimathi njikbar ngue ce nir tho. 20 Ditho cer-nji-na-kru-ndru ndro katha ro, ndi ndru si katha thinga na nzi di, nzi le ka ndimathi njikbar tho ro. 21 Dicu bubulo nji na le si katha thinga na ndiro ndidza nji ka thoni de, ditho fu njikbar le nji Mungu na.

22 Furgoti Yesu ma, ndigoti-ra-na-kba ma na di si ngue Yudaya dzjo; ke ngu di fuga kba na, ke ngu batisi bu di. 23 Yohana madi ngu batisi bu Ainona na Salima na coco, bo dakba ngue fuga nir tho; ndru si ngue batisi lo di. 24 Ditho Yohana le de ngue li bedza na nza go. 25 Nde lo le thu nar si ngue Yohana goti-ra-na-kba kana, Yahudidzake dza utha dza lo jo.

1936

Spoken in the northeast corner of Belgian Congo, west of Lake Albert Nyanza. First publication, St. Mark's Gospel in 1926 by the BFBS; tr. by Mr. and Mrs. H. E. Grings, of the Africa Inland Mission. St. Luke's and St. John's Gospels, 1933; tr. by Mrs. L. J. Buysse, Mrs. C. R. Webber and Mr. B. L. Litchman. New Testament, 1936; tr. by Mrs. Buysse, Mrs. Webber and Miss Elizabeth T. Frost, with native assistance. CP: BFBS.

LENGUA

524

Liklāmo hñ. ābwathwuk enthliit hithmānka Dios, ābmeschik hñ. Āpkyitkya ābwanthlabānko, kiltemo angyitsipuk time māngyaschiam, kiltemo angkāt-nengwume inethla yinnākte ābnengyik.

Spoken on the western borders of the Paraguay River above Asuncion, Paraguay, South America. First publication, St. Mark's Gospel in 1900 at Waiktblatingmangyalwa, Paraguay, by the South American Mission Society; tr. by R. J. Hunt of the SAMS. Genesis, 1905, Buenos Aires, Argentina; St. Mark's Gospel (revised), 1908, BFBS; The Gospels and Acts, 1911. CP: BFBS.



LENJE or MUKINI

525

Pakwinga na ngani a ani uchita kuyandakwa Lesa ngo mukwesu a nankashi angu a bama.

Mk. 3:35

Spoken by some 35,000 people in Chisamba, Upper Kafue, northern Rhodesia. First publication, Selections in 1920 at Chipembi by the Wesleyan Methodist Missionary Society; tr. by Rev. S. Douglas Gray of the Mission. St. Mark's Gospel, BFBS, 1927. St. Luke's Gospel and the Acts, 1935.

(For No. 526 see opposite page)

LETTISH

527

Gothic characters

23. Un tad winš pa teem šwehtfeem bija Jerusaleme, tad daubši tizeja uš wina wahrdū, redšedami tahs brhnuma-sihmes, to winš darija. 4,48. 8,30. Luth. 8,13.

24. Bet Jesus pats wineem ne-uštizejajs, tapehš ta winš wifus pašina,

25. Un ta winam newašabdeja, lai tas winam leezibu dotu par zilwefu; jo winš pats šinaja, tas bija eefš zilwela. 6,64. Mark. 2,8. 7,21.

3. uodala.

Šitademes apjautajajs ar Jesu par atšimššanu, 1; Joh. 1,1; 2,22; un apšezina Jesu, 27.

1. Un tur weens zilwefs bija no teem warijeem, wahrdū Šitademes, Zuhdu wiršneefs. 2,26. 7,48. 50. 19,39.

2. Tas nahža pee Jesus nakti un uš winu šazja: rabbi, mehs šinam, ta tu eji mahžitajs, no Deewa nahžis; jo neweens newar darit tahs brhnuma-sihmes, to tu dari, ja Deews naw ar to. p.21. 4,45. 9,24. 29. 50,6. 27. Luth. 20,21. Ep. barb. 10,38.

3. Jesus atšildeja un uš to šazja: pateefi, es tew šatu, ja tas naw peedšimis no augšdeens, tad tas debefu-walšitibu newar redšet. 1,13. 1 Petr. 1,23.

4. Šitademes uš winu šata: tā zilwefs war peedšimti, wezs buhdams? Waj winš attal war ee-eel šawas mahtes meefās un peedšimti? Mat. 18,3.

5. Un Jesus atšildeja: pateefi, pateefi, es tew šatu: ja tas nepeedjem zaur uhde-ni un šaru, tad tas newar ee-eel Deewa-walšitibā. 7,38. 39. 50,13. 26. u. 50,26. Tit. 3,5. (1 Mol. 2,1.)

12. Ja juhs netizot, tad es jums šatu par semes-leetahm; tā juhs tad tizejet, tad es jums šazhdu par debefu-leetahm?

13. Jo neweens naw brauzis uš debefim tā ween tas, tas ir nahžis no debefim, tas Zilwela-dehfs, tas ir debefis. p.31. 1,51. 6,62. 50,30. 4.

14. Un tā Mošus tufšnefi šchuhstu ir pa-augštinaš, tāpat tam Zilwela-dehham buhs tapt pa-augštinatam. 12,32. 33. 4 Mol. 21,8.9. Rom. 8,3.

15. Lai itweens, tas tiz uš winu, dabu muhšhigu dšihwoššanu. 20,31. Mark. 16,16.

16. Jo tit šoti Deews pašauli mihlejis, tā winš šawu weenpeedšimuhšo Dehlu dewis, ta wišeeem teem, tas tiz uš winu, nebuhs pašušt, bet dabušt muhšhigu dšihwoššanu. 1,14. 4,10. 1 Joh. 4,9. Rom. 8,32.

17. Jo Deews šawu Dehlu naw šuh-tijs pašaulē, ta tas pašauli šoditu, bet ta pašaulē zaur winu taptu pešitā. (9,39.) 12,47. Luth. 9,56.

18. Šas tiz uš winu, tas netop šodits, bet tas netiz, tas jau ir šodits, tapehš ta tas naw tizejis uš ta weenpeedšimuhšā Deewa Dehla wahrdū. 5,24. 12,48. 2 Petr. 2,12.

19. Bet šchi ir ta šodiba, ta gaidšums nahžis pašaulē un zilweti wairat mihleja tumšibu ne tā gaidšumu, tapehš ta winu darbi bija šauni. 1,4. u. 9,39. 2 Kor. 4,4.

20. Jo itweens, šas dara šaunu, šas eenihšt gaimu un nenahš preehš gaimas, lai wiha darbi netop norahli. 7,7. 50,13. (3 Job. 24,16.)

1905

Roman characters

Jo tik šoti Dievs pašauli mīlējis, ka viņš šawu vien-piedzimušo Delu devis, lai neviens, kas viņam tic, nepazustu, bet dabūtu mūžigo dzīvību.

1933

Spoken by more than a million people in Latvia, and adjacent Baltic shores. First publication, Liturgical Epistles and Gospels in 1586-87. Proverbs, Riga, 1637; tr. by Georgius Manelius. Bible, Johann Georg Wilken, Riga, 1689; tr. by Ernst Glück, aided by C. B. Witten, and revised by a committee of ecclesiastics at Riga. Several times revised, notably the following: Bible, BFBS, Mitau, 1877; rev. by A. Bielenstein, with an advisory committee; Bible, Riga B.S., Mitau, 1898; BFBS, Leipzig, 1902, by R. Auning and others. Gospels, BFBS, Riga, 1933 (the first edition in roman character); tr. by a committee of pastors, etc.; New Testament, 1937. CP: BFBS.

Gothic characters

16. Taipo * Dievs mylējo swietā, kad sawo wiengimmusi sunu dāwe, jeib wissi i ji tikki ne prapultu, bet amžinā gywatā turrētu. * Rym. 5, 8. 1 Jon. 4, 9.

17. Nēs * Dievs sawo sunu ne sunte i swietā, kad sūditu swietā, bet kad swiets per ji butu išganytas.

* Lut. 9, 56; pē. 5, 45. ir 8, 15. ir 12, 47. 1 Jon. 4, 14.

18. J * ji tikkis ne bus sūdijs, bet ne tikkis jau sūditas, nēs ne tik i wardā wiengimmuso sunaus Diewo.

* pē. 5, 24. ir 6, 40. 47. ir 20, 31.

19. Bet tas yra sūdas, kad * šwiesybe atējo i swietā, ir žmonēs tamsybē daugiaus mylējo, ne kaip šwiesybē. Nēs darbai jū buwo pikti.

* pē. 1, 4. 9. 10. 11. ir 8, 12.

20. Piktā * darqsis nekenczia šwiesybē, ir ne eit i šwiesē, kad jo darbai ne butu bāromi.

* Job. 24, 3. 17. Epej. 5, 13.

32. Ir Iuddija, * kq regējes ir girdejes yra; ir jo Iuddijimānieks ne priimma.

* pē. 3, 11. ir 8, 28. ir 15, 15.

33. Bet kas priimma, tas * uspēcēwētyj, Diewā teisy ēsanti.

* Rym. 3, 4. 1 Jon. 5, 10.

34. Nēs kurri Dievs sunte, tas Diewo žodi kalba; nēs Dievs ne dāda dwašē pagal + mierā.

* pē. 7, 18. + pē. 1, 18.

35. Tēws * myl Sunu, ir jam wišlāh i jo ranšas padawe.

* Matt. 11, 27. ir 28, 12. Lut. 10, 22. pē. 5, 30. 22. ir 13, 3. ir 17, 2. Ebr. 2, 2.

36. Kas * i Sunu tik, tas tur amžinā gywatā. Kas ne tik Sunui, tas ne regēs gywatā, bēt Diewo ķerštas pašliekt ant jo.

* Mat. 2, 4. pē. 1, 12. ir 4, 47. pē. 3, 15. 16. Rym. 1, 17. 1 Jon. 5, 10.

4. Pērstyrimas.

Samaritonū prīšwertims, išgybjims lārāšlīso sunaus.

Bēt kaip Wīšpats numāne, Parīzeušus

1855

Roman characters

24. Bet Jėzus ne išsitikėjo jais; nės jis juos visus pažino,

25. Ir ne privalė, kad kas jam liudijimą duotų apie žmogų! nės jis *gerai žinojo, kas žmoguje buvo.

* Ps. 7, 10. a.

Perskyrimas 3.

Kristaus susikalbėjimas su Nikodėmu apie kelią i amžinąją gyvatą, ir Jono su savo mokytiniais.

Bet buvo žmogus tarp Parizėušių, vardu *Nikodėmus, viens iš Žydų vyriausiųjų.

* per. 7, 50. per. 19, 39.

2. Tas naktį atėjęs pas Jėzų, tarė jam: Mokįtojai, mes žinome, tavę esantį iš Dievo atėjusį Mokįtoją, nės nei viens ne gal tus ženklus daryti, kuriuos tu darai, jei Dievas su juomi ne butų.

3. Jėzus atsakydamas tarė jam: iš tiesos, iš tiesos sakau tau: jei kas

čioje žaltį aukštai pakėlė, taipo ir žmogaus Sunus tur buti pakeltas,

* 4 Maiž. 21, 8. 9.

15. Kad visi i jį *tikintieji ne prapultų, bet amžinąją gyvatą turėtų.

* Mark. 16, 16. Luk. 19, 10.

16. Taipo *Dievas mylėjo sviatą, kad savo viengimusiį sunų davė, jeib visi i jį tikintieji ne prapultų, bet amžinąją gyvatą turėtų.

* per. 15, 13. Rym. 5, 8. per. 8, 32. 1 Jon. 3, 16. per. 4, 9.

17. Nės Dievas savo Sunų *nesiuntė i sviatą, kad sudytų sviatą, bet kad svietas per jį pastotų išganytas.

* per. 9, 39.

18. Kurs i jį tik, ne bus sudytas, bet kurs ne tik, tas jau sudytas; nės jis ne tik i vardą viengimusių Dievo Sunaus.

* per. 5, 24. per. 6, 40. 47.

19. Bet tas yra sudas, kad *šviesybė atėjo i sviatą, ir žmonės tamsybę dau-

1908

Spoken by some 1,600,000 people in Lithuania and part of East Prussia. First publication, the Liturgical Epistles and Gospels in 1579 at Königsberg; tr. by Bartholomäus Willent. The Psalter, 1625; tr. by Johann Bretken. New Testament, Königsberg, 1701; tr. by Samuel Bythner. Bible, Königsberg, 1735; tr. by Johann Jakob Quandt, with a committee of Lithuanian pastors, particularly Philip Ruhig. Several times corrected both as to text and orthography, including the following editions: Bible, BFBS, Königsberg, 1816; by a committee headed by L. J. Rhesa. New Testament, Canstein Bible

Institute, Halle, 1869; by Fridrikio Kurszaczio. Bible, BFBS, Berlin, 1897; by M. A. Morrison. First publication in roman type: Psalms, BFBS, Berlin, 1904.

Other versions of note: St. Mark's Gospel, BFBS, Berlin, 1907; tr. by Paul Jakubenas, particularly for use by Lithuanians in America: Gospels, BFBS, Memel, 1934; tr. by Dr. Jakubenas and Adomas Sernas.

New Testament, Kaunas, 1922; tr. by Bishop Juozapas Skvireckas (RC).

CP: ABS, BFBS.

Roman characters

16. Nėsa taipu Dievas numilėjo swieta, jog Sunu sawo wiengimusi dāwe, idānt kiek-wienas, kurs ing ji tik, ne mas tarp Mokitiniū Jono ir pražutu, bet turėtu amžina tarp Žydū apie apczystijimą. giwāta.

24. Nes Jonas dar ne buwo padutas ing kalinę.

25. Prasidejo tada klāusi-mas tarp Mokitiniū Jono ir

26. Ir atėjo Jonop ir tāre

1904

Gothic characters

Nėsa taipu Dievas numilėjo swieta, jog Sunu sawo wiengimusi dāwe, idānt kiek-wienas, kurs ing ji tik, ne pražutu, bet turėtu amžina giwāta.

Spoken by about 500,000 people in the regions of Kovno and Suwalki, Lithuania. First publication, the New Testament in 1816 at Wilna, at the expense of the translator; tr. by Prince Joseph Arnulph Gedroitz, a Roman Catholic bishop. (BFBS paid for the binding.) Revised, gothic characters, Mitau, 1844 (all other editions are in roman characters). Reprinted, BFBS, Berlin, 1866, in roman characters.

EASTERN LIVONIAN

534

Italic characters

kītōb sinnōn, kis ūb synd viedst ja Vaimst, ūb vōi sādō Jumal raldō.

Ets. 36, 25—27. Ef. 5, 26.
Tt. 3, 5.

6. Lejast syndōn um leja ja Vaimst syndōn um vaim.

p. 1, 13. 1 Moz. 5, 3. Lr. 51, 7.

7. Ala iml, ku ma sin pāl ūob rōkundōn: Tāddōn um ūdst syndōmōst.

8. Tūf pūgōb kus ta tāb ja sa kūlōd tām ūgandōkst, aga sa ūd tieda, kust ta tulōb ja kussin ta lāb; nei um jegaykš kis Vaimst

14. Ja nei kui Mōzua um ylantōn uiskō kōjura, neiš um Rišting Pūogan ylantōt sāmōst.

4 Moz. 21, 8. 9.

15. Laz amadōn, kis uskōbōd tām pāl, volgō igani jelami.

16. Sīepierast ku Jumal um nei mālmo ārmastōn, ku un adōn āinagisyndōn Pūoga, algō amšti, kis uskōbōd tām pāl, mīlykš ukkō lāgō, aga amadōn volgō igani jelami.

Rom. 5, 8. 8, 32. 1 Jān 4, 9.

17. Āb sīepierast ūo Jumal kaimōn Puoigō mālmo, laz ta

1937

Gothic characters

Sin lihb piepallō jumahlō, eršāh tjahtō un fien ūhbōn palfō.

Mt. 4.10; 1880

Spoken by about 4,000 people in the eastern part of the Courland Promontory, Latvia. First publication, St. Matthew's Gospel in 1863 at London (Bonaparte); tr. by N. Pollmann, and revised by F. J. Wiedemann. (See No. 232) Reprinted in Gothic characters; BFBS, St. Petersburg, 1880. Gospels and Acts (Italic characters), designed for both Eastern and Western Livonians, Härättäjä Society, Helsingki, 1937; tr. by Kaarli Stalte.

535

Sin lihb piepall jumālt enš izānt un sien ūdon dēn [palkō].

Mt. 4.10

Spoken by about 1,000 people in Courland, around Pisen, Latvia. First publication, St. Matthew's Gospel in 1863 at London (Bonaparte); tr. by J. Prinz and his sons, P. Prinz and J. P. Prinz, and revised by F. J. Wiedemann. (See No. 232)

LODA

536

Manege oka de Jesusu O temo: No tagi he sjetan, sehabu i si lefo 'ka: Ka ma Djou ani Giki-rimoiije nI subaije ka Unā ma tengo nI pudji!

Mt. 4.10

Spoken in the northwest part of Halmahera, Molucca Islands, Netherlands East Indies. First publication, St. Matthew's Gospel in 1915 at Amsterdam by the NBS; tr. by J. Metz.

LOGO

537

Dia angodi ya dre ta ole Nzambe dre lele dise, akodi ama adrupi e, ama amvupi e, ama andre be.

Mk. 3.35

Spoken in the northeastern part of Belgian Congo. First publication, St. Mark's Gospel in 1924 by the BFBS; tr. by Miss Mary Mozley, of the Africa Inland Mission. St. Matthew's Gospel, 1927, tr. by Miss Elizabeth Mozley. CP: BFBS.

LOMWE

538

Nave ntoko Mose áchukhula enowa mu'takhwani, wawihihá anirimchukhuliwa Mwana a mutchu wi yowo anaroromela akhaleno okumi wohimala mwa Yowo. Vawi Muluku ásivela elapo ya vathi wawihihá, wi ávaha Mwana'we óyariwa mekhiye, wi yowo anaroromela ahirimele, nyenya akhaleno okumi wohimala. Vawi Muluku hárumale Mwana'we wilaponi ya vathi, wi athorihe elapo ya vathi, nyenya wi elapo ya vathi yavulushiwe ti Yowo. Óroromela Yowo hanathorihwi; óhiroromela óthorihwi nari hihano, ntakhara haroromenle mu nsina na Mwana óyariwa mekhiye a Muluku.

Jn. 3.14—18

Spoken in the district of Quilimane, Portuguese East Africa, and the Mlanje and Chinta districts of Nyasaland, East Africa. First publication, St. Mark's Gospel in 1917 by the NBSS; tr. by Che Lewis Mataka, a native teacher, and Rev. Andrew Reid of the Church of Scotland Mission. St. Luke's Gospel, 1923. New Testament and Psalms, 1930. CP: NBSS.

16 Kwani Mungu alivyoipenda lunia, hata kuipa Mwana wake wa peke, ila kila mutu amwaminiye asipotele ila awe na uzima wa milele. **17** Maana Mungu hakumutuma Mwana wake ku lunia kuihukumu, ila lunia ioko ke kwaye. **18** Amwaminiye hahukumiwi; asiye mwamini amekwisha kuhukumiwa, kwa sababu hakuliamini yina la Mwana wa peke wa Mungu.

Spoken along both banks of the Lualaba River from Stanleyville to Elizabethville, Belgian Congo. First publication, the Gospels and Acts in 1937 by the BFBS; tr. by Mr. and Mrs. G. J. Wilkerson, of the Baptist Mission.

LUBA KALEBWE

540

Nenulungula'shi: Anka biabia kwi kusepela kumpala kwa bamwikeilu b'Efile Mukulu pa mwanda wa mulwishi umune elangye mwishimba.

Lk. 15.10

Spoken between the Lomami and Lualaba Rivers, Belgian Congo. First publication, a reader containing passages of Scripture at London by the SGM; tr. by Mr. F. D. Johnstone, of the Congo Evangelistic Mission. St. Luke's Gospel, BFBS, 1938.

LUBA: Katanga dialect

542

kadi kyo twa mona nakyo e kyo tu sapula, ino bānwe ne kwitabijya mwanda wetu mpika. **12** Lelo byo nēsamba nenu byapanopanshi bānwe ne kwitabijya mpika, shi nēsambe nenu byakūlu, ino mu ke bītabijya namani? **13** Ne byo ke ku dipo nashya umo wa kandyile momwa mūlu, poso'nka aye wa tūkile momwa mūlu, ke Mwana wa muntu kadi, u di momwa mūlu. **14** Ebiya kadi monka mwā imikile Mosesa nyoka muntanda mutuputupu, poso ne Mwana wa muntu a kēmi-kwe'nka nabya, **15** amba bonso bakwitabijya mudi aye ke ba konekapo, m̃h̃m̃, poso ba tambule bidi būmi bwa kulādila monka nyeke ne nyeke-ke.

16 Ke-muntu aye Leza byā senswe bapanopantanda nenki, wa pana Mwana wandji wa bunka'mba, bonso bakumwitabijya nankyo ke ba konekapo, ēhē, poso ba tambule būmi bwa kulādila monka nyeke ne nyeke-ke. **17** Ke-muntu aye Leza ka tuminepo Mwana wandji panopantanda a ponejye panopantanda m̃h̃m̃, poso'mba bapanopantanda ba pandyile kudi aye.

1923

Spoken in the southeast section of Belgian Congo. First publication, the Gospels and Acts in 1921 by the BFBS; tr. by Mr. John A. Clarke of the Christian Missions to Many Lands. New Testament, 1923; tr. by Mr. Clarke and colleagues. Proverbs, BFBS, 1931; tr. by F. Ray Williams, E. D. Rout and others. CP: BFBS.

Pa kuva aye uva kya swa muchima wa Lesa ye mulongo wami, ne nyenga yami, ne mama.

Mk. 3.35: 1923

Spoken by about 40,000 people in the southeast corner of Belgian Congo and in northern Rhodesia. First publication, St. Mark's Gospel in 1923 by the BFBS; tr. by Rev. C. S. Foster, of the South Africa General Mission. St. Matthew's Gospel, 1927; tr. by Mr. H. G. Pirouet and revised by Mr. Foster. New Testament, 1938; tr. by Mr. Foster, with two native assistants.

LUBA-LULUA

543

Binuahidia kuitabuxa

malu a ha buloba anakunuambila, nudi bamanye mua kuitabuxa binanuambila malu a mu diulu munyi? **13** Muntu kakubanda mu diulu anu wakuhueka mu diulu, Muana wa muntu mene, yeye udi mu diulu. **14** Bu Mose wakabixa nyoka mu cihela budi n'abu Muana wa muntu mbua kubixibua nunku; **15** biamuitabuxa muntu yonso, neikale ne muoyo wa cendelele.

16 Bualu bua Nzambi wakatamba kusua ba ha buloba, yeye wakabaha Muan'andi umuehele mulela ne, wamuitabuxa, kena ufua, neikale ne muoyo wa cendelele. **17** Nzambi kakatuma Muana wandi ha buloba bua kulumbuluixa ba ha buloba; wakamutumina bua kusungileye bantu. **18** Kabena balumbuluixa wamuitabuxa, kadi bakumana kulumbuluixa wahidia kuitabuxa dina dia Muana umuehele mulela wa Nzambi. **19** Dihila dia bantu didi bualu bua munya wakalua ha buloba, kadi bantu bakasua midima, kabakasua munya, bua bienzedi biabo biakadi bibi. **20** Muntu yonso utu wenza malu mabi katu wasua munya, kena ulua mu munya ne, Nebambele bienzedi bianyi. **21** Kadi muntu yonso utu wenza malu mimpe udi ulua mu munya ne, Bienzedi bianyi bimuenek, bualu bua biakenjibua mu Nzambi.

1920



Spoken by about 3,000,000 people between the Kasai and Lulua Rivers, Belgian Congo.

Reduced to written form by missionaries about 1890. First publication, a paraphrastic version of Romans and 1 Corinthians in 1903 at Luebo by the J. Leighton Printing House; tr. by Dr. W. M. Morrison, of the American Presbyterian Mission (South). Select Parables from the Gospels, 1904, at Luebo by the Presbyterian Mission Press. Extracts from the earlier books of the Old Testament, 1906, at Luebo; tr. by H. P. Hawkins. St. Mark's Gospel, BFBS, Luebo, 1913; tr. by J. McC. Seig aided by Mr. Morrison and three natives. New Testament, 1920; tr. by Dr. Morrison and Rev. T. C. Vinson. Genesis to Ruth, 1920. Bible, ABS, 1927; tr. by Mr. Vinson. CP: ABS, BFBS.

ne kusapula vyo twa mona; nenu ne kwitavilavyo, yo. Lelo po ni mi sapwile vya panopantanda, nanwe ne kwitavila yo, mu ketavila vye shi ni mi sapwila vya mwiulu? Ka pa di wa kandile mwiulu poso wa ikidile kwiulu, e Mwana wa muntu wa mwiulu. Kavidi monka mo a imikile Mosesa nyoka muntanda mututupu, e vyonka vi kemikwa ne Mwana wa muntu: ne wa ku mwitavila u di ne mweo wa nyeke.

E mwa temenwe Leza va panopantanda mu kupāna Mwana wani wa bushye, amba vonso va ku mwitavila kenshi vonaika, kanshi va poke mweo wa nyeke. E cho Leza ka tumine Mwana wani panopantanda kufwitikishya panopantanda; poso amba va panopantanda va mu pulukile. Wa ku mwitavila aye ka fwitikishiwe: adi wa vula kwitavila e wa fwitikishiwa kala, po ka itavile ku dizina dya Mwana wa bushye wa Leza. Kavidi e lwitwikishilo luno, amba nanshya dyuva dya mwekela panopantanda vantu va temwa mfinshi ku dyuva, pantu vyo va uvile i vivi. E cho va kūva vivi va fulwa dyuva, nanshya kusokoka pa tōka, kutina vyo va uva vyā ka lengululwa. Adi wa kūva vya chine e u sokoka pa tōka, amba vya uva vi lumbuluke, mo vya uvilwa mwi Leza.

Avi kupita, Yesu ne vāna wani va bwanga va iya muntanda ya Yudea: e ko a ikele navo, ne kubatiza. Yoano nanji wa di u batizila mu Enona pepi ne Salimi, pantu po pene pa mema: kulenga kā veva ku kubatizwa. Ke pantu Yoano kange kwelwa mu chifungo. E pa talwike lupata ne vāna va bwanga va Yoano ne va-Yudea mwaila lusambilo. E cho va isile kwi Yoano, amba, Rabbi, awa wā di nove ku bushiya bwa Yordano, ye wa mu sapwidila ove, mona vya batiza, ne vonso va mu pwidila. Kuteleka Yoano, Muntu ke kukōshya kupoka kantu, poso cha mu pēwa kwiulu. Anwe vene ke mu ndakila vyo na nēnene amba, Ami nchi di Kristu, kanshi na tumwa ku mu tangidila. U di ne musongwa e musongoshi: adi mulunda ne musongoshi wimana ne ku mu teleka, e u sekela katwa pa diwi dya musongoshi: e cho lusekelo lwami luno lwa fika. Aye konka kufushya, adi ami konka kukefya.

Wā fumine mwiulu e wa chila vonso: wa panshi e wa panshi ne panshi, e cho a lakila vya ponka: wa fumine mwiulu e wa chila vonso. Kavidi cho a mona ne kuteleka, cho chonka a sapwila; kanshi ne umo u di kwitavishya misapwilo yanj. Awa witavila ku misapwilo yanj, e chino cha itavishyamba Leza i wa chine. Pantu wa kutumwa kwi Leza u laka myanda

Jn. 3.12-33; 1928

Spoken in the area from around Mpweto on Lake Mweru to near Cilongo, Belgian Congo. First publication, *The Four Gospels in 1903 at Livingstonia by the NBSS*; tr. by Mr. Dan Crawford, of the Luanza Mission. New Testament, NBSS, 1923. Bible, 1928.

CP: NBSS

LUBA: Songi dialect

545

Ahka biabia nenulungula-xi, Kusepela kwikudi ku mpala a bangele ba Nsambi, mwanda ā mulwixe umune belanga.

Lk. 15.10; 1920

Spoken between the Lualaba and the Sankuru and Lubilash Rivers, Belgian Congo. First publication, *St. Luke's Gospel in 1920 by the BFBS*; tr. by Mr. H. Wilson, of the Westcott Mission. *St. Luke, Romans, and Ephesians*, 1935, tr. by Mr. A. G. MacTavish.

LUCHAZI

546

16 Muomu Njambi ua lemene vakua mavu cikuma, ngecize ua hele Muaneni umo lika, linga uose a mu tsiliela kati a nonge, vunoni a kale na muono ka ue ku hua ua ya-ye. 17 Muomu Njambi ka tumine Muana hano ha mavu mu ku hisa vakua mavu; vunoni ngecize vakua mavu va kovoike hali ikeye. 18 Ou a mu tsiliela ka li ka hia: ou ka tsiliela na hi laza, muomu ka tsilielele ku lizina lia Muana uze umo lika ua Njambi. 19 Kaha eci vene cikeco cihiso, mutana u neza hano ha mavu, kaha vantu va lemene milima ku pulakana mutana; muomu vilinga viavo via pihile. 20 Muomu uose mukua ku linga vipi a zinda mutana, keza ku mutana, ku tina vilinga vieni vi ka mu hisa. 21 Vunoni ou a linga vusunga eza ku mutana, linga vilinga vieni vi ka soloke, ngecize vikevio via na lingi muli

va li na ku iza kuli ikeye. 27 Yoano ua kuanieneke, nguene, Muntu na cimo cahi cintsa ka tambula, ku vanga va mu hieco mulu. 28 Yenu vavene mu vakaleho vange, ngue nja handekele, nguange, Kati yange Kilistu, vunoni, va na nji tumu ku lutue lueni. 29 Uze a li na ntombola ikeye ivene vulo: vunoni kavusamba ka ivene vulo, a mana na ku mu ivua, a zolela cikuma muomu lizi lia ivene vulo: ndzolela eyi yange i na pumo. 30 Ikeye na pande ku nenchā, vunoni ange nja pande ku tepuluka.

31 Uze a fuma mulu a hiana vose: ou ua ha mavu ikeye ua ha mavu vene, kaha a handeka via ha mavu: ou a fuma mulu ua hiana vose. 32 Vize via na mono na ku vi ivua, via li ku zimbuila vukaleho; kaha na umo uahi a tambula vukaleho vueni. 33 Uze na tambula vu-

Spoken by about 250,000 people between the Upper Lungwebungu River and the Ambwela Hills, Angola, Africa. First publication, *New Testament*, in 1935 at Lisbon by the BFBS; tr. by the Rev. E. Pearson, of the South Africa General Mission. CP: BFBS

LUGBARA

547

9 Nikodemo eri nga eyo omvi eri yo tinia, Afa diri eco yi yezaro ngoni ngoni ya? 10 Yesu nga eyo omvi eri nga yo eri tia, Mi-i mi ba ba imbapi Isiraeliniri, isu mi vani afa diri ko ya? 11 Ma yo mi tia ndindi, Ama yo afa amani eyoni nileri, te azini ama ece afa amani eyoni neleri; te emi aiini eyo amani eceleri ko. 12 Ma ka olo emi tia eyo afa nyakuni te emi aiini ko, emi nga aii ngoni ngonia ma ka olo emi tia afa buari ma eyo? 13 Ba alo nga podi tupi buari yo, pe eri-i sipi vari ingapi buari, Mvi bani-i, ovupi buari. 14 Musani uri dule uru roko driarile, te dini alo indi yi nga Mvi bani du uru; 15 dini ba nde aiipi eri aliari ma bi idri dani dani ani.

16 Munguni ba nyakuari lele torisi, eri fe ndra Mvi erini ilipiliro, dini ba nde eri aiipiri ma ja dri ko, te yi ma ovu idri dani dani be. 17 Te Mungu epeni Mvi erini ti nyakua eyo nyakuni lizu ko; te nyaku ma ovu pazaro erisi. 18 Ba eri aiipiri eyo lizaro erini drinia yo: ba aiipi kori yi li eyo erini bo, erini Mvi Munguni tile alori ma ru aiile korisi. 19 Eyo diri eri eyo lileri, diza eri emu nyakua, azini ba yi le ini aga dizara; azi yini ovule onzirisi. 20 Ba dria alo alo eyo onzi yepiri eri ngu diza onzi, eri emuni diza vu ko,

1936

Spoken by about 250,000 people living at the extreme edge of the Belgian Congo, in the West Nile district of Uganda, around Arua, Africa. First publication, *St. Mark's Gospel in 1922 by the BFBS*; tr. by the Rev. C. H. Mount, of the Africa Inland Mission, followed by portions tr. by various AIM missionaries. New Testament, 1936; tr. by Miss A. Southner, Sister H. Nolting, and the Rev. and Mrs. A. E. Voller. CP: BFBS.

ambe ngweni, Nana you, na vana
va nana vava. 35 Cili ou we
ku linga linga cizango ca Ka-
lunga, ikeye mwanetu, yakeye
mwanetu wa mphwevo, yakeye
nana.

hula visimo viaco. 11 Yo wa
handeka navo ngweni, Yenu mwa
kundikiwa mahesi a wangana wa
Kalunga; vava va li haluwa,
viuma viose via linga visimo kuli
avo; 12 Amba. ku tala va ka

Mk. 3:35; 4:11

Spoken by about 20,000 people along both banks of the Quanza River, Central Angola, Africa. First publication, St. Mark's Gospel in 1935 at Lisbon by the BFBS; tr. by Mr. C. W. Scott, Brethren Mission, assisted by Bernardo Lopi and Kutaba.

LUNDA of Kalunda

550

16 Muloña Nzambi wa swejeli ku keña akwa-
munu mwishina, chochina wa yinkeli Mwanindi
wumu hohu wa vweliyi, kulonda yowona wu ku
mwitiya ha ka jilumukaku, ilaňa a ka heti wumi wa
hayanyaka. 17 Muloña Nzambi cha temesheliyi
Mwan'indi munu mwishina ha londeli ku tanyisha
akwa-munu mwishinaku, ilaňa wa londeli akwa-
munu mwishina kudi yena a kamwinewi. 18 Ona
wu kwitiya hadi yena ha na tanyuku; ona wu ku
bula kwitiya na tanyi dehi, muloňa na buli kwitiya
hejina da Mwana ka Nzambi wumu hohu wa
vweliyi. 19 Diku kutanya, chejeji chenjili munu
mwishina, ilaňa antu a keňeli mwidima, hi ya
keňeli chejejuku: muloňa nyidimu yawu ya diňi ya-
tama. 20 Muloňa ejima a koňaňa kutama a helaňa
chejeji, hi yenzaňa kwawu ku chejejuku, nyidimu
yawu a kenda ka yi konkolola. 21 Ilaňa ona wa
koňaňa walala wenzaňa ku chejeji, kulonda nyidimu
yindi ya ka mwekani, a yi koňeli mudi Nzambi.

22 Ha ku londela yumiyi ni Yesu n'atumbanji
twindi enjili mwituňa da Yudeya: wa labilili kwen-
kuna chimu nawu, a papatishilaňa. 23 Yowanu
ni yena wa papatishilaňa ku Enoni, kwakwihi na
Saluni, muloňa kwenoku kwa diňi meji amavulu:
nochu antu enjili, a yi papatishili. 24 Muloňa
henohu Yowanu kanda a mu shi mu kaleyaku.
25 Ndichi ha nyamukili ntadi hadi atumbanji twa
Yowanu na kaYudeya ha nsauu ya ku ditookesha.

Spoken along the Upper Kasai, East Angola, Africa. First
publication, St. Mark's Gospel in 1914 at Kalunda by the Mission
Press; tr. by Mr. H. Cunningham, of the Plymouth Brethren Mission.

New Testament, published in parts at the Mission Press, with aid
from BFBS, completed 1918. Revised, BFBS, 1929. Genesis,
BFBS, 1936; tr. by Mr. T. Rea and Mr. W. Singleton Fisher, with
the help of Mr. Cunningham and Mr. G. R. Suckling. Joshua, Judges,
Ruth, BFBS, 1938. CP: BFBS.

Una go va vangianga inzolulu i Nzambi, yandi
mwana ngudyi ami, na iburu giami, na ngudyi ami.

Mk. 3:35

Spoken by about 20,000 people between the Nyanga and Kouilou
Rivers, French Equatorial Africa. First publication, St. Mark's
Gospel in 1933 by the BFBS; tr. by the Rev. P. A. Nilsson, of the
Swedish Free Mission, with native assistance.

LUNDA of Kambove

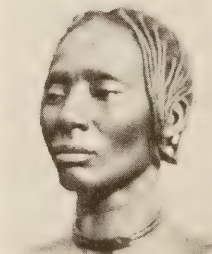
551

Nikodemus wamwel anch, Munt'u
akutwish kand nchik kumuval pa kunanapay? ndiy uku-
twish kwandam kapamp ka chaad mwivum'u mwa makwend
ni kumuval kand? 5 Yesu wakul anch, Chakin, chakin
nalond kudi ey anch; Ching munt'u wavadik ku mem ni
Spiritu, chamwam'u kakutwiship kwandam mu: uwant
wa Nzambi. 6 Chivadikina kwi mbij chidi mbij; ni
chivadikina ku Spiritu, chidi Spiritu. 7 Kangal washimok
chinakuleja ey anch, En uwapidilany kuvadik as'u.
8 Rinkind rikak kupepetil kurusotila, ni ey ukat kov
chonyin char, pakwez kiwijip ku rikata kwez, ni kurikata
kuya: mwam'u kand mudiay mwiwons'u uvadikina ku
Spiritu. 9 Nikodemus wakul wamwel ndiy anch, Yom
yiney yikwikal nchik? 10 Yesu wamwakula wamwel
anch, Ey yey mulej wa Isarel, yom yiney kiyikat kuku-
rumburikip kwey? 11 Chakin, chakin, nakulej ey,
Tukat kulond yitwija, ni kulejan yitwamana; en kiukat
kwakanyip uman wet'u. 12 Anch nakulejang yom ya
pansh, en kiukwitiyanyip, ing ukwitiyany lel nchik anch
nakulejany yom ya mwiur'u? 13 Kwikel umwing wa-
kandama mwiur'u, ching ndiy wadiokala mwiur'u, ndiy
kam'u Mwan a munt'u, udi mwiur'u. 14 Mudi Moses
chamuzambulay nnak mwimpay, chawiy kand chiwapidilau
kwez kumuzambul Mwan a munt'u; 15 chakwel mwi-
wons'u ukwitiyila mwi ndiy wapit kal mom wa chikup'u.
16 Mulong Nzambi chawiy chakatay ngand pa kupan
mwanend wakuval umwing, chakwel mwiwons'u ukwitiyila
padiay ndiy, kakujiiy, pakwez ukwet kal mom wa
chikup'u. 17 Nzambi kamutuminap mwanend ku ma-
ngand ni kurumburish mangand; pakwez usotil mangand
mapandila kwi ndiy. 18 Ukwitiyijila padiay ndiy kaku-
murumburiship: ndiy ukata kulik kwitiyij, amurumburi-
shil kal kwend, mulong ndiy walika kwitiyijil pa dijin dia
Mwan wakuval Nzambi. 19 Kufa nich kwawiy ok'u,
kutok kwezil kal ku mangand, ant'u akatil kwau mididim
chipandakenam'u kutok; mulong midim'u yau yading
yiyimp.

1933

Spoken in Katanga, Belgian Congo.

First publication, St. Mark's Gospel in 1914
by the BFBS; tr. by Rev. John M. Springer, of
the American Methodist Episcopal Mission, with
the aid of a native assistant. Gospels and Acts,
1922; tr. by Rev. T. B. Brinton. New
Testament, 1933; tr. by Mr. Brinton, Miss A.
Lerbak and John E. Braestrup with native as-
sistance. CP: BFBS.



12 Kawacho nu me piny ka, to ok uyie, unuyie nadi kawacho nu me polo? 13 Kendo onge ma noidho odhi e polo, to mana jalo ma nolor oa e polo, e Wuod dhano, ma ni e polo. 14 Kendo kaka Musa nochungo thuol e thim, e kaka onego gichungi Wuod dhano bende: 15 mondo ka ng'a moyie kuome obedi gi ngima ma nyaka chieng'.

16 Ni kech Nyasaye nohero piny kama, nyaka nochiwo Wuode ma miderma, mondo ng'a moyie kuome kik lal to obedi gi ngima ma nyaka chieng'. 17 Ni kech Nyasaye ne ok ooro Wuowi nobi e piny, mondo ong'adi ni piny bura; to noore ni mondo piny onwang' kuwo kuome. 18 Ng'a moyie kuome bura ok oloye: ng'a ma ok oyie, bura ose loye, ni kech ok oyie kuom nying Wuowi ma miderma mar Nyasaye. 19 To ma e bura, ni kech chieng' ose donjo e piny, ji nohero mudho moloyo chieng'; ni kech ne tichgi richo. 20 Ni kech ng'a motimo mamono osin gi chieng', kendo ok odhi ka chieng', kik tichne ikwer. 21 To ng'a motimo adiera dhiyo ni chieng', mondo tichne ng'ere elaela, ka otimigi kuom Nyasaye.

Spoken by several hundred thousand people north of Kavirondo Bay between Kisumu and Lake Victoria, Kenya, Africa. First publication, St. Mark's Gospel in 1911 by the BFBS; tr. by Mr. A. Morrison, Government Magistrate at Nairobi, Archdeacon J. J. Willis, and E. Pleydell of the CMS. New Testament, BFBS, 1926; tr. by Mr. Pleydell. Genesis, (Gendia printed) 1933; tr. by Miss G. Clarke, of the Seventh Day Adventist Mission. CP: BFBS.

LUSHAI

"Tin, Mosian thlalêrah rôl a khaikân ang khân, Mihring Fapa hi khaikânin a awm bawk tûr a ni; tupawh a ring apiangin amah avânga chatuana nunna an neihna tûrin. Pathianin khawvêl a hmangaih êm êm a, chutichuan a Fapa mal neih chhun a pe a, amah chu tupawh a ring apiang an boral loh va, chatuana nunna an neih zâwk nân. Khawvêl thiamloh chantîr tûrin Pathianin a Fa khawvêlah a tîr lo, khawvêl amah avânga an dam theihna tûrin a tîr a ni zâwk e.

"Tupawh amah ring chu thiamlohvin an awm lo vang, tupawh ring lo chu tûra pangin thiamlohvin an awm, Pathian Fapa mal neih hming an rin loh avângin. Hei hi thiamlohna a ni, êng khawvêlah a lokal a, nimahsela miten êng aiin thim an duh zâwk, an thiltihte a sual avângin. Tupawh thil tisual apiangin êng an haw thîn, êngah pawh an lokal lo,

Jn. 3:14-20; 1931

Spoken by about 70,000 people in the Lushai Hills, Assam. First publication, St. Luke's and St. John's Gospels in 1898 by the BFBS; tr. by Rev. J. H. Lorrain and Mr. F. W. Savidge, of the Welsh Calvinistic Methodist Mission (later of the Baptist Missionary Society). St. Matthew's

Gospel, BFBS, Calcutta, 1906; tr. by D. E. Jones. New Testament, Calcutta, 1916; tr. by Mr. Lorrain. Jonah, published locally by the Mission, 1912; Proverbs, 1914; Daniel, 1915; Genesis, Psalter, BFBS, Calcutta, 1928; Isaiah, 1932. CP: BFBS.

LUR

ma copo timo giranyutta maeni m'itimo, tek Mungu mbe kude. 3 Yesu dwoko lembe ewacu ire kumae, Anddandda, awacu iri kumae, Tek junyolo ddanu nyen ungo, ecopo neno ker pa Mungu ngo. 4 Nikodemo wacu ire kumae, Jucopo nyolo ddanu kan eti nenedii? ecopo mondo i min wang' arionde, kan enyolee? 5 Yesu dwoko lembe kumae, Anddandda, awacu iri kumae, Tek jukunyolo ddanu ku pi ku Tipo de ngo, ecopo mondo i ker pa Mungu ngo. 6 Gin ma junyolo ku kum ene kum; man gin ma junyolo ku Tipo de ene tipo. 7 I kudu wang' lli kum awacu iri kumae, Jubikonyolowu kendo be. 8 Yamu koto yo ku m'eyenyo, man iwinjo dwande de ento ing'eyo ngo ka m'cai i ie, ing'eyo de ngo ka m'ecitho i ie, ddanu ceke kubang'gi ma junyolo ku Tipo bedo kumeno. 9 Nikodemo dwoko lembe man ewacu ire kumae, Gin maeni copo timbre nenedii? 10 Yesu loko lembe man ewacu ire kumae, In i japonji mir Israeli, man ing'eyo gin maeni ngoo? 11 Anddandda, awacu iri kumae, Wayero pi gin ma wang'eyo, man wanyutto pi gin ma waneno; wun re wujolo lembanyutta muwa ngo. 12 Tek ayero iwu pi gin m'i ng'om man wuyio ngo, wubiyio nenedi tek ayero iwu pi gin m'i polo. 13 Ng'atu moko mbe m'uiho i polo, nddu ng'atu m'uloro kud i polo, ene Wod ddanu, ma eni i polo. 14 Man calu yang' Musa ting'o ttwol malu i yamba, e kumeno jubikoting'o Wod ddanu malu be; 15 kara ng'atu ma tek uyio ubed ku kwo ma rondo ku rondo ni kume.

16 Kum Mungu maru ng'om mumbe, ketto emio Wode kulong', kara ng'atu ma tek uyie kude rwiny ki, endre ebed ku kwo ma rondo ku rondo. 17 Kum Mungu oro Wode i ng'om ungo ya upok lembe m'i ng'om rac; endre kara ng'om ubott ni kume. 18 Ng'atu m'uyie lem pare pokre ngo: ng'atu m'uyio ngo lem pare daru pokre rac, kum eyio nying Wod Mungu kulong' ungo. 19 Maeni de lembapoka, ya der ubino i ng'om, man ddanu gimaruru mutho ma sagu der; kum tic migi rac.

1933

Spoken by about 250,000 people on the western shores of the Albert Nyanza, Belgian Congo. First publication, St. John's Gospel in 1922 by the BFBS; tr. by James O. Averill, of the Africa Inland Mission. St. Matthew's Gospel, the Acts, Thessalonians and Titus, 1927; tr. by Miss L. M. Halstead, Miss Halsey, Miss Stirton, Dr. C. L. Trout, and a native preacher, Kabebi. New Testament, 1933; tr. by Miss Halstead, Miss Halsey, Dr. Trout and Miss Moore, with the assistance of Samwele Wapol. Old Testament, 1936, tr. by Miss Halstead and Samwele Wapol. CP: BFBS.

Mwomwo Kalunga na zangi yenyi ya yi nene ngana a zangile vatu vosena va ha kaye, a va hanyine Mwanenyi umwe kaha, mangana wose mwa mwitava a ka zeneke ku nonga, oloze a twame na mwono ka wexi ku hwako. Mwowo Kalunga ka tumine Mwanenyi hano ka kaye a ka sopese vatu, nduma, oloze mangana vatu va ha kaye va ka va lwile kuli Ikiye.

Jn. 3.16-17; 1932

Spoken by people in the Upper Zambezi valley in western Northern Rhodesia and neighboring parts of Angola and Belgian Congo. First publication, St. John's Gospel in 1902 at London (Bristol printed) by "Echoes of Service"; tr. by Walter Fisher, Garenganze Mission. The Gospels, Bible Translation Society, London, 1912; tr. by F. Schindler. Baptist Missionary Society. New Testament, SGM, 1928; tr. by G. Mowat, Brethren Mission. New Testament, Evangelical Mission of Cavungo, High Zambeze, Angola (London printed), 1933; tr. by Mr. Schindler.

Kedamai Godau sibaunai ina apal, nuid waeen nungu urapon nungu turukiai Kazi, geged mainginga mabaeg nubeka kapuakaasin, a gasaman ingaru danalaig.

Spoken on Mabuiag Island and the western islands of Torres Straits. First publication, the Gospels in 1900 by the BFBS; tr. by Isaia, a LMS teacher, with the help of three natives, revised by Sidney H. Ray.

MABUIAG: Saibai dialect

557

Mi mabaeg Augadan ia ubin-mepa, ngau kutaig senau, a ngau kutaig senau, a ngau babad, a ngau apu.

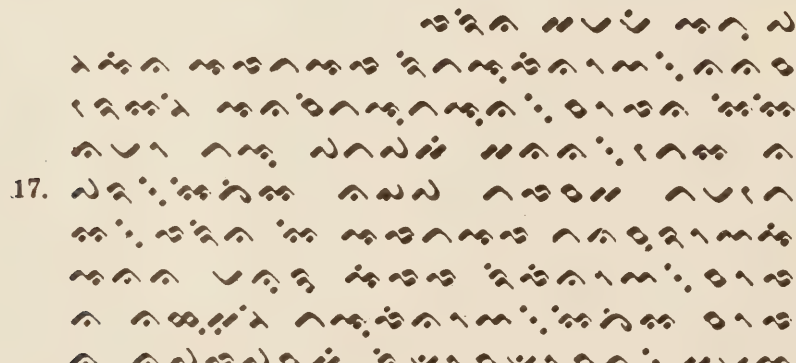
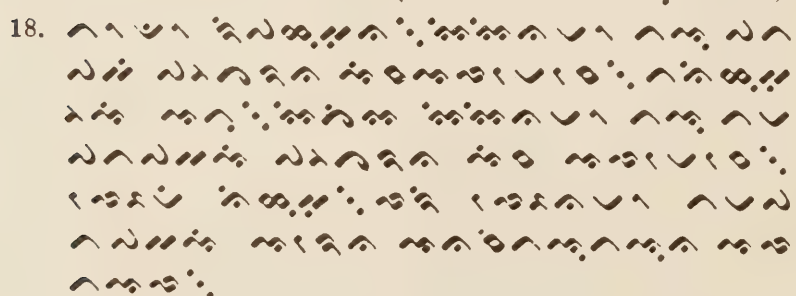
Mk. 3.35

Spoken by the people on Saibai Island and other western islands of Torres Straits. First publication, St. Mark's Gospel in 1884 at Sydney by the BFBS; tr. by Elia, a Lifu teacher, revised by S. McFarlane, of the LMS.

MACASSAR

558

Bugis characters

17. 
18. 

Spoken by about 300,000 people in southern peninsula of the island of Celebes, Netherlands East Indies. First publication, St. Matthew's Gospel in 1864 at Makassar by the

NBS; tr. by Dr. B. F. Matthes. Genesis, NBS, Amsterdam, 1872. New Testament, 1888. Bible, 1900. CP: NBS.

1875

**Ukalawaya mtu uri othe notunachintunawe Mluku,
yoyo pi mloko aka ni mwanroko raka na amanyi.**

Mk. 3:35

Spoken on the coast of Mozambique, Africa, from the Rovuma River to the Kilimini River. First publication, St. Matthew's Gospel, chapters 1-7, in 1881 at Zanzibar by the Universities' Mission to Central Africa; tr. by the Rev. Chauncy Maples. St. Mark's Gospel, BFBS, 1927, prepared by a committee of missionaries.

MAKUSHI

566

**Sewūni Pêku Thekatōng tha Pata
thepurubê thening, mērêrê thening Mêkêrê
tha Tu Mu têrupê sewūni etawbe thairê
mêkêrê anêrê thathapiningthe bia etawbe
ipatakarōng samāntāntaw miabung, tuze
ipatakarōng enōng mêkêrê bia etawbe.**

Spoken by a tribe of Indians in British Guiana. First publication, St. John's Gospel in 1923 by the BFBS; tr. by Rev. Walter G. White, an Anglican chaplain. CP: BFBS.

For No. 567 see opposite page.

MALAGASY: Tsimihety dialect 568

**Ambarako areo fô misy firavoravoaña hôtry izany
koa edy eo aňatrefan' ny anjely nihin-Jañahary
amin' ny ampañano ratsy araiky izay mibaboko.**

Lk. 15:10

Spoken by about 100,000 people at the north end of the west coast of the Island of Madagascar. First publication, St. Luke's Gospel in 1924 by the BFBS; tr. by Rahotojaona, a Tsimihety evangelist, and revised by M. Rusillon, of the Paris Evangelical Missionary Society and Mrs. Milledge of the LMS.

THE MALAGASY BIBLE

In the introductory article the story has been told in outline of how the Christian Church got its first large growth on the island of Madagascar. The Scriptures the seed—the Church the harvest: such is an oft-told story on these pages and in the history of both ancient and modern Christendom.

Perhaps the most remarkable thing about the Malagasy Version in this special role—the seed of a future Church—is the conscious way in which its makers “wrought for the selfsame thing.” For when the blow of prohibition and persecution fell, its coming had been known for several months. To be sure, the natives were given but a week, by their persecuting Queen, to make their confessions and forswear their faith. But the missionaries among them had some months' notice before they were forced to leave their beloved converts unsupported by human friends. And those months were just what the mission needed to carry to completion the long task on which seven years before they had embarked. In 1828 St. Luke's Gospel had been issued in small size, because of the lack of type to set up larger pages. But help came from Britain, and with admirable persistence the translators and printers kept at the making of the Book, with no less than a complete Malagasy Bible as their goal. When in March, 1835, the Queen's edict smote them, all the Bible had been printed except the prophetic books from Ezekiel to Malachi and a part of Job.

Although the dire edict made the very possession of the Scriptures punishable by death, they determined to risk all—not to leave the country until they had placed a whole Bible in the hands of their poor, afflicted converts. By June the last page was finished, and by July, the month when they had to go, they had hidden seventy whole Bibles and many copies of the Testament, the Psalter and other Portions in the earth, in caves and other hiding places known only to the Christians. These volumes, by God's blessing, proved “the fuel which kept the fire burning” through those twenty-five long years, till this young “Martyr Church” found respite to count, not its losses only, but its gains. Lacking the strength of organization and official leadership, it held fast to “that which it had”—the Word of God—and “let no one take its crown.” That was a crown of martyrdom, but it was also a crown of life. For, as the authors of “The Martyr Church and Its Book” well say (p.32), “A young and immature Church . . . prospered under persecution, and grew stronger numerically and in spiritual power the longer the persecution continued. Eight years after Queen Ranavalona died the London Missionary Society had under its charge 621 churches, with a membership of 10,000 communicants and a total attendance at Divine worship of some 165,000 people . . . And why? . . . Through the devoted labors of two missionaries, David Jones and David Griffiths, the Scriptures had been translated into Malagasy, and . . . with this treasure in their possession the native Christians faced persecution undismayed.”

Even while banished from the field those missionaries, both translators and printers, did for the island what they could at a distance in England. Revision and fresh publication went forward. Books were shipped to the neighboring island of Mauritius and smuggled into Madagascar as occasion offered. And only five years after the “killing time” was ended, in 1865, a complete revised Bible was issued by the British and Foreign Bible Society, ready to serve the new era. In the library of that Society one of the most valued volumes is a battered and soiled copy of the Malagasy Bible of 1835, saved from destruction by being hidden in a cave that had been used as a small-pox hospital. A passage from it is reproduced on the opposite page.

The "Buried" Bible, 1835

ny indray va izy ka dia hatera'ny?

5 I Jesosy namaly hoe, Izaho milaza amy nao marina tokoa, Raha ny olona tsy hateraky ny rano sy ny fanahy, tsy mahazo miditra any amy ny fanjakan'Andriamanitra izy.

6 Izay ateraky ny nofo, dia nofo; ary izay ateraky ny Fanahy,

na, 'mba tsy ho very izay rehetra mino azy, fa hahazo fiainana mandrakizay.

17 Fa ny Andriamanitra tsy naniraka ny zana'ny tany ny izao tontolo izao 'mba hanameloka izao tontolo izao; fa 'mba hamonje'ny izao tontolo izao.

18 Izay mino azy, tsy belohi'

14 Ary tahaky ny nanandrata'ny i Mosesy ny menarana tany anefitra, ka dia tahaky izany no tsy hay tsy hasandra'ny ny Zanadaby:

15 'Mba tsy ho very izay rehetra mino azy; fa hahazo fiainana mandrakizay.

16 Fa toy izany no nitiavan'Andriamanitra izao tontolo izao, ka nome'ny ny zana'ny lahy toka-

Raby, ley tany nao tany andafy ny no Jaoridany, izay nambara nao, indro, izy manao batisa, ary ny olona rehetra mankao any ny.

27 I Jaony namaly, dia nilaza hoe, Ny olona tsy mahazo mandray na inona na inona, afa tsy izay nome'ny azy avy any andanitra.

28 Hianareo no vavolombelo'

Revised version, 1889

reo, raha milaza aminareo ny zavatra any an-danitra Aho? 13 Ary tsy nisy niakatra ho any an-danitra, afa-tsy ilay nidina avy tany an-danitra, dia ny Zanak'olona, Izay any an-danitra. 14 Ary tahaka ny nanandratan' i Mosesy ny menarana tany anefitra no tsy maintsy hanandratanana ny Zanak'olona, 15 mba hanana fiainana mandrakizay izay rehetra mino Azy.

16 Fa toy izao no nitiavan'Andriamanitra izao tontolo izao: nomeny ny Zanalahy Tokana, mba tsy ho very izay rehetra mino Azy, fa hanana fiainana mandrakizay.

17 Fa Andriamanitra tsy naniraka ny Zanaka ho amin' izao tontolo izao hanameloka¹ izao tontolo izao, fa mba hamonjeny izao tontolo izao. 18 Izay mino Azy dia tsy helohina²; fa izay tsy mino kosa dia efa

31 Izay avy any ambony dia ambonin' izy rehetra; ary izay avy amin' ny tany dia avy amin' ny tany, ka ny momba ny ety antany ihany no lazainy; Izay avy any an-danitra dia ambonin' izy rehetra; 32 koa izay hitany sy reny no ambarany; ary tsy misy mandray ny fanambarany. 33 Izay mandray ny fanambarany dia nanisy tombo-kase fa marina Andriamanitra. 34 Fa Izay nirahin' Andriamanitra dia milaza ny teniny; fa tsy misy fetra ny fanomezan' Andriamanitra ny Fanahy. 35 Ny Ray tia ny Zanaka ka efa nanolotra ny zavatra rehetra ho eo an-tanany. 36 Izay mino ny Zanaka manana fiainana mandrakizay; fa izay tsy mino ny Zanaka dia tsy hahita fiainana, fa ny fahatezeran' Andriamanitra no mitoetra eo aminy.

Spoken by about 3,000,000 inhabitants of the island of Madagascar. First publication, Genesis, chapter 1: 1-23, and the Decalogue in 1827 at Antananarivo by the LMS; tr. by David Jones and David Griffiths. St. Luke's Gospel, 1828 (BFBS supplied the paper). New Testament, 1830; tr. by Jones, Griffiths and David Johns and J. J. Freeman. The fourth New Testament printed in an African language. Old Testament, 1835. The first Bible printed in an African language.



Other versions of note: Bible, BFBS, 1865; revised by Mr. Griffiths and T. W. Meller. Bible, 1889; revised at the expense of the BFBS by a committee representing the LMS, CMS, SPG, Friends Foreign Mission Association, and the Norwegian Missionary Society, with native assistants. Roman Catholic version: St. Matthew's Gospel, Roman Catholic Mission, Antananarivo, 1876; the Gospels, 1877. CP: BFBS.

Roman characters: British Government spelling

Roman characters: Dutch Government spelling

¹² Jikalau aku sudah mēngatakan ka-pada-mu pēr-kara dunia ini, maka tiada kamu pēr-chaya, bagaimana-kah dapat kamu pēr-chaya jikalau aku mēngatakan ka-pada-mu pēr-kara shurga? ¹³ Maka sa-orang pun bēlum naik ka-shurga mēlainkan yang sudah turun dari shurga itu, ia-itu Anak-manusia yang ada di-shurga. ¹⁴ Ada pun sēperti Musa sudah mēnaikkan ular di-tanah bēlantara itu, bagitu juga harus-lah Anak-manusia pun di-naikkan; ¹⁵ supaya barang siapa yang pēr-chaya itu bēroleh hidup yang kēkal dalam-nya.

¹⁶ Karna dēmikian-lah Allah mēngasehi isi dunia ini, sa-hingga di-bēri-nya Anak-nya yang tunggal itu, supaya barang siapa yang pēr-chaya akan dia jangan ia binasa, mēlainkan bēroleh hidup yang kēkal. ¹⁷ Karna Allah mēnyurohkan Anak-nya ka-dalam dunia bukan-nya hēndak mēnghukumkan dunia ini; mēlainkan supaya dunia ini di-sēlamatkan-nya. ¹⁸ Ada pun orang yang pēr-chaya akan dia tiada-lah ia di-hukumkan; maka orang yang tiada pēr-chaya itu memang sudah di-hukumkan, sēbab tiada ia pēr-chaya akan nama Anak Allah yang tunggal itu. ¹⁹ Maka ini-lah hukuman itu, ia-itu tērang sudah datang ka-dalam dunia, dan gēlap itu di-kasehi orang lēbeh dari pada tērang itu; sēbab pērbuatan-nya jahat ada-nya. ²⁰ Karna barang siapa yang mēngērkakan jahat ia-itu mēmbēnchi akan tērang, tiada pula ia datang ka-pada tērang itu, supaya jangan nyata pērbuatan-nya itu kēlak. ²¹ Tētapi orang yang bērbuat bēnar ia-itu datang ka-pada tērang itu, supaya nyata-lah pērbuatan-nya itu bahwa dalam Allah juga ia bērbuat.

²² Sa-tēlah itu maka datang-lah Isa dēngan murid-murid-nya ka-tanah Yahudiah, maka di-situ tinggal-lah

⁹ Maka djawab Nikodēmoes serta berkata kepadanya, "Bagaimanakah segala perkara itoe bolēh djadi?"

¹⁰ Maka djawab 'Isa serta berkata kepadanya, "Engkau-kah goeroe orang Israil itoe, maka tiadakah engkau mengerti perkara-perkara itoe?" ¹¹ Sesoenggoeh-soenggoehnja akoe berkata kepadamoe, barang jang kami tahoe, itoelah kami katakan; dan jang kami soedah melihat, itoelah kami saksikan; maka tiada kamoe terima kesaksian kami itoe. ¹² Djikalau akoe soedah mengatakan kepadamoe perkara doenia ini, maka tiada kamoe pertjaja, bagaimanakah dapat kamoe pertjaja djikalau akoe mengatakan kepadamoe perkara soerga? ¹³ Maka seorang poen beloem naik kesoerga, melainkan jang soedah toeroen dari soerga itoe, jaitoe Anak-manoesia jang ada disoerga. ¹⁴ Adapoen seperti Moesa soedah menaikkan oelar ditanah belantara itoe, begitoe djoega haroeslah Anak-manoesia poen dinaikkan; ¹⁵ soepaja barang siapa jang pertjaja itoe berolēh hidoep jang kekal dalamnja.

¹⁶ "Karena demikianlah Allah mengasihi isi doenia ini, sehingga diberinja Anaknja jang toenggall itoe, soepaja barang siapa jang pertjaja akan dia djangan ia binasa, melainkan berolēh hidoep jang kekal. ¹⁷ Karena Allah menjeroehkan Anaknja kedalam doenia, boekannja hendak menghoekoemkan doenia ini, melainkan soepaja doenia ini diselamatkannja. ¹⁸ Adapoen orang jang pertjaja akan dia tiadalah ia dihoekoemkan; maka orang jang tiada pertjaja itoe mēmasing soedah dihoekoemkan, sebab tiada ia pertjaja akan nama Anak Allah jang toenggall itoe. ¹⁹ Maka inilah hoekoeman itoe, jaitoe terang soedah datang kedalam doenia, dan

The literary form of the language spoken by natives of the southern part of the Malay peninsula and adjacent islands as well as serving as a general means of communication in the area from Sumatra to the Philippines.

First publication, St. Matthew's Gospel in 1629 at Enckbuysen (Holland) by the Dutch East India Company; tr. by Albert Cornelisson Ruyt. The earliest example of the translation and printing of a book of the Bible in a non-European language as a means of evangelization.

New Testament, Amsterdam, 1662; tr. by Daniel Brouwerius. The first New Testament printed in a language of Oceania. Bible, R. and G. Wettstein, Amsterdam, 1733; tr. by Melchior Leidekker and Pieter van der Vorm. The first Bible printed in a language of Oceania. First issued in Arabic characters, Batavia, 1758. Other versions of note:

BFBS Version: New Testament, BFBS, Calcutta, 1817; this is the Leidekker-van der Vorm version revised by J. MacInnes and R. S. Hutchings; revised again in 1831 by Robert Burn and Claudius H. Thomsen; again in 1853 by S. Dyer and J. Evans of the LMS; and again in 1866 by B. P. Keasberry of the LMS, who had translated some Old Testament portions, privately printed. Klinkert Version: St. Matthew's Gospel,



NBS, Amsterdam, 1868; tr. by H. C. Klinkert, a Dutch missionary in Java; New Testament, 1870; Genesis, 1871; Old Testament, 1879.

Roskott Version: St. Luke's and St. John's Gospels, Rehoboth Mission Press, near Batavia, 1871-2; tr. by B. N. J. Roskott; New Testament, NBSS, Haarlem, 1877. Shellabear Version: St. Matthew's Gospel, BFBS, Singapore, 1897; tr. by a committee consisting of G. F. Hose, W. H. Gomes (SPG), and W. G. Shellabear (American Methodist Episcopal Mission, after 1899 the principal translator); New Testament, Genesis, Psalms, 1910; Old Testament, 1912 (the two latter in Arabic characters); New Testament in roman characters in British Government spelling, 1927, and in Dutch Government spelling, 1929. CP: BFBS, NBS.

MALAY SCRIPTURES

The relative priority of the Malay Version and the Massachusetts Version of John Eliot initiates an interesting comparison. Both were highly important "firsts." The first Malay Gospel is called "the earliest example in history of the translation and printing of a book of the Bible in a non-European language as a means of evangelization."¹ That was issued in 1629, thirty-four

¹Historical Catalogue of Printed Scriptures, 1037.

مك سورغ فون بلوم نايك كشرک

ملینکن یغ سک تورن دري شرک ایت، یأیت انق مانسي یغ اد دشرک.
ادفون سثرت مونی سک منایکن اولر دتانه بلنتارا ایت، بکیتو جوک
هاروسله انق مانسي فون دنایکن، سثاي بارغسیاف یغ فرچاي ایت براوله
هیدوف یغ ککل دالم.

”کارن دمکینه الله مغاسیهي ایسي دنیا این سهفک دبرین انقن یغ
نوغلک ایت، سثاي بارغسیاف یغ فرچاي اکندی جاغن ای بناس ملینکن
براوله هیدوف یغ ککل. کارن الله مهورهکن انقن کدالم دنیا بوکنن هندق
مغیمکن دنیا این، ملینکن سثاي دنیا این دسلامتکن. ادفون اورغیغ
فرچاي اکندی نیاداله ای دحکمن، مک اورغیغ نیاد فرچاي ایت میغ
سک دحکمن، سبب نیاد ای فرچاي اکن نام انق الله یغ نوغلک ایت.
مک اینله حکمن ایت، یأیت ترغ سک دانق کدالم دنیا، دان کلف ایت
دکسیهي اورغ له درفد ترغ ایت، سبب فرواننن جاهه ادا. کارن
بارغسیاف یغ مغرجاکن جاهه یأیت میغی اکن ترغ، نیاد فول ای دانق
کند ترغ ایت سثاي جاغن بات فرواننن ایت کفی. تنافي اورغیغ بربواه
بئر یأیت دانق کند ترغ ایت، سثاي پتاله فرواننن ایت بهوا دالم الله
جوک ای بربواه.”

Jn. 3.13–21; 1919

6. * Maka barang jang diper-
anakken dari daging, ija-itoe
daging adanja; dan jang diper-
anakken dari Roh, ija-itoe roh
adanja.

* Rom. VIII: 3.
7. Djangan angkau djadi hei-
rân, jang katakoe sama ang-
kau: Kamoe perloe diperanak-
ken kembali.

8. Bahoewa angin bertinep
barang kamana maoenja, dan
angkau dengar boenjinja, tetapi
angkau tra-taoe datengnja dari
mana, atawa perginja kamana;
maka bagitoe djoega perkara-
nja masing-masing orang, jang
diperanakken dari Roh.

9. Nikodémoes menjaoet dan
berkata sama Toehan: * Bagi-

14. Maka * saperti nabi Moesa
soedah meninggikan itoe oelar
dipadang pasir, † bagitoe djoega
Anak-manoesia perloe di-
tinggikan.

* 4 Moesa. XXI: 9; 2 Radja. XVIII: 4; † Joh.
VIII: 28; XII: 32.

15. Sopaja barang-siapa jang
pertjaja sama Dia, djangan
binasa, * melainkan mendapat
hidoep jang kekal.

* Joh. III: 36.

16. * Karna bagitoe Allah
tjinta sama doenia, sampe Dia
kasih Anaknja jang toenggal,
† sopaja masing-masing orang,
jang pertjaja sama Dia, djangan
binasa, melainkan mendapat hi-
doep jang kekal.

* Rom. V: 8; VIII: 31; 1 Joh. IV: 9; † Joh.
III: 36; Look. XIX: 10; 1 Joh. V: 10.

1930

The spoken language of Java and the neighboring islands, with a greater mixture of Javanese, Sundanese, etc. than High Malay. First publica-
tion, St. Matthew's Gospel in 1815(?) at Batavia(?); tr. by William
Robinson, Baptist Missionary Society. St. John's Gospel (Arabic charac-
ters); Sumatra B.S., Bencoolen, 1823. New Testament, by the
Christians at Soerabaya, Batavia, 1835; adapted from the High Malay
version and edited by W. H. Medhurst of the LMS, and D. Lenting, a
Dutch pastor. The fourth New Testament printed in a language of
Oceania. Psalms, NBS, 1846; tr. by the Soerabaya Christians.

Other versions of note: Klinkert version: New Testament, Samarang,
1863; tr. by H. C. Klinkert. Reprinted by the NBS, 1885. Other
Old Testament portions: Genesis, Malay Union, Batavia, 1858; tr. by
N. M. Ward. Proverbs, 1872; translator unknown: Genesis, Rehoboth
Mission Press, Meester-Cornelis, Java, 1874; tr. by J. L. Martens;
Exodus, BFBS, 1878.

years before Eliot's Bible was printed on the other side of the world. Eliot's Bible of 1663 was "the earliest version of the Bible prepared by a Protestant missionary for a pagan people."¹ The difference lies in the scope of the two undertakings, one of them only a single Gospel, the other an entire Bible. Although the first Malay Gospel was gradually supplemented by other single books, it was not till five years after Eliot's Bible was printed that even a complete New Testament in Malay appeared. And as for the first Malay Bible, it belongs to the 18th century. A further link between the two versions, so widely separated geographically, yet both comprised within the term "the Indies" (East and West), is the fact that the 1677 reprint of the Malay Gospels is dedicated to the same Robert Boyle, Esq., to whom, as head of the "New England Company,"—that "earliest mission-
ary society established in England,"—John Eliot had to apply for the means to issue his Massachusetts version in its successive editions.

Several ministers of the Dutch State Church (Reformed) in Java were engaged for many years upon a fresh translation of the whole Bible into "High Malay," which appeared in roman type first in Holland and twenty-five years later in Arabic type in Java. From that time onward for a century and a half variety

reigned in the many publications of Scriptures for the Malay field, divided as it was between the British and the Dutch Empires. Three Bible Societies and many missions and individuals were participants during this period, and there was divergence not only in the use of Arabic or roman type, but even in the system of romanization used. Not until 1897 did a new era of committee revisions begin, but, unhappily, little unanimity has been achieved and the Malay still waits for a revised Bible in a single volume.

Meanwhile, missionaries working in the Dutch East Indies found it necessary to reach the people among whom they labored by means of fresh translations of Scripture into the mixed dialect spoken in Java, Borneo, etc. It is interesting to find that the earliest complete New Testament issued in this "Low" Malay was the work of Medhurst, one of the missionaries who first revised Morrison's Chinese Bible. And a second sort of "Low" Malay, called "Baba" to distinguish it from the other, is represented by a Gospel or two, prepared for the use of the thousands of Chinese settled on the Straits of Malacca. It contains many Chinese elements, grafted on the Malay stock.

¹ Historical Catalogue of Printed Scriptures, 1095.

Malayalam characters

¹³ Dan satu orang pun blum naik shorga, chuma dia yang sudah turun deri shorga, ia'itu Anak-mannusia yang ada di shorga. ¹⁴ Dan sperti Musa sudah tirggikan itu ular di tanah sunyi, bgitu-lah juga Anak-manusia pun msti di-tirggikan: ¹⁵ spaya masing-masing orang yang per-chaya boleh dapat hidop yang kkal dalam dia.

¹⁶ Kerna bgitu-lah Allah sudah kaseh ini dunia, sampai dia kasi Anak-nya yang turggal spaya masing-masing orang yang perchaya sama dia jargan binasa, ttapi dapat hidop yang kkal. ¹⁷ Kerna Allah sudah hantarkan Anak-nya datang di dunia, bukan-nya mau hukuman dunia ini; ttapi spaya dunia ini boleh dapat slamat oleh dia. ¹⁸ Orang yang per-chaya sama dia t'ada kna hukuman: orang yang t'ada perchaya sudah pun kna hukuman, sbab dia t'ada per-chaya nama Anak Allah yang turggal. ¹⁹ Dan ini-lah hukuman-nya, ia'itu trarg sudah datang dalam dunia, dan orang sayang glap lbheh deri-pada trarg: kerna dia-orang punya perbuatan jahat. ²⁰ Kerna tiap-tiap orang yang buat jahat bnchi sama trarg, dan tidak datang k-pada trarg, spaya jargan perbuatan-nya di-natakan. ²¹ Ttapi orang yang buat kbtulan dia datang k-pada trarg, spaya perbuatan-nya boleh di-trangkan, yang itu smoa sudah di-buatkan dalam Allah."

²² Habis ini smoa, Isa sama dia punya murid-murid datang masok tanah Yahudiah; dan di situ dia tirggal sama dia-orang sambil baptiskan orang. ²³ Dan Yahya pun

A colloquial form of Malay spoken by people of Chinese descent in the Straits Settlements. First publication, St. Matthew's Gospel in 1891 at Singapore by the BFBS; tr. by Miss Macmahon of the English Presbyterian Mission. The Acts, 1912; tr. by Rev. W. G. Shellabear, American Methodist Episcopal Mission. New Testament, 1913; tr. by Mr. Shellabear.

MALEKULA: Ahamb dialect 573

Gavim batuh God agean ga palog naur apen, iha agai ga ravi Anarun jekenene ili agai ga ravi sen, iha ili ruomi lon agai ga semba mats mats, bula ga tigeau nmaurin van vi suruai konkon.

Spoken by about 500 people on Ahamb Island, and on Malekula Island, New Hebrides. First publication, Selections in 1904 at Melbourne; tr. by T. Watt Leggatt. St. John's Gospel, BFBS, 1935; tr. by Rev. J. S. Jaffray, of the New Hebrides Mission, assisted by two natives.

MALEKULA: Aulua dialect. 574

Egko u lotu Namal Atua tahegko, hena ugi u busuri.

Mt. 4.10; 1894

Spoken in the south-eastern part of Malekula Island, New Hebrides. First publication, St. Matthew's Gospel in 1894 at Melbourne by the BFBS; tr. by Rev. T. Watt Leggatt, of the Presbyterian Church of Victoria. The Acts and Jonah, 1897. Philemon with 1 Corinthians 11: 23-29, printed by the translator on Malekula, 1901. St. Matthew's and St. Luke's Gospels, BFBS, London, 1923; tr. by the Rev. J. S. Jaffray, New Hebrides Mission. CP: BFBS.

നില്ലതാരം. കൂടിയുള്ളതു നിങ്ങളോടു പറഞ്ഞിട്ടു നിങ്ങൾ വിശ്വസിക്കുന്നില്ലെങ്കിൽ സ്വർഗ്ഗത്തിലുള്ളതു നിങ്ങളോടു പറഞ്ഞാൽ എങ്ങനെ വിശ്വസിക്കും? സ്വർഗ്ഗത്തിൽനിന്നു ഇറങ്ങിയവ [വനായി സ്വർഗ്ഗത്തിൽ ഇരിക്കുന്നവനായ] മരച്ചുപുത്രൻ അല്ലാതെ ആരും സ്വർഗ്ഗത്തിൽ കയറിയിട്ടില്ല. മോശെ മരുഭൂമിയിൽ സ്വർഗ്ഗത്തെ ഉയർത്തിയതുപോലെ മരച്ചുപുത്രനെയും ഉയർത്തേണ്ടതാകുന്നു. അവനിൽ വിശ്വസിക്കുന്ന ഏവരും നിത്യജീവൻ പ്രാപിക്കേണ്ടതിന്നു തന്നെ. തന്റെ ഏകജാതനായ പുത്രനിൽ വിശ്വസിക്കുന്ന ഏവരും നശിച്ചുപോകാതെ നിത്യജീവൻ പ്രാപിക്കേണ്ടതിന്നു മൈം അവനെ നഷ്ടവാൻ കൈവണ്ണു ലോകത്തെ സ്നേഹിച്ചു. മൈം തന്റെ പുത്രനെ ലോകത്തിൽ അയച്ചതു ലോകത്തെ വിധിപ്രാപ്ത ലോകം അവനാൽ രക്ഷിക്കപ്പെടുവാനത്രേ. അവനിൽ വിശ്വസിക്കുന്നവനു ന്യായവിധി ഉള്ളു; വിശ്വസിക്കാത്തവനു ദൈവത്തിന്റെ ഏകജാതനായ പുത്രന്റെ നാമത്തിൽ വിശ്വസിക്കാത്തവൻ ന്യായവിധി വന്നുകഴിഞ്ഞു. ന്യായവിധി എന്നതോ, വെളിച്ചം ലോകത്തിൽ വന്നിട്ടും മരച്ചുപുത്രൻ പ്രവൃത്തി ദോഷമുള്ളതു ആകയാൽ അവൻ വെളിച്ചത്തെക്കാൾ ഇരളിനെ സ്നേഹിച്ചതു തന്നെ. തിരു പ്രവൃത്തിക്കു വൻ എല്ലാം വെളിച്ചത്തെ പകരുകുന്നു; തന്റെ പ്രവൃത്തിക്കു ആർക്കോ വരാതിരിപ്പാൻ വെളിച്ചത്തിലേക്കു വരുന്നതുമില്ല.

സ്വർഗ്ഗത്തിൽനിന്നു കൊടുത്തിട്ടുള്ളതെ മയ്യുന്നതും ലഭിപ്പാൻ കഴികയില്ല. അൻ ശിന്ധു അല്ല, അവനു മുമ്പാകെ അയക്കപ്പെട്ടവനത്രേ എന്ന് അൻ പറഞ്ഞതിന്നു നിങ്ങൾ തന്നെ ഏറികു സാക്ഷികൾ ആകുന്നു. മണവാളി ഉള്ളവൻ മണവാളൻ ആകുന്നു; മണവാളന്റെ സ്നേഹിതനോ നിന്നു മണവാളന്റെ സ്വന്തം കേളിപ്പ അത്ഭുതം സന്തോഷിക്കുന്നു; ഇം ഏന്റെ സന്തോഷം പൂർത്തിയാക്കിയിരിക്കുന്നു. അവൻ വളരേണം, അന്നോ കുറയേണം എന്നു ഉത്തരം പറഞ്ഞു. മേലിൽനിന്നു വരുന്നവൻ എല്ലാവർക്കും ഭീതയുള്ളവൻ; കൂടിയതിൽനിന്നുള്ളവൻ ഭൈരികൻ ആകുന്നു; ദൈവികമായതു സംസാരിക്കുന്നു; സ്വർഗ്ഗത്തിൽനിന്നു വരുന്നവൻ എല്ലാവർക്കും ഭീതയുള്ളവനായി താൻ കാണുകയും കേൾക്കുകയും ചെയ്യുന്ന സാക്ഷികൾ ആകുന്നു; അവന്റെ സാക്ഷ്യം ആരും കൈക്കൊള്ളുന്നില്ല. അവന്റെ സാക്ഷ്യം കൈക്കൊള്ളുന്നവൻ ദൈവം സത്യവാൻ എന്നുള്ളതിന്നു മുൻപിട്ടുന്നു. മൈം അയച്ചവൻ ദൈവത്തിന്റെ വചനം പ്രസംഗിക്കുന്നു; അവൻ ആത്മാവിനെ അല്പമുകൾക്കു കൊടുക്കുന്നതു. വിശുദ്ധ പുത്രനെ സ്നേഹിക്കുന്നു; സകലവും അവന്റെ കയ്യിൽ കൊടുക്കപ്പെട്ടിരിക്കുന്നു. പുത്രനിൽ വിശ്വസിക്കുന്നവനു നിത്യജീവൻ ഉണ്ടു; പുത്രനെ അനുസരിക്കാത്തവനോ ജീവനെ കാണുകയില്ല; ദൈവം ക്രോധം അവന്റെമേൽ വശിക്കുന്നതേയുള്ളു.

Jn. 3.12-20, 28-36; 1928

Arabic characters

اَنْزَلَكَ اِيْمَنَ تَبَيُّنًا
رَبِّكَ اَوْ كَيْفَ مَلَكَ كَضْبِيْ مُنْفَاكِيْ سَنَدٌ
وَسَمَّ اَنْدَاكُنْ بَيْنَ نَحْنَانِ نَبْغَضُوْهُ فَرِيْئُوْ

1903

Spoken by about 6,000,000 people along the west coast of India from Cape Dilly to Trivandrum, Travancore, Malabar Coast, South India.

First publication, the Gospels in 1811 at Bombay by the Courier Press; tr. by Timapah Pillay (paper provided by BFBS). St. Matthew's Gospel, Cottayam(?), 1825(?); tr. by Benjamin Bailey of the CMS. New Testament, BFBS, Cottayam, 1829; tr. by Mr. Bailey. Psalms, 1839. Old Testament, 1841.

Other versions of note: Gundert Version: New Testament, Tellicherry, 1854; tr. by H. Gundert, Basel German Evangelical Mission. Job to Song of Solomon, 1859. Prophetical books, Basel Mission Book and Tract Depository, Mangalore, 1885. Union Version: St. Matthew's Gospel, BFBS, Mangalore, 1873; tr. by a committee representing the CMS, the LMS, the Basel MS, and the two branches of the Syrian Church under the chairmanship of J. M. Fritz; based on the Bailey and Gundert versions. New Testament, 1880. Definitive edition, Cottayam, 1899. Bible, 1910. Arabic character: St. Luke's Gospel, Madras, 1903. Roman Catholic Version: Gospels and Acts, Industrial School, Ernakulam, 1905; tr. by three Fathers of the Roman Catholic Mission, Aloisius, Michael, and Polycarp. Malpan Version: St. Matthew's Gospel, Kottayam, 1908; tr. from the Syriac by Konatt Matthan Malpan, a Syrian priest. CP: BFBS.

MALEKULA: Kuliviu dialect 575

God i lolosak navili apan magcinan, Cei levi
Anatun sua agi, ceil lo sigasig elan lo sa mat pisi,
avil lovusi namauran vanvan su tuei.

Mk. 3:35

*Spoken on the Maskelyne Islets, off Malekula Island, New Hebrides.
First publication, St. Mark's Gospel in 1906 at Melbourne by the
BFBS; tr. by T. Watt Leggatt.*

MALEKULA: Meaun dialect 576

Tele wut simo sike niah nedagiena Atua, mem-
ucut tigca ivi tisunk so nalagkilepe, so sagkilei.

Mk. 3:35

*Spoken north of South West Bay, Malekula, New Hebrides. First
publication, St. Mark's Gospel in 1905 at Melbourne by the NBSS; tr.
by Robert Boyd, of the Presbyterian Church of Victoria. The Gospels,
St. John's Epistles, Jonah, NBSS, Paisley, 1914.*

MALEKULA: Orierh dialect 577

Sirin wut marsut tinarar nete ta Atua irog in
nambambaragcen tinan ivohon tasugk, an nan-
pinigk, an ciai.

Mk. 3:35

*Spoken in Malekula Island, New Hebrides. First publication, St.
Mark's Gospel in 1918 at Melbourne by Brown, Price and Co.*

MALEKULA: Pangkumu dialect 578

Atua enjejaricini fenu apan berag, mi re Natin
soko me san, ca hataga rerurime ran bi se mej, bi
tori me mauran vec agi tue.

*Spoken in the eastern part of Malekula Island, New Hebrides. First
publication, St. Mark's Gospel in 1892 at Melbourne by the Presbyterian
Church of Victoria; tr. by Alexander Morton; St. John's Gospel, BFBS,
London, 1897, revised by the Rev. F. J. Paton; Acts, at Melbourne, 1903;
tr. by Mr. Paton; St. Luke's Gospel, BFBS, London, 1913. CP: BFBS.*

MALEKULA: Sinesip dialect 579

Andewer munhurvor tigcarar neta Atua iwer,
tinin tei tesu en vene en amo.

Mk. 3:35

*Spoken in the southwestern part of Malekula Island, New Hebrides.
First publication, St. Mark's Gospel, the Epistles of St. John, and
Jonah in 1905 at Sydney by the NBSS; tr. by Robert Boyd, of the Pres-
byterian Church of Victoria.*

MALEKULA: Uripiv dialect 580

Meri ga pu loli nanu se Atua, ni evi tuak, ko jujuk,
ko tasu.

Mk. 3:35

*Spoken in the northeastern part of Malekula Island, New Hebrides.
First publication, St. Mark's Gospel in 1893 at Melbourne by the
BFBS; tr. by John Gillan, of the Presbyterian Church of Victoria. St.
Luke's Gospel, 1899; Acts, 1905.*

MALISEET 581

Eebüchül Nükskam ědooche-moosajitpün ooskit-
kūmīkw wĕjemelooĕtpün wihwebu Ookwöösül, wĕ-
laman 'mseu wĕn tan wĕlämsütük oohükĕk, skatüp
üksekāhāwe, kānookūloo ooteñp askūmowsooagün.

*Spoken by a tribe of North American Indians in New Brunswick and
Maine, North America. First publication, Scripture Extracts in
1863 at Bath, England, by Isaac Pitman; tr. by Silas Tertius Rand.
St. John's Gospel, BFBS (Cambridge printed), 1870; tr. with the assist-
ance of an Indian named Gabriel Thomas.*

MALO 582

Matan Cod mo boi taueraci na verama, moiso mo
sile Natuna cese, mue te savasava tamaloci ridi a
domtaucia nia a te ticai, a bo lai na mauru losu.

*Spoken on the island of Malo (or St. Bartholomew) and neighboring
islands, New Hebrides. First publication, St. Mark's Gospel in 1892
at Sydney by the BFBS; tr. by Rev. John D. Landels, of the Presbyterian
Church of New South Wales. St. Mark's and St. Luke's Gospels and Acts,
London, 1897; St. John's Gospel, Sydney, 1901; St. Matthew's Gospel,
Galatians, Ephesians, Philippians, Titus, and Philemon, Melbourne,
1901; Gospels, Acts, Galatians, Ephesians, Philippians, Timothy, Titus,
James, John and Jude, London, 1922, tr. by the Rev. D. L. Paterson, of
the New Hebrides Mission. CP: BFBS.*

rajna; izda intom ma tilkghux ix xieda taghna.

12 Jec ghedtilcom huejeg ta fuk l' art, u ma temmnux, chif temmnu jec inghedilcom huejeg ta fuk is smeujet?

13 U had ma tala fis sema hlief hua li nizel mis sema, l' Iben tal bniedem li hua fis sema.

14 U chif Mosè ghalla is serpent fid desert, hec jahtieg jitghallà l' Iben tal bniedem:

15 Sabiex collmìn jemmen bih ma jintilifx, izda icollu il haja ta dejem.

16 Ghaliex Alla hecca hab id dinia illi tâ l' Iben tighu unigenitu, sabiex collmìn jemmen bih ma jintilifx, izda icollu il haja ta dejem.

17 Ghaliex Alla ma baghatx l' Ibnu fid dinia biex jiccondanna id dinia, izda sabiex id dinia tissalva bih.

18 Mìn jemmen bih ma icunx iccundannat: izda mìn ma jemmenx già hua iccun-

1936

Spoken on the island of Malta, in the Mediterranean. A dialect of Arabic strongly influenced by Italian. First publication, St. John's Gospel in 1822 at London by the CMS; tr. by Giuseppe Cannolo, a native of Malta. New Testament, SPCK, Malta, 1847; tr. by M. A. Camillari. Other versions: The four Gospels and the Acts, CMS, 1829; tr. by M. Vassali, a Maltese. The Camillari text was partly revised and several editions of portions published by the BFBS after 1870. Leviticus and Exodus, by the Empire Press, Malta, 1930; tr. by the Rev. P. P. Saydon (RC); Numbers, Deuteronomy, and Joshua, 1931, Judges and Ruth, 1932; 1 and 2 Samuel, 1933; 1 and 2 Kings, 1937. Several Roman Catholic versions of the Gospels are now in circulation. CP: BFBS.

MALTO

584

Gosanyith ga qéqle gárehi mar menjath á lagkith áth ortaqadi Tangaden, ahin patyarur ádgrlor, je juga jugi ujen qaqler athik chichath.

Spoken by about 12,000 people in the Rajmahal Hills, Bengal, India. First publication, St. Luke's Gospel in 1881 at Agra by the BFBS; tr. by E. Droese, of the CMS. St. John's Gospel, 1882; St. Matthew's and St. Mark's Gospels, 1887; the Psalms, 1889. CP: BFBS.

Devanagari characters

लज्जातीह मोहइने राडिमां जलभांतज्युं सांपनेताई उगासो तिजुई माखविद्यावा डावडकानेताई उगासो जालो सक्ता बतायो। कैयण जाखजेक एकुंएक माखविद्या उख्यरां पतावरा जोडतावताया उखने जडापाड नी बापरेज्युं लेपल अपार जिवलजोवडि लादवा लागेज्युं। कैयण ईश्वरने दुनियापरां इलिभांतज्युं जेज जोडे पलकै उखने डिकाना एकला दाखयो थको डावडको देइगाल्यो पलकै एकुंएक जलां उख्यरां पतन्तरा जोडतावतावज्येज्ये जलने रापठरोळो बापरवा नी लागे लेपल अपार जोवण जोवडि लादवा लागेज्युं।

Jn. 3.14-16

A Rajasthani dialect spoken by more than 4,300,000 people in the Malwa tract of Central India. First publication, the New Testament in 1826 at the Serampore Mission Press; tr. by the Serampore missionaries (See No. 87).

MAM

586

15. Tuntsun jniju intxontanmi tij, tun titen angkibil jumajx.

16. Kun ictsunju ulakjtanmi Dios quij xjal, tunsunju tsajtgkon oxeujun Tkual, tuntsun jniju intxontanmi tij, mlai cubxitj, tuntsun titen angkibil jumajx.

15. Para que todo el que cree, tenga en él vida eterna.

16. Porque de tal manera amó Dios al mundo, que dió a su Hijo unigénito, para que todo aquel que en él cree, no se pierda, sino que tenga vida eterna.

With Spanish parallel

Spoken by about 200,000 people in the Departments of San Marcos and Huehuetenango, south-western Guatemala. Reduced to written form by Mr. and Mrs. H. Dudley Peck, of the Presbyterian (U.S.A.) Church about 1924.

First publication, St. John's Gospel in 1930 at Quezaltenango, Guatemala, by the ABS and the Pioneer Mission Agency; tr. by Rev. and Mrs. Peck.



MAMVU

588

Leni kodi mudo sita oya lei Ala sosa, inda nangu au, inda nangu ndole, inda uma naa.

Mk. 3.35

Spoken by about 50,000 people living between the Aruwini and Uele Rivers in Belgian Congo, Africa. First publication, St. Mark's Gospel in 1931 by the BFBS; tr. by J. A. Barney, of the Assemblies of God Mission.

15 Antu onsi yano yamamutemwa yatiize yafwe, lelo yazane upuma uno usikusila.

16 Pano Mulungu wakunzile ulimwengu kiuze, bata kufumizya Mwana wakwe wino wakwasilwe wenga, antu yano yamamutemwa yatiize yafwe, lelo yazane upuma uno usikusila.

17 Pano Mulungu atatumizile Mwana wakwe ku ulimwengu kuta aloye ulimwengu, lelo kutu ulimwengu ufuke muli we.

18 Wino wamutemilwe asyakulowa: wino atatemilwe, wene watalowa; pano atatemilwi mwi zina liakwe Mwana wa Mulungu wino wakwasilwe wenga.



Spoken along the Rhodesian border, southeast of Lake Tanganyika, Africa.

First publication, *St. Mark's Gospel* in 1893 by the BFBS; tr. by Rev. D. Picton Jones of the LMS. *St. John's Gospel*, 1898.

New Testament, 1901. Committee version: *St. Mark's Gospel*, BFBS, 1909; tr. by LMS missionaries; *St. Matthew's* and *St. Mark's* (revised) Gospels, Ephesians, and the Epistles of *St. John*, 1913; *St. Luke's Gospel* and *Romans*, 1914; tr. by the Rev. E. H. Clark.

MAMBWE-LUNGU: Union

11 Kyumi, kyumi, namunena nati, Tukavwanga kino twamanya, tukasimika kino twalola; namwe musikutaila masimikilwe itu. 12 Ndi namuneni vintu vya muni, nga musikutaila, mumataila uli, ndi namuneni vintu vya mwi yulu? 13 Pasi muntu wakwelu kwi yulu, suka wino wisilu kwi yulu, uMwana-muntu, wino alu mwi yulu. 14 Ndi vino Mose wanyenyemwili nzoka mu luanga. avino Mwana-muntu alanyenyemulwa: 15 kuti wensi wino wamutaila angaya nu umi usisila munoli.

16 Pano akino Leza wakundile a muni, akino wapilu Mwana wakwe, wawilwe wenga, kuti wensi wino wamutaila atakalowe, lelo aye nu umi usisila. 17 Pano Leza atatumilu Mwana muni kuta avunuke a muni; lelo kuti a muni yapusukile munoli. 18 Wino wamutaila asikuvunukwa: wino atamutaille wene watavunukwa na mpiti, pano atatailu mwi zina lya Mwana wakwe Leza wawilwe wenga.

Prepared for the use of the Mambwe and the Lungu tribes. Gospels and Acts, 1921; the Mambwe text revised by Rev. W. G. Robertson, Mr. Clark, Dr. Wareham, W. Draper and Rev. J. A. Ross, all of the LMS; *Romans-Revelation*, 1922; *Psalms*, 1924. CP: BFBS.

Manchu characters

Manchu characters are written in vertical columns, read from right to left. The text is a translation of the Mambwe-Lungu Union text into Manchu script.



Spoken by about 40,000 people in Manchuria. Reduced to written form by order of the Emperor Tien-ming in 1599. First publication, *St. Matthew's Gospel* in 1822 at St. Petersburg by the BFBS; tr. by Stepan Vasilevitch Lipofstsoff. New Testament, 1835; carried through the press in ten months by George Borrow. Current editions reproduced by photography from this.

akahigiti, Chakaka, chakaka, nikujowela, Mundu wona alemiti kuhogoleka na machi ni Roho, ahotola lepe kuyi-ngila mu utwa wa Mulungu. Iki kihogoliki ni nyama kiyii nyama; ni iki kihogoliki ni Roho kiyii roho. Usiganagana ndawa nikajowiti kwa wenga, Ulinganila kuhogoleka kawili. Mbepo yipupuma uku yilonda, ni muyufwana njawwila yake, leka umanya lepa uku yihuma, haka uku yibita: wiwila na ayi yoha yuahogoliki nu Roho. Nikodemo akahigiti nakajowiti kwa yombe, Ifi fihotoleka wuli? Yesu akahigiti nakajowiti kwa yombe, Wenga uyii mwilimu wa Israel ati, ni uwalalila lepa ifi? Chakaka, chakaka, nikujowela, Tijowa ifi timanya, na ifi tiweni tilasa ulungamakis; nu ulungamakiso witu muyupa lepa. Wona nijowiti fya pa ndima, na mukela lepa, yamukele wuli, wona nitawila kwa mwenga fya kunani? Na pa waka mundu akweliti kunani, lema uyu aselili wa kunani, yuyu Mwana wa adam, uyu ayii kunani. Na umu Musa akakwesili liyoka mu dasi, wiwila Mwana wa adam alinganila kukweseka: nausi ayi yoha yuakela pa yombe aye ni kulama kwa miaka.

Pakuya wiwila Mulungu akauganiti ndima, mpaka akampeliki Mwana mundu wakuhogoleka wakapekape, nausi ayi yoha yuakela pa yombe akotoke kutagika, koma apate kulama kwa miaka. Pakuya Mulungu akatumiti lepa Mwana mundu mu ndima kuupaula ndima; koma nausi ndima uyokoleke mwa yombe. Wa kunkela yombe apawulika lepa: uyu ankela lepa apawuliki hino, ndawa alikeliti lepa lihina lya Mwana wakuhogoleka wakapekape wa Mulungu. Leka kupaula kuku uku, kukita lulangalila luchiti mu ndima, na wandu wakaganiti lwisi kulutula lulangalila lula; pakuya mahengo gawe gakayili mawifu. Pakuya ayi yoha yuakita fiwifu aluwipila lulangalila, na aluhichila lepa lulangalila, nausi gasipelewa mhalo makitiko gake. Leka wakukita chakaka aluchila lulangalila, nausi makitiko gake galasike pa lulanga, kukita gahengiki pa Mulungu.

Panyuma pa aga Yesu akachiti ni wanafunsi wake ku ndima wa Yudaya; na kukulakula akahweliti nawo, ni akayili mu kubatisa. Leka Yohana kawili akayili mu ku-

Jn. 3.6-22; 1937

Spoken by about 10,000 people east of Lake Nyasa, Tanganyika, Africa.

First publication, the Psalter in 1913 by the Universities' Mission to Central Africa, on the field; tr. by Archdeacon W. P. Johnson. The Gospels, BFBS, 1928. New Testament, 1937; the Gospels revised and remainder tr. by Rev. T. H. Hicks, with native assistance. CP: BFBS.

MANDAN

591

Tate haakita, didase ohopinihede kedeš, ininksahe huhadata, ininksahe isekta maank hankedo haakita okaškanašhadata.

The Lord's Prayer in part

Spoken by a tribe of North American Indians in North Dakota, U.S.A.

First publication, the Ten Commandments and the Lord's Prayer, with hymns, in 1905 at Elbowoods, North Dakota, by the Fort Berthold Mission; tr. by Leroy Holding Eagle and R. D. Hall.

MANDINGO

592

Arabic characters

كَاتُ مَنَعُ آلَالُ لَيَنَعُ بَاوُ وَلِيْمُ أَبَا دِيْتُ زِيْنُ بَايْ مُسَيْتُ زِيْنُ
بات

Mk. 3.35

Roman characters

Katuko Alla ye dunya kannu nyinyama, an'ading wulu kiliring di, mensating mo-o-mo men lata ala, ate tynala barri a si balu abadaring sotto.

Spoken by the people in the north and northeast of Sierra Leone, West Africa. First publication, St. Matthew's Gospel (roman characters) in 1837 by the BFBS; tr. by Mr. R. Macbrair, of the Wesleyan Missionary Society. St. Mark's Gospel (Arabic characters), 1904, tr. by Mr. R. H. Williams. St. John's Gospel (roman characters), 1909; tr. by Mr. Macbrair, revised by G. Armitage. CP: BFBS.

MANIPURI

593

Devanagari characters

करिक ईश्वर ना पुमना एपु अमुमना मुंसिपिये करिनो
मासिना माकि धोक् सकृप मचानिपा अमसु पिरि अतु
खपिक् मो मासिरम् दा चाचनये माना मांफरोएतने
तौचिकुमसु ताएपक्याल् गुडाएपत फंचकनि।

Bengali characters

ধাটেক শেংনা ঐনা নঙোন্ধা হাইরিবা অসিনি,
ঐথোইনা থংবা অহুতা হাই, উরবা অহুতা উহল্লি; অহুগা নথোইনা
ঐথোইগী উহনবা অহু থোওইদে। ঐনা তাইবংপানবগী হিরম হাইবনা
থাজ্জবদি, স্বর্গগী হিরম হাইবনা করম থাজ্জগদগে? অহুম ওইনমক
কনা অমতনা স্বর্গদা কাক্সি, সুপ্রা ফাইনা স্বর্গদগী কুমকপা মৌ, হাই-
বদি, স্বর্গদা লৈরিবা মৌগী মচা নিপা অহুতনা স্বর্গদা লৈ। অমাহেকসু
মোশিনা লমজাওদা লিল অহু বান্ধা থাজ্জপা অহুগুয়া, মৌগী মচা
নিপাবু বান্ধা থাজ্জপা তাই, হাইবদি, ইবুঙো মহাকপু থাজ্জবা মৌ
খুদিংমক্কা লোখা নাইদনা (বাংদনা) হিংনবা ফংই।

করিননো হাইববু ঐশ্বরনা তাইবংপানবা অসিবু অহুপ হুংশিবিবা
অসিনি, ইবুঙো মহাকৌ অনিওদবা মচা নিপা অহুপ গিবি, মচা নিপা
অহুপ থাজ্জবা মৌ পুমমক অহুবুদি, লোখা নাইদনা বাংহন্দনা হিংনবা

Jn. 3.11-16; 1931

Spoken by about 280,000 people in Manipur State, Assam, and Upper Chindwin, Burma. First publication, New Testament (Devanagari characters) in 1827 at the Serampore Mission Press; tr. by the Serampore missionaries (See No. 87). St. John's Gospel (Bengali characters), BFBS at Calcutta, 1896, tr. by Rev. W. Pettigrew, of the American Baptist Missionary Union; St. Luke's Gospel, 1899; Acts, 1901. New Testament, 1931. CP: BFBS.

Hom hirog nogen ad Jehova, hineni, i ndere, i biso, i nano.

Mk. 3:35

Spoken by about 3,000 people living in Manus Island, Admiralty Group. First publication, *St. Mark's Gospel in 1921 by the BFBS*, tr. by the Rev. H. Kraft, of the Liebenzeller Mission. CP: BFBS.

MANX

595

14 As myr ren Moses yn ard-nieu y hroggal seose ayns yn aasagh, myr shen shegin da Mac y dooinney v'er ny hroggal seose: 15 Nagh jean quoi-erbee ta credjal ayn cherraghtyn, agh dy bee yn vea ta dy bragh farraghtyn echey.

16 Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynryan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney. 17 Son cha dug Jee e vac gys y theihll, dy gheyrey yn seihll; agh dy voddagh y seihll liorishyn v'er ny hauail.

18 Eshyn ta credjal ayn, cha vel eh er ny gheyrey: agh eshyn nagh vel credjal ayn, t'eh er ny gheyrey hannah, er-yn-oyr nagh vel eh er chredjal ayns ennym yn ynryan Mac v'er ny gheddyn dy Yee. 19 As shoh yn vriwnys, dy vel soilshey er jeet gys y theihll, as dy row deiney ny s'graihee er y dorraghys na er y

1936

The form of Gaelic spoken in the Isle of Man. First publication, *St. Matthew's Gospel in 1748 at Lunnyng (London) by Ean Oliver*; tr. by William Walker. *Gospels and Acts, SPCK, 1763. Romans-Revelation, SPCK, Ramsey, 1767*, tr. by M. Curghey and J. Wilks. *Old Testament, SPCK, Whitehaven, 1771-73*; tr. by a committee appointed by Bishop Hildesley and revised by Philip Moore and John Kelly. *Part of the manuscript was saved when Kelly, shipwrecked, held it above water for five hours until rescued from a rock on which the ship had struck. New Testament, SPCK, Whitehaven, 1775*; revised by Curghey and Wilks. First BFBS edition; *New Testament, 1810; Bible, 1819. St. John's Gospel reprinted, 1936.*

MANYAN

596

(No specimen available.)

Spoken in the north central part of Dutch Borneo. First publication, *a reading book with Scripture selections in 1897.*

13 Kahore hoki he tangata i kake noa ki te rangi, ko ia anake i heke iho i te rangi, ko te Tama a te tangata, e noho mai nei i te rangi.

14 Ka rite hoki ki ta Mohi whakaringa i te nakahi i te koraha; kua takoto te tikanga kia pera te whakaringa o te Tama a te tangata:

15 Kia kahore ai e ngaro te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te ora tonu.

16 Koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tama kotahi, kia kahore ai e ngaro te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te ora tonu.

17 Kihai hoki te Atua i tono i tana Tama ki te ao ki te whakahē i te ao; engari kia ora ai te ao i a ia.

18 Ko ia e whakapono ana ki a ia, e kore e tau te hē ki a ia: tena ko ia e kore e whakapono, kua whakahēngia noatia ake, mona kihai i whakapono ki te ingoa o te Tama kotahi a te Atua.

19 Ko te whakahēngia hoki tenei, no te mea kua tae mai nei te marama ki te ao, a nui atu to nga tangata aroha ki te pouiri i to ratou ki te marama, he kino hoki no a ratou mahi.

20 E kino ana hoki ki te marama nga kaimahi katoa i te kino, e kore ano hoki e haere mai ki te marama, kei whakakitea a ratou mahi.

21 Tena ko te kaimahi i te pono, e haere mai ana ki te marama, kia kitea ai ana mahi, he mea mahi i roto i te Atua.

22 A no muri i enei mea ka haere a Ihu, ratou ko ana akonga, ki te whenua o Huria; a noho tahi ana ratou ki reira, me tana iriiri ano.

23 Na i te iriiri ano hoki a Hoani ki Enona, ki tetahi wahi e tata ana ki Harema, no te mea he nui te wai o reira: a ka haere ratou, ka iriiria.

24 Kahore hoki i pangā noatia a Hoani ki te whare herehere.

28 Ko koutou hei kaiwhakaae ki ahau, ki taku meatanga, Ehara ahau i a te Karaiti, engari i tonoa mai ahau i mua i a ia.

29 Te tangata i te wahine marena hou, ko ia te tāne marena hou: na te hoa o te tāne marena hou, e tu ana, e rongoro ana ki a ia, ka hari pu ki te reo o te tāne marena hou: na reira i tino nui ai tenei hari oku.

30 Ko te tikanga tenei, ko ia kia nui haere, ko ahau kia iti haere.

31 Ko ia e haere mai ana i runga, kei runga ake ia i te katoa: ko to te whenua no te whenua ia, no te whenua ano ana korero: ko ia e haere mai ana i te rangi, kei runga ake ia i te katoa.

32 A ko tana i kite ai, i rongoro ai, ko ia tana e whakaatu ai: kahore hoki tetahi tangata e tango atu ki tana whakaaturanga.

33 Ki te manako tetahi ki tana whakaaturanga, kua piri tana tohu ki te pono o ta te Atua.

34 Ko ta te Atua i tono mai ai, e korero ana ia i nga kupu a te Atua: kahore hoki te Wairua e homai e te Atua i runga i te mehua.

35 E aroha ana te Matua ki te Tama, kua hoatu ano nga mea katoa ki tona ringa.

36 Ko ia e whakapono ana ki te Tama, he ora tonu tona: ko ia e kore e whakapono ki te Tama, e kore e kite i te ora; engari ka mau tonu te riri a te Atua ki a ia.

UPOKO 4

A NO ka inohio te Ariki kua rongoro nga Parihi, ko nga akonga a Ihu i mea ai, i iriiri ai, he tokomaha atu i ā Hoani,

2 (He ahakoa ra ehara i a Ihu nana i iriiri, na ana akonga ia.)

3 Ka mahue Huria i a ia, a hoki ano ano ki Kariri.

4 Na te ara mona i tika na Hamaria.

1924

Spoken by the aboriginal inhabitants of New Zealand. First publication, *Selections in 1827 at Sydney by the BFBS*; tr. by James Shepherd of the CMS. *Genesis, chapters 1-8, St. Matthew's and St. John's Gospels, the Acts, Romans, and 1 Corinthians, BFBS, Sydney, 1833*; tr. by CMS missionaries. *New Testament, CMS, at the expense of the BFBS, Paibia, N.Z., 1837*; tr. by William Williams, Mr. Shepherd, W. G. Puckey and other missionaries. *Psalms, CMS, 1837*; tr. by Robert Maunsell. *Genesis to Joshua, 1840; (BFBS, 1848). Judges to Psalms, BFBS, 1855. Proverbs to Malachi, 1858. Bible in one volume, 1868, revised; and again, 1887. Latest revision: Bible, 1924, revised by Bishop Herbert W. Williams and representatives of other denominations. CP: BFBS.*

MAPUDUNGU or MAPUCHE

598

Tuchi rume female tañi piel Ngünechen, fei tfei, inche ñi peñi, ka ñi lamngen, ka ñi ñuke.

Mk. 3:35

Spoken by about 150,000 Indians in southern Chile and northern Patagonia in the Argentine. First publication, *St. Luke's Gospel, the Acts, Genesis, chapters 1-3, and Revelation, chapters 19-22, with scattered verses, in 1901 at Temuco by the Araucanian Mission, by Charles A. Sadleir, of the South American Missionary Society. St. John's Gospel, 1918; St. Mark's Gospel, BFBS (Santiago printed), 1926; St. Matthew's Gospel (Temuco printed), 1930.*

Balbodh characters

साक्ष देतो; आणि तुम्ही आमची साक्ष मान्य करीत नाही. १२ मीं पृथ्वीवरच्या गोष्टी तुम्हांस सांगितल्या असतां तुम्ही विश्वास धरीत नाहीं, तर मग स्वर्गांतल्या गोष्टी तुम्हांस सांगितल्यास विश्वास कसा धराल? १३ स्वर्गांतून उतरलेला [व स्वर्गांत असलेला] मनुष्याचा पुत्र याजवांचून कोणी स्वर्गीं चढून गेला नाही. १४ जसा मोशानें अरण्यांत सर्प उंच केला तसेंच मनुष्याच्या पुत्राला उंच केलें पाहिजे; १५ यासाठीं कीं जो कोणी विश्वास ठेवितो त्याला त्याच्या ठायीं सार्वकालिक जीवन प्राप्त व्हावें.

१६ देवानें जगावर एवढी प्रीति केली कीं त्यानें आपला एकुलता एक पुत्र दिला, यासाठीं कीं जो कोणी त्याजवर विश्वास ठेवितो त्याचा नाश होऊं नये तर त्याला सार्वकालिक जीवन प्राप्त व्हावें. १७ देवानें पुत्राला जगाचा न्यायनिवाडा करण्यासाठीं नाहीं, तर त्याच्या द्वारे जगाचें तारण व्हावें म्हणून पाठविलें. १८ जो त्याजवर विश्वास ठेवितो त्याजवर न्यायनिवाड्याचा प्रसंग येत नाही; जो विश्वास ठेवीत नाही त्याचा न्यायनिवाडा झालाच आहे; कारण त्यानें देवाच्या एकुलत्या एका पुत्राच्या नामावर विश्वास ठेविला नाही. १९ न्यायाचा

करणाविषयीं वादविवाद झाला. २६ ते योहानाकडे येऊन त्याला म्हणाले, गुरुजी, पाहा, यादनेच्या पलीकडे जो तुझ्याबरोबर होता, ज्याविषयीं तू साक्ष दिली आहे, तो बाप्तिस्मा करितो; आणि सर्व लोक त्याजकडे जातात. २७ योहानानें उत्तर दिलें, मनुष्याला स्वर्गांतून दिल्यावांचून कांहीं मिळत नाही. २८ मी ख्रिस्त नव्हे तर त्याच्यापुढें पाठविलेला आहे, असें मीं म्हटलें, याविषयीं तुम्हीच माझे साक्षी आहां. २९ ज्याला वधू आहे तो वर; आणि वराचा मित्र जो उभें राहून त्याचें भाषण ऐकतो त्याला वराच्या शब्दावरून अति आनंद होतो; असा हा माझा आनंद पूर्ण झाला आहे. ३० त्याची वृद्धि व्हावी व माझा न्हास व्हावा हें अवश्य आहे.

३१ जो वरून येतो तो सर्वांच्या वर आहे; जो पृथ्वीपासून झाला तो पृथ्वीचा आहे व पृथ्वीच्या गोष्टी बोलतो; जो स्वर्गांतून आला तो सर्वांच्या वर आहे; ३२ जें त्यानें पाहिलें व ऐकलें आहे त्याविषयीं तो साक्ष देतो; आणि त्याची साक्ष कोणी कबूल करीत नाही. ३३ ज्यानें त्याची साक्ष कबूल केली आहे त्यानें, देव सत्य आहे, या गोष्टीवर शिक्षा केला आहे.

Jn. 3.13-18, 27-33; 1936

Modi characters

कांतू देवनें जगावर एवढी प्रीति केली कीं त्यानें आपला
एकुलता एक पुत्र दिला, यासाठीं कीं जो कोणी त्याजवर
विश्वास ठेवितो त्याचा नाश होऊं नये तर त्याला सार्वकालिक
जीवन प्राप्त व्हावें.

1888

Spoken by some 16,000,000 people in Bombay Presidency, Berar, the northwestern part of the Nizam's Dominions, and adjacent regions, in Central India. First publication, St. Matthew's Gospel in 1805 at the Serampore Mission Press; tr. by William Carey, J. Marshman and W. Ward, with native assistants (See No. 87). New Testament (Modi characters), Serampore, 1811. Bible, Serampore, 1813-19.

Other versions of note: ABCFM version: St. Matthew's Gospel, Mission Press, Bombay, 1817; edited by Gordon Hall and Samuel Newell; New Testament (with financial assistance by the BFBS), 1826; tr. by Hall, Newell, A. Graves, Horatio Bardwell, and John Nichols. Revised edition, BFBS, Bombay, 1830. Translation Committee Version: St. Matthew's Gospel, R. Prera (Nasik(?)), 1834; Genesis, BFBS, Bombay, 1837; followed by other portions until the com-



Roman characters

Kā tar Dewāne jagāwar ewadhī prīti keli kī tyāne
āpalā ekulatā Putra dilhā, yāsāthī kī zo konī tyāwar
viṣhwās ṭhevito tyātsā nāsh hou naye, tar tyālā
sarwakālatse jīwan hwāvē.

1882

pletion of the Old Testament, 1847; mostly translated by A. Graves, J. B. Dickson and D. O. Allen. New Testament, 1848. Nagar New Testament: Gospels, privately published, 1843; revised by H. Ballantine, ABCFM, and his colleagues at Ahmednagar: New Testament, Bombay, 1851 (Romans-Revelation from the 1848 edition above). Printed with the Translation Committee's Old Testament, BFBS, Bombay, 1857. Editions of the Gospels in Modi character, BFBS, Bombay, 1862 and later. St. John in roman characters, 1861, 1882. Revised Version: St. Matthew's Gospel, BFBS, Bombay, 1898; tr. by a committee representing the SPG, CMS, ABCFM and the Free Church of Scotland Mission, including among the more active members, D. Mackichan, Baba Padmanji, J. E. Abbott and, later, J. Taylor, D. L. Joshi, R. B. Douglas, J. F. Edwards, D. S. Sarawarkar and B. N. Athavle. The Acts, 1902, Romans, 1904, and other portions until the New Testament, 1907; Bible, 1924.

Pandita Ramabai Version: Bible, Mary Lissa Hastie at the Ramabai Mukti Mission, Kedgaon, Bombay, 1924; tr., printed and bound by women students of Pandita Ramabai Sarasvati in a simple form of the

MARATHI: Konkani dialect 600

Devanagari characters

साजि साक्षि दिताति आनि तुमि आमंगोति साक्षि मान्
क्षि नाति । तरी हाये तुमका जगताले उत्तर म्हळें आनि
तुमि विश्वासु ना करताति जाल्यारि केदना हांव सर्गवेलें
उत्तर तुमका सांगन तेदना कसि विश्वासु कर्या । आनि
कोख सर्गारिपाकुन देवता अर्घातु मनष्याला पुन कि कोख
खगातु आस ताजे मंता कोखे मनुष्य सरमार्ति थळा ना ।

आनि मोक्षदान राजांतु कसि सपाक उवाचें तसि मनु
ष्यालें पुतालें उबारुं वाचें आवश्य आस । कि कोख
कोखे ताजेरि विश्वासु कर्या तो नाशु ना जावो तरि
अनंत जीवन पावो । तेंवितें देवान जगताक अस्ति
मोगु केला कि ताखे आप्पाखे येकु उवज्जे पुताक दिलो
कि कोख कोखे ताजेरि विश्वासु कर्या तो नाशु ना जावो
तरि अनंत जीवन मेळो । तेंवितें जगताक अप
रादि कोचें खातिर देवाक आप्पाखे पुताक जगतांतु
आलो ना तरि कि अनंत ताजेर जायु पाव्वा ।

Jn. 3.12-17

Kanarese characters

उत्तम म्हुण्णु, दैवाले पुताजेरि कोणु निश्चय
दवता केल कोण नाश जायनाति निश्चय वाचंका
मोणु, दैवाने अवाकालो येकलोळी लुबासलेरि
पुताक दिनाळी उक्ती प्रीति जगताजेरि केली.

1884

Roman characters

Devac itlo mog aslo soumcaracho qui tanem
patoilo aplea eclach Putrac qui zo con soth mandta
tacher tho mornantlo vatoumcheac anim sasnanc
jjomcheac.

1926

Spoken by more than 1,500,000 people in southern Konkani, and by
Christian communities in North and South Kanara, India. First pub-
lication, the New Testament (Devanagari characters) in 1818 at the
Serampore Mission Press; tr. by the Serampore missionaries (see No. 87).
The Pentateuch, 1821. St. John's Gospel, BFBS, Mangalore, 1884;
transliterated into Kanarese characters and revised by members of the Basel
Mission. St. Mark's Gospel, 1885. St. John's Gospel, BFBS,
Bombay, 1926; in roman characters (Goanese Konkani); St. Mark's
Gospel, 1936. CP: BFBS.

MARÉ or NENGONE

601

deko se ngome ha thu ni co ilon' o
re nolei aehngeniyeu hnei bua hna
ilone 'ngei me tako kei Madaru sei
nubon. ³ Iesu ci cediton, ne ci
thamumucane du nubone, ko, Sese-
ko, seseko, inu ci ie du nubo, Ngei
me deko 'ma hnapon' yawe ko re
ngome nubone tha thu ni ko 'co ule
o re baselaia ni Madaru. ⁴ Kei
Nikodimo ci ie du nubonengo, ko,
Ha thu ni korione co hnapon' o re
ngome na mohma? ilo, nubone ha
thu ni co ha rewe okonelo ri ore no
re hmaieni nubon, ne co hnapon?
⁵ Iesu ci ceditone, ko, Seseke, se-
seko, inu ci ie du nubo, ko, Ngei
me deko ma hnapon' o re ngome
wene ri 'tini ne Uiewaieni Hmijoc,
nubone tha thu ni ko co okonelo ri
baselaia ni Madaru. ⁶ 'Ono re hna
hnapon wene ri hnengom, 'hne-
ngome ko komelei; ka ono re hna
hnapon wene ri Uiewaieni, 'uieni
ko komelei. ⁷ 'Hage uran' o re
hnego hna ie du nubo, ko, Nidi ace
co hnapo buhniye yawe. ⁸ 'Ci
hnane ko re yengo wene ri guhne
'nubone ci alan, nubo ci taedengi o
re yepelenumu ni nubon, ka deko
ma ule ere ile ke nubon, ca ha ci
hue ile ke nubon; inomelei ko re
nodei ngom' ileodene hna hnapon'

bon, roi di nubone co numu o re
'waruma tha thu ase ko.

¹⁶ Wen' o re 'naeni Madaru hna
ratan' o re 'ten' o re aw, ca ile
nubonengo 'nie nuntuone te o re Tei
nubonengo xara sa so thu 'deko ma
tango ko re ngome me sa ci une du
nubon, roi di nubone co numu o re
waruma tha thu ase ko. ¹⁷ Wen' o
re 'Madaru deko hna siatan' o re
Tei nubonengo ome ri tene 'co hna-
elon' o re ten' o re aw, roi di co
awarumani o re ten' o re awe hnei
nubon. ¹⁸ 'Ono re ngome ci une
du nubon, deko co hnaelo; roi di
ha hnaelo onome ko re ngome deko
ma un, wen' o re nubone 'deko ma
une jeu' o re yelen' o re Tei Madaru
me xara sa so. ¹⁹ 'Ka ome ko re
hnaelo, ko, ha pina ko re 'neren'
ome ri ten, ka ono re 'nodei ngome
ci hnoron' o re nashene ri pon' o re
neren; wen' o re 'nia ko re ta ruace
ni buic. ²⁰ 'Ka ono re ngome ci
ru' o re nia ci kecon' o re neren; ka
se deko ma huebote jeu' o re neren,
'da ahngabote ko re ta ruace ni
nubon. ²¹ Roi di ono re ngome 'ci
ru' o re seseko 'ci huebote jeu' o re
neren, thu ahngabote ko re ta ruace
ni nubone, ko, ha hna ilone siwai
Madaru.

1903

Spoken by about 4,000 people in the island of Maré (Nengone),
Loyalty Islands. First publication, Selections in 1847 at Rarotonga.
St. Mark's Gospel LMS, Nengone, 1855; tr. by William Nibill, of the
Melanesian Mission and J. P. Sunderland of the LMS. St. Luke's Gos-
pel, LMS, Samoa, 1857; tr. by S. M. Creagh and J. Jones of the LMS.
New Testament, LMS, Maré, 1864. Revised, BFBS, 1870.
Bible, 1930. CP: BFBS.

MAROVO

602

Ia pu nina tonua hiniva Tania Tamasa, ia tuna ia
tasiqumani na tinaqu.

Mk. 3.35

Spoken by about 1,000 people on the Marovo lagoon, New Georgia,
Solomon Islands. First publication, St. Mark's Gospel in 1931 by
the BFBS; tr. by the Rev. T. Dent, of the New Zealand Methodist
Missionary Society, with native assistants.

MARQUESAS

603

Ua kaoha nui mai te Atua i to te somaama nei,
noeia, ua tuu mai cia i taia Tama fanautahi, ia
mate koe te enata i haatia ia ia, atia, ia koaa ia ia
te pohoe mau ana'tu.

Spoken in the Marquesas Islands. First publication, Selections from
Scripture in 1836(?) at Tahiti(?) by the BFBS; tr. by David Darling,
of the LMS. St. John's Gospel, privately published, Honolulu, 1858;
tr. by James Bicknell, of the Hawaii Mission Board. St. Matthew's Gos-
pel, F. Guy et Cie, Alençon, 1905; tr. by Paul L. Vernier, of the Paris
Missionary Society.

ñe e ridto? e maroñ bar dre-
loñ iloan lojen jinen, im bar
lotak ke?

5 Jisōs e uak, Emol, emol,
Ij ba ñōn yuk, Elañe armij
e jab lotak jen dren im Ji-
tōb, e jab maroñ dreloñ ilo
niliñ in Anij.

Mark 16. 16. Jerb. 2. 28.

6 Men eo ej lotak jen kō-
niek e kōniek, im men eo ej
lotak jen Jitōb e jitōb.

7 Kwon jab bwilōñ bwe Ij
ba ñōn yuk, Emōñ komin
bar lotak.

8 Kōto ej ukwi ijo e kō-
nan, im kwoj roñ an tōñetōñ,
a kwo jaje kake ijo ej itok ie
tok, im ijo ej ilok ie lok; ein
drein ro otemjej rej lotak jen
Jitōb.

wōnlōltak jen lōñ, Nejin ar-
mij Ej ilo lōñ.

Pro. 30. 4. Jerb. 2. 34. 1 Kor. 15. 47. Ep.
4. 9, 10.

14 Im einwōt Moses e ar
lelinlok serpent eo ilo ene
jemaren, ein drein naj lelin-
lok Nejin armij:

Dwin. 21. 9. Jap. 8. 28. & 12. 32.

15 Bwe jabrewōt eo ej tō-
mak ilo E en mour in drio.

Jap. 8. 47.

16 Bwe kin an Anij yokwe
lōl, E ar letok juōn wōt Ne-
jin E ar keutak, bwe jabre-
wōt eo ej liki E en jab joko,
a en mour in drio.

Rom 5. 8. 1 Jon 4. 9.

17 Bwe Anij e ar jab jil-
kintok Nejin ñōn lōl bwe En
ekajet lōl, a bwe lōl en mour
kin E.

Jap. 8. 45. & 8. 15. & 12. 47. 1 Jon 4. 14.

Spoken by some 15,000 people in the Marshall Islands, Micronesia.

First publication: parts of St. Matthew's Gospel, at the mission press on
Ebon Island, 1858 and 1862. St. Mark's Gospel, ABS at Honolulu,
1863; tr. by E. T. Doane of the ABCFM. New Testament, ABS,
1885; tr. by B. F. Snow, J. F. Whitney and E. M. Pease. Genesis, 1878;
tr. by J. F. Whitney; Psalms, 1899; tr. by E. M. Pease. CP: ABS.

MARWARI

605

Devanagari characters

बड़े मोक्ष देने इहोमांहे जैहडा सायकुं उठाया वैहडा
मानसूरे डोकराकुं उठाया जावना सायख हे कै जिको एक
एक मानिस उखमाथे परतित करेहे उही नाश नही हेवे
लेकर बीजा भव पावे । कांउजिरे ईश्वरने संसारकुं इतडा
हेत कीधा कै उखने आपरो एक पैसडो डोकराकुं दिघो
कै जिको एक एक मानस उखमाथे परतित करेहे उही नाश
नही हेवे लेकर अमृतप्रीति पावे । कांउजिरे संसारकुं
गुणगार करेहे बाहसे ईश्वरने आपरा डोकराकुं संसार
माहे नही मेल्यो ले कर कै संसार उखज उधार पावे जिको
कोही उखमाथे विश्वास करे उही ब निवृत्तता जायक नही
लेकर जिको कोही विश्वास करे नही उहीबी वाजिबि सजा

Jn. 3. 14-17

A Rajasthani dialect spoken by some 6,000,000 people in western
Rajputana, western India. First publication, the New Testament in
1821 at the Serampore Mission Press; tr. by the Serampore missionaries
(see No. 87). St. Luke's Gospel, BFBS, Bombay, 1867(?); tr. by
W. Shoolbred, of the United Presbyterian Church of Scotland Mission.

ñgani aiko neiia. 15 Kaki ore olairuk poki nemeimin,
naa ketum engishon nemeitiñg.

16 Amu etonyora engAi engop, neishorua engerai
enye nabo, ore olairuk poki nemeimin, naketum engishon
nemeitiñg. 17 Amu eito eireo engAi enGerai enye
meuo aigwenare engop; kaki eiriwa pe etum engop atajeu
te ninye. 18 Ore olairuk ninye nemeigwenareki; ore
olemeiruk neidipaki aigwenare, amu eito eiruk engarna
enGerai natoiwoki nabo engAi. 19 Ena engigwana,
engaraki naeuo ewaňgan engop, nenyor iltuňgana enai-
min aitulusoo te 'dokoya ewaňgan, amu ore isiaitin enye
naitorok. 20 Amu ore iloas indorok poki neiba ewaňgan
nemelotu ewaňgan, pe meirashi isiaitin enye torok.
21 Ore oloas isepat nelotu ewaňgan, pe etum aibalunye
isiaitin enyena injere etasaki ti atwa engAi.

22 Ore pe eidipayu kuna 'baa nelo Jesu o ilkpaareta
lenyena engop e Judia; neton te nebo ninje, aibatisa.
23 Neibatisa sii Johana te ngop naji Enon etaniki
Salim, amu aisapok engare te ine; nepwonu ninje enetii,
meibatisai. 24 Amu eton eito epiki Johana 'koro-
kroni. 25 Nejiñg enjangar ereshata o 'lkpaareta le
Johana olYahudi to 'lbaa le 'ngitukuo.

1923

Spoken by about 75,000 people in Kenya and Tanganyika Territory,
Africa. First publications, St. Mark's Gospel in 1905 by the BFBS;
tr. by Mr. A. C. Hollis, First Secretary of the British East Africa Ad-
ministration, with native assistants. St. Luke's and St. John's Gospels,
the Acts, Timothy, Titus, and Philemon, 1915; tr. by Africa Inland
Mission missionaries. New Testament, 1923; tr. by Messrs. J. W.
Stauffer and H. Herdman, AIM: Psalms, Africa Inland Mission,
Kijabe, Kenya, East Africa, 1934. CP: BFBS.

MASANA

607

kei gige kau ma li minda fi alauna, keine basu nana
hidi basu nanda hidi sun nano.

Mk. 3. 35

Spoken by about 125,000 people on both sides of the Logone River from
Musgum upwards almost to Lai, French Cameroon, and French Equatorial
Africa. Reduced to written form by the Rev. Berge Revne, of the
Lutheran Brethren Mission about 1922. First publication, St.
Mark's Gospel in 1934 by the BFBS; tr. by Mr. Revne.

MASARETE

608

Gamdi Isa prepa la rine: Bijak fili jako, he Setan, wahan
dasoela haik: Kimi sohek seba la Toehan, kimi nimik Allah toeha
poena hormat la rine rahek.

Mt. 4. 10

Spoken on Buru Island, Netherlands East Indies. First publica-
tion, St. Matthew's Gospel in 1904 by the NBS; tr. by K. Storm, of
the Utrecht Missionary Society.

wanamptog nahchieu netu

Iohn 3.

Moses takshonóp askockeb

Mat. 26.61. guatauok yeu Temp'le, kah nishikquinogkok nutómuhkinumun.

20 Neit noewaoog Jewfog yauuncháge kah nequtta tahshikkodtuoo yeu temple ayim-unah, & woh koontéuun nishikkufekquait?

21 Qut mislohhá papaume ne t'ple, wahogkuh 22 Newajeh omohkit wutch wunnuppunat, ukkodnetuhtáénúmh mehquantamwoh yeu wuttinnonáh, kah wunnamptamwog wufluk-whonk kah kuttóowonk ne Jesús anoowop.

23 Kah apit Jerusalem ut paumukaú--uttuunganit, shadtuppoó kufukkuh, monaog onamptamwog ooewefuonk, námohehtit mon-ehanaúwongalh niish áititchih.

24 Qut Jesús matta wunnanoúánúmh, ne-wutche wáhheau wame wolketompuh.

25 Kah matta quenauwéhukkoó howan ooowauwáonónnat wolketomp, newutche wah-teau uttóh ániit wolketomp.

C H A P. III.

NA moó Pharisee wolketomp ut uf-fowefu Nicodemus, Jewíac ut naná--wunnaeun.

2 Noh peyaónau Jesúsoh nukonáeu, kah wuttinnuh, Rabbi, noowahéomun ken kuhkoo-tomwehteenin koom Godut, newutche mat-ta woh howan wutuféinash yeulh monchána-tamooongalh niish áféanish, qut noh God we-tomont.

3 Jesús nampoohuk kah wuttinnuh, Wun-namuhkut wunnamuhkut kuttinuh, kuttumma wolketomp neekit nompe, wutch waibe matta woh naumoo wuttahfootamoonk God.

4 Nicodemus wuttinnuh, uttoh woh wut-tin wolketomp neekin wonk kutchisuiut? Iun woh nahoté petuttau wunnogkuslit ch-kafoh kah woh neetu:

5 Jesús nampooham, Wunnamuhkut, wun-namuhkut kuttinuh, kuttumma wolketomp wók neekit nahpe nippe & Nathauanit, matta petuttau wuttahfootamonganit God.

6 Noh neekit wutch weyaufit, weyaufuon; kah nob neekit wutch Nathauanitoit, nob nahauonganúoo.

7 Ahque monchantash ne ánun, mos wonk keneetimun wutch weábe.

8 Waban ootthon tóh kod wutjihoat, kah kenootam ummihóntoozoonk, qut matta kooáun tóh wádhout, afuh uttóh áitthont: ne wuttinniin nob neekit nahpe nahauanito-out.

9 Nicodemus nampooham kah wuttinuh, Utréh woh yeulh enninnih?

10 Jesús nampooham kah wuttinuh, ken kuffantim-u ut Iirael, kah sun yeulh mat koo-wahteaouunah.

11 Wunnamuhkut wunnamuhkut kuttinuh Nuffimun ne wahtauog, & noowauwónan ne naumog, kah matta kutattumunumomwoó noowauwáonkanin.

12 Unnunnóg mutáohke áhhanagish, kah mat wunnamptamwog: toh woh kuttin wun-

namptamúoneau, unnuog kufukquie áhhan-agishi.

13 Kah matta howan kuhkuhnet en ke-fukqu; qut noh nookit wutch kufukqu; wof-keetomp wunnaumonuh noh kufukqu apit.

14 a Kah Moses neane tóhlinohp askoo- d Num: kóh ut touhkomuk, netatupe wolketomp 21. 9: wunnaumonuh nein tálhinon.

15 Noh howan wunnamptauont matta woh awakompanau, qut woh óltou michem-chteic pomantamoonk.

16 b Newutche God wutáumowomantam b 1 Jo: muttiok, newajmaguk wunnukuttegheonoh 4. 9: onk howan wunnamptauont matta woh awa- kompanau, qut woh óltau micheme poma- tamoonk.

17 c Newutche God matta annanóóou c Chap: wunnaumonuh muttaohkit wutawakompané 12. 47: wuflittúmunat muttaok; qut muttaok nahpe nagum woh wadchanumun.

18 Noh wanamptauont matta awakompané wuflúmau, qut noh matta wanamptamwog, mahche awakomp. nae wuflúmau, newut. be matta wunnamptamwog ooewefuonganit wun-nukuttegheonoh God.

19 Kah yeu awakompané wuflittumoonk, d Ch 3: d wequai peyaumook muttaoi kit, kah wol- 1. 4: keetompaog aauwentamog pohkenai, anue onk wequai, newutche wutuféonganwásh matchitash.

20 Newutche niish noh pasék matchefeit, sekeneam wequai, kah matta peyaónamoo wequai ishkont wutuféongalh woh ishkont amunash.

21 Qut noh sampwe ásit, peyau wequai-yeut, wutuféongalh woh nahukonash ukkezteauunash ut manittwut.

22 Mahche yeu n nag, Jesús kah ukkodne-tuhtaeneumoh peyaog ut ohkit Judea, kah na wuttit weechayeúmon, c kah ukkattumuh. c Chap: 4. 8.

23 Kah John wonk kutchellummuau ut F-non, kishke Salim, newutche na mihiippa-got & peyaog kah kutchilumaog.

24 Newutche John asquam kupshagkinau.

25 Neit na channooawanganeúoo nahhaue nahwhuch John ukkodnetuhtaeneumoh, kah Jewfog, papaume pahkhehtinneat.

26 Kah peyaonag Johnoh, & wuttinonoh, f Chap: Rabbi noh weetomukquoc ut ongkouwe Jord- 1. 7. 34: dan, f noh wauwaan, kx ieh, noh kutchellum-muau, kah wame mihiinnuwoog uppeyaonoh.

27 John nampooham kah noowau g wol- b Heb: ketomp matta teag neemugnumoo, kutamma 5. 4: aninnumaúut wutch kufukqu.

28 b Kenaau kooowauwáufumwoó, nuffip, b Chap: neen nummatta Chri, qut neen negonanóonit 1. 20: onk nagum.

29 Noh wadchanont weetaómutcheh, noh welieentamwaen, kah wacétoompait w. lieen-tamwaeneuh, nepauit & nootauont, mocheke weekontam ukkuttóowonk wuflieent. mwaen, vcu nooweckoutamwoonk newutche pahane

A a 2

B nib

Spoken by Indians living in eastern Massachusetts, in the seventeenth century. Reduced to written form by John Eliot in about 1643.

First publication, the New Testament in 1661 at Cambridge by Samuel Green and Marmaduke Johnson; tr. by John Eliot. The first New Testament printed in North America, and the first printed in a North American Indian language. Bible, 1663. The first whole Bible translated and printed in a new language as a means of evangelization, and the first Bible printed in America. Reprinted 1685. The Psalter

1663; Courtesy New York Public Library and the Gospel of St. John, B. Green and J. Printer (an Indian), Boston, 1709; tr. by Experience Mayhew, from Eliot's text, for use on Martha's Vineyard.

John Eliot was the first of a long series of Englishmen who, well trained in classical languages, set themselves to the task of fathoming the tongue of an unlettered people, analyzing its struc-

ture and giving it a written form with the sole purpose of providing them with the Word of God. He was graduated from Jesus College, Cambridge, in 1623, came to Massachusetts in 1631 and shortly became pastor of the Roxbury church. The need of approaching the Indians in their own speech early appealed to him, but it was fifteen years before he was able to preach to them in their tongue. Such was his interest that in 1653 he wrote, "I have had a great longing desire, if it were the will of God, that our Indian language might be sanctified by the translation of the Holy Scriptures into it."

It was a difficult task, particularly with no record of such experience to aid him. Cotton Mather is reported to have remarked that the long words in the Indian translation must have been stretching themselves out from the time of the confusion of tongues at Babel. But as Eliot wrote on a blank leaf of his own copy of his Indian Grammar (published in 1666), "Prayers and Pains, through Christ Jesus, will do anything." He began with the Lord's Prayer, the Ten Commandments, and a collection of Scripture passages, as have so many missionary translators after him, and in 1655 Genesis and St. Matthew's Gospel seem to have been printed by Samuel Green, on the little press at Cambridge that belonged to the president of Harvard College. No copies of these early editions have survived. When the New Testament was ready for printing a new press, type, and printer were sent over from England by the "Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England," and in 1661 the New Testament was printed. This was followed by the whole Bible in 1663.

Only 19 copies of the New Testament were known to have survived in 1894, and while the Eliot Bibles are now rare collector's items and none of the Indians are living who could read it, there is evidence that in the 17th century it was a living and used book. Among the copies now known are some that have been owned by Charles II of England and by European scholars, one, with many hand-written marginal notes, that belonged to Roger Williams, and several, showing evidence of real use, with the signatures of Indian owners.

Wars and disease gradually wiped out most of the Massachusetts Indians and the growing population absorbed the rest, but Eliot's example has been followed by many other devoted workers on this continent as well as in other parts of the world, as this book shows. The only other language of Indians living within the present boundaries of the United States in which a whole Bible has been published is the Dakota, or Santee, although there are New Testaments in Cherokee, Cheyenne, Choctaw, Muskogee and Ojibwa, and Gospels and other portions in twenty-six other languages of "native" Americans.

MAWKEN

610

Twün dēlōōē m'baw kā m'mēn Thēdā, pākā kānī chē, pākā bēnī chē, ēnōng chē nā.

Mk. 3:35

Spoken by the people in the Mergui Archipelago, Burma. First publication, St. Mark's Gospel in 1913 at Rangoon by the BFBS; tr. by the Rev. W. G. White, Anglican chaplain at Moulmein, with native assistance.

MAYA

611

Tumen bay tu yacuntah Dioz le yokolcab, ca tu oah u pel mehenan Mehen, utial tulacal le max cu yoczihtuyol ti leti, ma u kaztal, uama ca yanacti cuxtal minanuxul.

Spoken by some 400,000 Indians in Yucatan, Mexico. First publication, St. Luke's Gospel, chapters 5, 11, 15 and 23, in 1862 by the BFBS; tr. by an unknown translator. St. Luke's Gospel, 1865. St. John's Gospel, 1868; tr. by Richard Fletcher, of the Wesleyan Missionary Society; St. Matthew's and St. Mark's Gospel, 1900. St. Luke's Gospel, Bible Translation Society, London(?), 1865; tr. by E. Henderson, Baptist Missionary Society.

MBAI

612

Titbé tō m'ndi m'elsi, rōnel tō rō malaikogt lō Allah dō ngé-da-péchét ki kida in han tūb.

Lk. 15:10

Spoken south of Lake Chad, French Equatorial Africa. First publication, St. Luke's Gospel in 1932 at Paris by the BFBS (printed in England); tr. by J. R. Olley and C. W. Ganz of the Brethren Mission, aided by Otman, Hassan, Ndom, Lamko, and Duangar.

MBUM

613

9 Sei ke jang ke wa, ke dina nagang a keri ka mwoi ndokfo a keri mang, ke ka fanga: Tāk lau a vi ka mi je! be mi jang sede sardi a mi ma jewa. 10 Mi ka fanga hi vi: Bonmo takalau ninga mo jal a maleikiyari a Ven nger a njuk beke sung pang ma sōbir lau a ke.

Lk. 15:8-10

Spoken in the Ngaoundere region, Upper Djerem and Sanaga, French Cameroun, West Africa. First publication, St. Luke's Gospel in 1936 by the BFBS; tr. by Rev. J. Thrana, of the Norwegian Mission, aided by Bauro Silas and Paul Gonom.

MBUNDA

614

Momo Njambi wa xakele vaka-ha-mavu voxē ngacize na ku va hana Muana wende umo lika, muka-ku-fuelela kuli Ikeye kanda a ka lienyeke cahi, oloni a ka kale na muono wa miaka na miaka.

Spoken by some 50,000 people in northern Barotseland, Northern Rhodesia, South Africa. First publication, St. John's Gospel in 1919 at the Sarah Bates Mission Press; tr. by Rev. A. W. Bailey, of the South Africa General Mission. St. Matthew's and St. Mark's Gospels, BFBS, Miué, 1925; tr. by Rev. J. C. Procter and a native, Abraham, revised by Mr. Bailey and Rev. A. McGill. St. Luke's Gospel, 1927; tr. by Mateo and revised by the Committee.

11 Ocili, ocili hu sapuila siti, Etu tu vangola eci tua ci kuliha ha tu imbila uvangi eci tua ci mola kuenje ko tava kuvangi wetu. 12 Nda ndo sapuili ovina vioposi lene ko tava nida vu tava he ndati nda ndu sapuila ovina vionkulu? 13 Lomue wa londele kilu te una wa tunda vilu Omola omunu. 14 Ndeci Mose wa tulika onyoha yina vekalasoko haico ca sesamela okuti Omola omunu va ko tulikavo. 15 Ndokuti wosi o tava o ka mola omuenyo kopui kokuhahe. 16 Ocili oco muele Suku a sola oluali, wa eca Omolahe unganga hati, wosi o tava kokuhahe ka ka nyo-lehe, o ka kuata muele omuenyo kopui. 17 Momo Suku ka tumile Omolahe voluali oku pisa oluali, te okuti oluali ha papatisa. 23 Lahevo Yoano wa kala loku papatisa ka Ainone kupepi loko Salemi momo oko kua kala ovava a lua, kuenje veyaiya ha va lipapatisa. 24 Ocili Yoano ka va wimbile handi vokayike. 25 Oco kueya oku lipatala pokati kolondonge via Yoano lomunu u Yudea ondaka yimue yokuliyelisa. 26 Kuenje veyaku Yoano ha va popi lahe vati, A Rambei una wa kala love kesinya lia Yordao, ove wa wimbila uvangi, ota eye o papataisa, omanu vosi va kasi loku iya kokuhahe. 27 Yoano wa tambulula hati, Omunu ka tela oku tambula cimue nda ka vo ci ihile tunde kilu. 28 Ene muele vulombangi viange okuti nda linga siti, Hameko ndu Kristu, va numa ño kovaso ahe. 29 O kasi lo-

1923

Spoken in Central Angola, West Africa. First publication, St. Mark's and St. John's Gospels in 1889 at Benguella by the ABCFM; tr. by Wesley M. Stover and W. H. Sanders, respectively, of the ABCFM. St. Matthew's Gospel, Kamundongo, 1892; tr. by Mr. Stover. New Testament, 1897. Proverbs, 1899; Psalms, 1901, Genesis, 1906. Revised version: Gospels and Acts, BFBS, 1923; by John T. Tucker, Dr. Sanders, and others from the Currie Institute at Dondi. Romans to Revelation, 1927; Psalms, 1928. CP: BFBS.

MENDE

618

Italic characters

Gbāmāilē Ngēwō iye lōi lo nī a ndōlōi, ta lo i ngi lōi yakpēi vēni, iye jōni; ta lo nūmūi gbi lo ngi hōua lo a tōnya, ē lōhū, kē kūnāfo lēvu lo a jō.

Roman characters

Gbamaile Ngewo i ye loilo gbon a ndunyei, ta lo i ngi Lo yakpe veni, i ye soni, ko numui na gbi lo a la angie, es jukuu, ke a kunafu levui jolo.

1936

Spoken by the people in south-eastern Sierra Leone, Africa. First publication, St. Matthew's Gospel in 1867 at Lawana by the Mende Mission; tr. by the missionaries of the American Missionary Association. St. Matthew's Gospel, BFBS, 1871; tr. by J. F. Schön, of the CMS. The Gospels, the Acts and Romans, 1872; tr. by Rev. Henry Johnson (St. Mark and St. John by Mr. Schön). The preceding editions are in italic type. Clarke Version: St. Matthew's Gospel, BFBS, 1928; tr. by Rev. W. R. E. Clarke of the Wesleyan Methodist Missionary Society; Ruth and Galatians, 1930; 1 Corinthians, 1931; St. Mark's Gospel, 1932; St. John's Gospel, 1936. These editions are all printed in roman characters; those of 1930 and later being in the new orthography.

Maka ma Petele.

11 Kiosuiki muene ki a naminina Petele ni Nzua, mundu uoso ua lengela bobo, a a bongolokela mu mbalanda, a 'ixana ia Solomá, a diuana kiavulu. 12 Petele ki a ki mono, ua kumbulula mundu, uixi, Enu akua Izalaele, mua di uanena-hi mutu iú? mba mu tu tonginina-hi mesu, kala et'ueene mu nguzu ietu, mba ujitu, tua mu bangesa kuenda? 13 Nzambi ia Mbalahamu, Nzambi ia Izake, Nzambi ia Jakobo, Nzambi ia jitata jetu, muene ua fumanesa Selevende ié Jezú; mua mu bakuile en' uenu, mua ditunine nê bu polo ia Pilatu, muene ki a fúndisile kiá, uixi, ngi mu jituna. 14 Enu pe, Mutu ió u iuka, u kôla, mua di tunine nê, mua sola a mi jituina kijiba-nganga. 15 Monangana ua banga o mueniu mua mu jibenunu; Nzambi pe ua mu fukununa ku 'a'unga; jimbangi jê et'ueene. 16 O dijina diê, mu ku di xikana, diene dia bana nguzu mutu iú, mua mu mono, mua mu ijiia: o kixikanu kiejila kua muene kiene kia mu bana o kudisanza, bu polo ienu oso. 17 Kiki pe, mu akuetu, nga mono kuma o kukamba ku k' ijiia kua mi bangesa-kiu, katé ni afúndixi enu. 18 Ima ioso pe i a tanga Nzambi mu kanu dia jipolofeta m'okulu, kuila Kristu ua kâ mona jipaxi, iú ua i bitisa kienüki. 19 Enu pe dielenu, mu biluluke, ituxi ienu pala a mi jimuina-iu, anga ki bangesa bu polo ia Ngana bu tunda itangana ia kupapumuka. 20 Pale a mi tumikise Kristu a mi bana nê, Jezú muen'iu: 21 o muene kia bingi diulu di mu tambula hanji katé bu tembu ia kubangulua ioso, ia tanga Nzambi mu kanu dia jipolofeta jê jikôla, jeniê tunde okulu. 22 Mozé muene ua ki amba, uixi, Ngana hadia ua kâ mi tubuila polofeta mu 'axaxi ka akuenu, muku'â ni eme; muen'io mua kèvue ioso ia kâ mi tangela. 23 Mueniu uoso pe hadia ua kâ kamba kuivua polofeta ioio, a kâ mu jimisa mu 'kaxi ka mundu. 24 Katé muene ni jipolofeta joso, tunde kua Samuele, ni aku'â a mu kaiela, oso kiá a zuela-jinga, izuua ienii a i tanga.

1922

Spoken in North Angola, West Africa.

Reduced to written form by Jesuit missionaries who issued a Catechism in 1641 in Latin, Portuguese, and Mbundu. First publication, St. John's Gospel in 1888 by the BFBS; tr. by Heli Chatelain, a Swiss-American missionary. St. Luke's Gospel, 1895. St. Matthew's Gospel, 1900; tr. by Herbert Cookman Withey, of the American Methodist Episcopal Mission. New Testament, 1922; tr. by Mr. Withey. Psalms, Lisbon (printed in Eng-

land), 1936. CP: BFBS.

MBUTI or EFE

617

(No specimen available.)

Spoken by a pygmy tribe in the Upper Ituri district, Belgian Congo, West Africa. First publication, a primer, containing the Lord's Prayer, the Ten Commandments, in 1926 at London by the Religious Tract Society; tr. by Apolo Kuvebulaya, a Ganda, of the CMS.

Roman characters

Kamasoron Alla ka dounounya kanin, fo ka a soron Den Ke kelen pe ni, wole mogo-o-mogo men denkeneyanen a ma, wo te halaki, a di habadan nimaya soron. Kamasoron Alla ma a Den Ke lana dounounya ro ko a ya dounounya kiti tege, kono wole dounounya ye kisi a fe.

Men denkeneyanen a ma, kiti te wo ma, kono men denkeneyanen te a ma, wo kiti bara ban tegela, kamasoron a ma denkeneya Alla soron Den Ke kelen pe togo ma. A kiti wo le nyin di, ko kene bara na dounounya ro, a ni mogolou ka dibi kanin ka temin kene la, kamasoron aloula kewalilou ka dyougou. Kamasoron mogo men be be ko dyougou ke, wolou be kene kon, alou te na kene ma, dyanko aloula kewalilou kana ma-koumali soron.

Jn. 3.16-20

Arabic characters

بَلِّغْ عَنَّا كَلِمَاتِنَا
 لِقَوْمِكَ نَحْمَدُكَ بِرَبِّكَ
 رَحْمَتِكَ بِرَبِّكَ
 بِرَبِّكَ بِرَبِّكَ

Gen. 1.1-2

Spoken by several hundred thousand people in the Senegal district, French West Africa. First publication, St. Mark's Gospel in 1924 at Kankan, French Guinea, by the Christian and Missionary Alliance.

New Testament, 1930; tr. by Mr. and Mrs. C. C. Ellenberger, L. E. Ryan, A. E. Loose, Rev. R. S. Roseberry and Clara Klint. Genesis, 1931 (in Arabic script, 1932); tr. by Mrs. Ellenberger. Daniel and Jonah, 1934; tr. by Mr. Ryan.

MENTAWEI

620

Kise poi kate't бага Toehan Jehoba ka taikapolak, aiakeat togonia sipoesara, boele ta ilango senet simatonem бага ka toeboenia, tapoi ibakati le poerimanoeaiat ta momoi tata.

Jn. 3.16

Spoken on islands off the west coast of Sumatra, Netherlands East Indies. First publication, St. Mark's Gospel in 1911 by the NBS; tr. by R. Lett. Extended selections, 1921; tr. by F. Börger.

Abele absaimarsaimar Ade ra omare gesepem, gako E ikuar abara Uerem netate, epe nole eud kak, abele le abi oituli, mamoro E nagri eded aseamur kak.

1902

Spoken on the Murray Islands, Torres Straits, off northern Australia. First publication, St. Mark's Gospel in 1879 at Sydney by the BFBS; tr. by S. McFarlane, of the LMS. St. Mark's and St. John's Gospels, 1885, BFBS, Sydney, the former revised, and the latter translated by S. McFarlane and Harry Scott; the Gospels, London, 1902, St. Matthew's Gospel tr. by Finau, St. Luke's Gospel by Itoma. CP: BFBS.

MERU

622

Nikwethirwa Murungu niendire nthiguru ta u, kinya anenkeru Mutanowe-wa mumwe, nikenda uria ugwetikia ndene yawe, atikaure, endi akone mwoyo jwa kenya-na-kenya.

Spoken by about 150,000 people living north and north-east of Mount Kenya, Kenya Colony, East Africa. First publication, St. Mark's Gospel in 1921 by the BFBS; tr. by the Rev. R. T. Worthington, of the United Methodist Missionary Society. St. John's Gospel, 1923; St. Matthew's Gospel, 1934; St. Luke's Gospel, 1935. CP: BFBS.

MEWARI or UDAIPURI

623

Devanagari characters

हे खर्गमें देवावाला नांहरा बापजी तांहरा नांव निर्मला होय के तांहरा राज आवे तांहरा जमावातर खर्गमें जसा तखा संसारमें कीये जाय नांहरा जोवखे साथुं खुराक आज नांवे वो खने नांकी खख नांने होउ वो जिया नां आपका बैलाय तानें हुडावा। खने घरखमें नांने मसि लोह लेर बुराईसुं हुडावे क्युं राज खने बल खने तपतेज सदाई थाक हे। आमिन्।

The Lord's Prayer

A dialect of Marwari spoken in Mewar, north and east of Udaipur, India. First publication, St. Matthew's Gospel in 1815(?) at the Serampore Mission Press; tr. by the Serampore missionaries (see No. 87).

1908. *New Testament*, 1917. Revised, 1936, by Rev. W. H. Hudspeth and Rev. A. G. Nichols, of the United Methodist Mission.

Adam version: *Epistles of St. John*, Taichow, 1910; *St. Matthew's Gospel*, Romans, Galatians, 1911; tr. by James R. Adam of the CIM: all printed in Roman character. CP: BFBS.

HWA MIAO

The Miao are one of several groups of non-Chinese tribes living in southwestern China, widely scattered in villages far up among the mountains, knowing no Chinese and possessing no written language of their own. In the closing decades of the nineteenth century, and still more in the opening years of the twentieth, there was a mass movement of these and other neighboring hill-folk to Christianity, which has been called "one of the most remarkable in the history of missions."

At first Samuel Pollard and his fellow-missionaries to these tribesmen tried to give them the Gospel by helping them learn to read Chinese. In spite of the almost incredible difficulties in the way of teaching illiterate peasants who had never read or written a word in any language the complicated signs and sounds of one of the hardest of all tongues for a foreigner to learn—the Chinese—such was their eagerness to read the Word of God that, we are told, "within six months there were ten thousand people, in and around one mission station only—not to speak of others—all studying the Gospel, and yet there was no portion of the Word of God in their own language."

Faced by this situation, the mission set itself to provide a version for these poor people in their own tongue. It was the old story of early Church history over again. As Mesrop for the Armenians and Cyril for the Slavs, so Pollard and his hard-pressed colleagues invented a script for the Miao. It was a syllabary, such as Evans had earlier devised for the Cree Indians of Canada. Its success was immediate and phenomenal. It is said that when the first copies of one of these hill-folk's Gospels reached Yunnan-fu, the provincial capital, every copy had been sold within two hours, although the consignment made up twenty-nine horse-loads. Twice the entire font of Miao-script type has been destroyed, first in the Yokohama earthquake and again in the Shanghai campaign of 1932 of Japanese against Chinese. But each time new matrices have been cut and new type cast, so that in this strange invented script God's Word may reach a neglected, oppressed people.

MIAO of Siam

628

Siamese characters

วักข ชี ล่ง คี อัว ครา ไย

ขนา น้า- ล่ง, น้า ล่ง คี ยาว กู ล่ง กี คี คัย ล่ง น้า ล่ง ชี ยาว
กู ล่ง น้า."

Mk. 3.35

Spoken by a small tribe on the borders of Chiengrai and Nan, Northern Siam. Reduced to written form by C. K. Trung of the ABS about 1930-1932. First publication, *St. Mark's Gospel* in 1932 at Bangkok by the ABS; tr. by C. K. Trung.

MICMAC

629

Phonetic characters

Mudu Niescam teliksatus usitcumu wedji
igunum-medogub-unn nsuktui-bistadjul ucwisul,
owlaman m'sit wen tan kedlamsite utjinecu, ma
unmadjinpuo, cadui uscote apcawaws mijadjuocun.

Roman characters

pasuk negum tan wejenesap wasok; na na
Ulnoo Ookwisul tan ahk wasokü.

14. Ak stüga' Mooyeesök teleoonagaläb'ünul
'mtäskümoöl' bäktäkümiktook, meamooch' dep-
kadik ootüleoonagalooksin Ulnoo Ookwisul,

15. Coolaman' 'msit wen tan kedlämsütkül
ootenink moo üksügewis kadoo ooskos' apche-
memajooökün.

16. Müdü Niskam tēlksätküp oositkūmoöl'
wējeigūnūmoöchögūb'ünul nāōōktoobistājūl Oo-
kwisul, koolaman' 'msit wen tan kedlämsütkül
ootenink, moo üksügewis, kadoo ooskos' apche-
memajooökün.

17. Müdü Niskam moo wējilgemagöb'ünul
Ookwisul oositkūmoögū oochit' ootoonmajeils-
ood'ümün oositkūmoöl', kadoo wējilgimäb'ünul
koolaman' oositkūmoöl' oochuhsütân' ooteninkü.

18. Tan wen kedlämsütkül ootenink moo wēn-
masoomät'; kadoo negum tan moo kedlämsüt-
ümook' nügäch' wēnmāsoomoot'; müdü moo
kedlämsütümookw' Niskam nāōōktoobistājūl
ookwisul oowesoonūmkü.

Spoken by a tribe of Indians chiefly in Nova Scotia, Canada. First publication, *Scripture extracts* in 1850 published by the translator, Silas Tertius Rand, of the Micmac Mission. *St. Matthew's Gospel*, BFBS, Charlottetown, Prince Edward Island, 1853; *St. John's Gospel*, Halifax, 1854; *St. Luke's Gospel*, Bath (printed by Isaac Pitman), 1856; *Genesis*, 1857; *the Psalms*, 1859; *the Acts*, 1863. *Exodus*, 1870 (this and all following editions printed in roman characters); *St. Matthew's Gospel*, Chebooktook, 1871; *St. John's Gospel*, 1872. *St. Mark's* and *St. Luke's Gospels*, Romans-Revelation, Halifax, 1874. (The New Testament was not complete in roman type, lacking the Acts.)

MICMAC: Abenaki dialect

630

Tönba tönwattahaji alalokat ali wlaldak Kchini-
waskw enna nijia, nidöpso,ta nigawes.

Mk. 3.35

Spoken by a large tribe of Indians in Maine, Quebec and New Brunswick, North America. First publication, *St. Mark's Gospel* in 1844(?) at Montreal, privately printed; tr. by Pierre Paul Osunkirbine, a native Indian evangelist.

Habit angbong Mosesle pherui ketardong ason.

Bisas tang atum kadokaveta Monit Asopo, pen kejut une achethe kelong nangji aphan si, Alanglita lapusonsi tardongpo.

Thangbakma Arnam pirthe athak amonit aphan laan akanghon do, la Alangli Sopo aphan badule bisaslote, lake virvedetsi, kejut un-e achethe kelongji aphansi, Alangli hala Po epumpet Asopota pidetlo.

Thangbakma pirthe aso aphan kabisarji aphan kali, bonta pirthe aso Alangli jok pen kapejokji aphansi, Arnam Asopo, pirthe athak nang toylo.

Alangli phan kabisas abangke bisar-sedetpo, bisasedet abangta bisar tang koylo; thangbakma hala Arnam Asopo, Po, epumpet amen bisas-sedetlo.

Lapen halabangso abisar lahelo, la pirthe athak katheang vango, bonta monit katheang aparta kangting-si inghon munaklo;

Jn. 3:14-19

Spoken by about 90,000 people in the Mikir Hills, Assam. First publication, a life of Christ in 1904; tr. by Mosendra Pandit. St. Matthew's Gospel, American Baptist Foreign Missionary Society, 1911; by J. M. Carvell. St. Matthew's Gospel, revised, BFBS, Calcutta, 1918.

New Testament, 1931; tr. by Mr. Carvell and Rev. W. R. Hutton.

MISKITO

632

yumpara yang bukarni. 20 Bamna Ju nani bila: Mani yawonaiska wol pura matalakabi naha tempel paski dauki kan, bara man yu yumpara bukma? 21 Sakuna witin ai wina tara tempelka ba dukiara aisi kan. 22 Bamna witin pruan wina buan kan, ai disaipelka nani kupia krauan, witin baha wisata ba; bara witin nani baha ulban ba kasak lukan, baha bila sin Jisus aisaisata ba.

23 Bara witin Jerusalemra kan, ensel luan yuara, baha pata tara yuara, upla uya ai ninara kasak lukan, witin sain nani daukan ba kaikanra. 24 Sakuna Jisus baha nani kat luki tniwras, witin upla nani sut tanka kaikan bamna; 25 witin sin diara walan daukra, upla dukiara upla witnis aisaia ba; upla kupiara bara ba witin bui kaikan bamna.

3 Bara kan Farisi waikna kumi, nina Nikodimus, Ju nani witka kan. 2 Baha bui Jisusara timiara balan, witinra win: Rabai, yang nani

sak yang mai wisni: Yang nani baha tanka brisna ba aisisni, won nakra ni sin kaikri ba yang nani witnis aisisni: munisin man nani won witniska alki briras sma. 12 Yang diara nani tasba dukia mai wrika man nani kasak lukras sma, naki man nani kasak lukma, yang diara nani heven dukia ba mai wimna kaka? 13 Munisin upla kumi sin purara uli waras sa, sakuna witinka heven wina bal iwan ba mika, Upla Lupika Waikna, hevenra bara ba. 14 Moses sin twiura pyuta ba purara bukan, baku sa Upla Lupika Waikna ba purara bukan kabia; 15 bara ya ya kasak luki ba witinra ni raya ban kaia ba laka briaia sa.

16 Bamna God tasba na ban latwan kaikan, witin ai Lupia kumi man sakan ba yan, ya ya witinra luki ba tanis tiwaia apia sika, sakuna raya ban kaia ba laka briaia. 17 God ai Lupia ba blikras kan bamna, tasba na laka aisi daukaia, sakuna tasba na witin mita ni swaki sakan kaia.

Spoken by about 25,000 people on the east coast of Nicaragua and Honduras, and several hundred miles up the Rio Coco, Central America. Reduced to written form by Alexander Henderson about 1846.

First publication, Exodus, chapter 20, and the Lord's Prayer with a grammar in 1846 at New York, by John Gray; tr. by Mr. Henderson. The Gospels and Acts, Herrnhut Bible Society, Stolpen, Germany, 1889; tr. by W. Sieborger, of the Moravian Mission. New Testament, 1905; tr. by Moravian missionaries. Heath revision: New Testament, ABS, 1926; by George Reinke Heath. Corrected edition, 1937. CP: ABS.

Iken ne Yehovah egh ne s'hakonoronghkwá n'ongwe, nene rodewendeghton nene raonhàon rodewedon rohhàwak, nene onghka kiok teyaka-weghdaghkon raonhage yaghten a-onghtonde, ok denghnon aontehodiyendane ne eterna adonhèta.

1804

Spoken by Indians living in the Mohawk Valley in New York State and across the eastern end of Lake Ontario into Canada. First publication, Prayer book with Scripture selections in 1715 at New York by William Bradford; tr. by Bernardus Freeman, William Andrews and Lawrence Claesse, of the SPG. St. Mark's Gospel, C. Buckton, London, 1787; tr. by Joseph Brant, a Mohawk chief, and John Stuart of the SPG. St. John's Gospel, BFBS, 1804; tr. by John Norton, an Indian. This is the first edition of any part of the Scriptures in any language published by the BFBS. Reprinted by the ABS, 1818. St. Luke's Gospel, ABS, 1827; tr. by H. A. Hill, a Mohawk Indian. St. Matthew's Gospel, Young Men's B. S. of New York, Auxiliary to the B. S. of the Methodist Episcopal Church, New York, 1831; tr. by Mr. Hill and John A. Wilkes. The Acts and 1 Corinthians, 1834; tr. by Mr. Hill, Mr. Wilkes and William Hess: Romans, Ephesians, and Galatians, 1835; St. John's Gospel, Philippians-Revelation, 1836 (all the New Testament except 2 Corinthians). Isaiah, ABS, 1839; tr. by Mr. Hess.

MONGO

634

bak'is'o ènaka; ko inyo lo f' imedza nsango ikiso.

12 Nkina nso sangel'inyo baoyi b'okili, ko lo f'imedza, nkina n sangel'inyo baoyi ba lola, l'imedza nga mo?

18 Nk'ontu o lulélaki nda lola, ókónde óndo kitelaki lima lola, wae Bóna ow'ontu, o lè nda lola.

14 Bóna ow'ontu ifo sange-na nd'álíko ng'o ki Mose o sangyaka njúa nd'etekeleke:

15 Wae bontu owa nko loswéle ónd'imédz'ende a fao fitana, ókónde ifo ata loiko lo fao sila.

16 Eki Nzakómba okaki benanga benkuma éfe, a káki Bóna'okande owa líkínda owa lende, wae bontu owa

nko loswéle ónd'imédz'ende, a fao fitana, ókónde ifo ata loiko lo fao sila.

17 Eki Nzakómba nta to-maki Bóna'okande owa lende nd'enanga wae a kweya benanga likambo; ókónde nd'elókó wae ba benanga ba ika l'ende.

18 Ónd'imédz'ende, a fó kwa likambo: ókónde o f'ime-dza a kwa likambo aeyoko, eki'nde nt'imédzaki nda lina ja Bóna owa líkínda owa Nzakómba.

19 Ene ekwa ea likambo wae fole eo ya nd'enanga benkuma, koko bantu ba langaki wilima, ko ba túnaki fole; eki beketo bekiyo be ki bobe.

1908

Spoken in the north-western part of the Belgian Congo, Africa. First publication, Selections from St. Luke's Gospel in 1893 by the BFBS. St. John's Gospel, 1893, J. T. Drought, Dublin, tr. by H. G. Haupt, of the Congo Balolo Mission. St. Matthew's Gospel, BFBS, 1897; tr. by A. J. Bowen. The Acts, BFBS, 1901. St. Mark's Gospel, CBM, Bongandanga, Bolobo, 1901; tr. by A. E. Ruskin. New Testament, BFBS (Bongandanga printed), 1908; tr. by Mr. and Mrs. Ruskin.



(No specimen available.)

Spoken in a small area of the Coquilhatville district, Belgian Congo, Africa. First publication, the Psalter in 1893 at Bolengi by the American Baptist Missionary Union; tr. by C. B. Banks. St. Luke's Gospel, Congo Balolo Mission, Bonginda, 1895; tr. by Mrs. F. T. McKittrick. James, Jude, 1897; tr. by Mr. Banks: Romans, 1898, St. Mark's Gospel, 1905, etc.

MONGO-NKUNDU: Union

3. 10—4. 13

YOANE

aolokela, Baoyi'ane bakelama ngamo? 10 Yesu aolamba, aolokela, Kamba we bolaki mongo owa Yisalaale, ko ofea baoyi'ane? 11 Nsoso, nsoso, nko-sangela, wete toyotefela baoyi bandea iso, ko toyoange nk'ako bak'is'oenaka; ko inyo lofambe nsango ekiso. 12 Nga nsangel'inyo baoyi b'okili ko lofimeza, a em'osangel'inyo baoyi ba loola, lifimeza ngamo? 13 Nk'onto ondu-lakeli nda loola, imola nk'ende okite-laki lima loola, wae Bona ow'onto ole nda loola. 14 Ngoki Mose osangyaka njwa nd'etekeleke, o ngoko Bona ow'onto ifosangema, 15 ncina wete wengi'onto ondoimeza ifoata loiko ja seko.

16 Nd'ewel'eki Nzakomba okaka banto b'okili bouma eefe eleng'ene, wae akaaki Bona'okande owa likinda, wete wengi'onto ondoimeza afaofitana, lolo ifoata loiko ja seko. 17 Eki Nza-komba ntaotomaki Bona'okae nd'okili wae aumbe ba-bokili, lolonde ba-bokili baike l'ende. 18 Ondimeze'ende afu-mbama; lolo ofimeza aolumbama aeyoko, nd'ewela wae afimeza nda lina ja Bona owa Nzakomba owa likinda. 19 Ene ekwelo wae fole eoya nd'okili; la wilima la fole, banto balangaki wilima; nd'ewela wae beketo bekiyo beki'obe. 20 Wengi'onto okela bobeketo bekake befolomwa. 21 Lolo okelaka nsosolo ayaka nda fole, wae belemo bekande beolenya wete beokelama ele Nzakomba.

22 Nd'afeka ba baoyi'ane Yesu la bakimi'akande baoya nd'ese ea Yudea: ko aotem'eko l'iyi, ko aolin'anto nd'asi. 23 Koko Yoane ayin'anto nda Ainona ntutama la Salima, eki basi bauke eko; ko banto baoyi'el'ende ko baolinama. 24 Eki nd'ekeke eko ata-fusama nd'onoyo. 25 Koko bikoli bioliela ndatsa bakimi ba Yoane la bosi Yuda la ncina ea elenge ea mpetola. 26 Ko baoyi'ele Yoane, baolokela, Labi, ende oki la we wij'a Yoladane, ko oki w'osangaka nsango nd'eloko ekande, bala, ayin'anto, ko bant'auma baoyi'el'ende. 27 Yoane aolamba, ake-la, Bonto ntaatata yomba imola nko tokaem'el'ende lima loola. 28 Inyo mongo lolimeza wae nsangaki, Emi mpa Masiya, lolo ntomama nda joso likae. 29 Oata waji wae wengi, lilongo

ja wengi onдеми, ko okoz'ende ale l'osalangano nd'ewela ea lolaka ja wengi. Nd'ewel'eko, bosalangano bokami bokoka. 30 Siki nde acw'okaka, lolo emi nsotsame.

31 End'oya lima loola alekola bauma o ndekola mongo; lolo ende ole ow'okili ale wae ow'okili, ko atefela baoyi b'okili; end'oya lima loola alekola bauma o ndekola. 32 Ayo-sange baoyi baki'nd'oenaka, ko la baki'nd'okaka, ko nk'ont'ondamba nsango ekae. 33 Ondambaki nsango ekae aolila lotaza lokae wae Nzakomba ale nsosolo. 34 El'ende oki Nzakomba otomaka atefela baoyi ba Nzakomba, ele Nzakomba afokaya Bolimo la njeza. 35 Ise oka Bona eefe, ko aolokaya baoyi'auma nda likata likae. 36 Ondimeza Bona aata loiko ja seko, lolo otendola Bona afaena loiko, lolonde nkele ea Nzakomba eoyal'e-l'ende o njalema.

4 1 Aki Nkolo oeka wae Bafalusi baoloka wete bakimi baata Yesu ko bandin'ende nd'asi baolekola ba Yoane bauke, 2 (lolo Yesu mongo ntinaki, lolonde bakimi'akande) 3 ende aolima-na Yudea, ko aoluta nda Ngailaya. 4 Ko mboka elek'ende wae eko ecuwana Samalia; 5 ko aolita nda bonanga wa Samalia botangema Sukala, ntutama l'itenela y'okili iki Yakoba okaaka bon'okae Yosefa; 6 ko etoko ea Yakoba eki eko. Koko Yesu aowa l'ompela wa lokendo, aokit'ase o ngoko nd'ompempe w'etoko. Eki midi, 7 ko bomoto owa Samalia aoy'otokol'asi. Yesu aolokela, Onka basi, mmele. 8 Eki bakimi'akae ocwaka osomba toma nd'onanga. 9 Bomoto owa Samalia akela, La we bosi Yuda ondomb'emi bosi Samalia basi ba mmamela ngamo? (ele Ba-Yuda la Ba-Samalia ntabaki l'oseka). 10 Yesu aolamba, aolokela, Nga weaki nganji ea Nzakomba, ko l'ende okela, Onka basi, mmele; siki olomba-l'ende ko aoloka basi ba loiko. 11 Bomoto aolokela, Nkolo, ofa l'etokwelo, ko etoko eleki njindo; oata basi bako ba loiko lima nko? 12 Kamba w'olekola nde Yakoba, nkokoole ekiso, otokaaki etoko ko amelaki lim'eko, ende l'ana'akande, la biwa bikande? 13 Yesu aolamba, aolokela, Wengi

1930

Editions prepared for use by Mongo and Nkundu speakers. New Testament, BFBS, 1921; tr. by Mr. and Mrs. Ruskin, Rev. S. Gilchrist of the CBM, and Rev. A. F. Hensey and Rev. H. C. Hobgood of the Disciples of Christ Christian Mission. Bible, 1930. CP: BFBS.

Russian characters

Шини Эвэн Бурхандэ мүргэн, гакса Түндү мүргэл тахижи бай, гэжи нэмдэ бий Юма, гэжи зарлиг болб.

Mt. 4.10



Spoken by about 300,000 people in the provinces of Irkutsk and Transbaikalia, Siberia, U.S.S.R. First publication, St. Matthew's Gospel in 1909 at Irkutsk by the BFBS; tr. by a Buriat missionary-priest named Tchestochin and revised by the Translation Commission of the Orthodox Missionary Society at Irkutsk. St. Mark's Gospel, by the Irkutsk Translation Commission, 1912.

MONGOLIAN: Kalmuk dialect 637

Mongolian characters (modified)

1896

ᠰᠢᠨᠢ ᠡᠪᠦᠨ ᠪᠦᠷᠬᠠᠨᠳᠦ ᠮᠦᠷᠭᠡᠨ, ᠭᠠᠬᠤᠰᠠ ᠲᠦᠨᠳᠦ ᠮᠦᠷᠭᠡᠯ ᠲᠠᠬᠢᠵᠢ ᠪᠠᠢ, ᠭᠡᠵᠢ ᠨᠡᠮᠳᠡ ᠪᠢᠶ ᠶᠤᠮᠠ, ᠭᠡᠵᠢ ᠵᠠᠷᠯᠢᠭ ᠪᠣᠯᠪ.

Schmidt. New Testament, 1827(?). Pozdnyeff version: the Gospels, BFBS, St. Petersburg, 1887; tr. by Alexis Pozdnyeff and Archpriest Smirnof: Acts to Revelation, 1894; tr. by Pozdnyeff and Dordzhe Kutusoff.
CP: BFBS.

638

من و رخت و ستر و سر و ستر
 و من و ستر و ستر و سر و ستر
 و من و ستر و ستر و سر و ستر
 و من و ستر و ستر و سر و ستر
 و من و ستر و ستر و سر و ستر
 و من و ستر و ستر و سر و ستر

Mt. 4.10
First publication, St. Matthew's
Gospel in 1872 at Peking by the BFB;
tr. by a Mongol lama, revised by Joseph
Edkins and Joseph S. I. J. Schereschewsky.

639

[illegible]

or 8th centuries. First publication, *St. Matthew's and St. John's Gospels* in 1819 at St. Petersburg by the Russian Bible Society; tr. by I. J. Schmidt and two Mongols, Badma and Nomiu. *New Testament*, 1827 (apparently never circulated). *The Pentateuch*, BFBS,

Yisa yéli nyènda, Bi fo logé Soutana,
bòé yingá? a goulésamé ti, Nyam' na wògé Zou'-
Soba nyam' Winnam, la nyam' na saké Bamba bala.

Mt. 4.10

Spoken by about 2,000,000 people in the kingdoms of Yatenga and Ouagadougou, upper Volta, French West Africa. Reduced to written form by missionaries of the Assemblies of God about 1925. First publication, St. Mark's Gospel, 1 and 2 Timothy, the Acts, Thessalonians, Titus and Philemon, in 1930 multigraphed at Ouagadougou by the Assemblies of God Mission; tr. by E. Chastagner. St. Matthew's Gospel, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, James and 1, 2 and 3 John, 1935.

Langkai pompehohawado Oeš Ala a mia anoe nahi pompelangka-langkai, nde onae dopotoewoeo Oeš Ala a parentado.

Langkai pompehohawado Oeš Ala a mia anoe dinoensino soesa, nde ira mokomonongkoakono Oeš Ala aroano anoe mapari.

Langkai pompehohawado Oeš Ala a mia anoe moloesa aroano, nde onae anoe noemangio aroado walino.

Part of the Beatitudes

Spoken in the east central part of Central Celebes, Netherlands East Indies. First publication, selections in a reading book in 1922 at Macassar by the NBS; tr. by J. Kruyt. Old Testament reading book, 1928. St. Matthew's Gospel to Hebrews, NBS and BFBS, Amsterdam, 1938. CP: NBS.

Turo-on ko rukano na ibarat dun aia,
na disomala dun a kababaia-an o manga ma-
la-ikat o Alahwta-ala so baradosa a isundit
ian so dosa nian!"

Lk. 15.10

Spoken by people in Lanao province of Mindanao Island, Philippines. Reduced to written form by Dr. Frank C. Laubach about 1930.

First publication, St. Luke's Gospel in 1937 at Dansalan, Lanao, by the Maranaw Folk School with assistance from the ABS; tr. by Frank J. Woodward, of the ABCFM, with native assistants.

Tana Lu lu bödri te tawi inye, nda ozo Dgwa se
alodi ndaro te, ni ruenujiya ainya se cini koma nda
ya ono ri, oko kadu ero be adri ödu aku be.

Spoken in Lado Enclave, Anglo-Egyptian Sudan, Africa. First publication, St. Mark's Gospel in 1928 by the BFBS; tr. by Dr. and Mrs. Kenneth G. L. Fraser, of the CMS, assisted by three natives. St. Luke's Gospel, 1931; the Acts, 1932; St. John's Gospel, 1934; St. Matthew's Gospel, 1937; tr. by Mrs. Fraser, with the help of Canon Gore.

Arabic characters

مَنْسَرَّ أَكُوْ نَمُوْغْ كَنْيَايَنْدَا تَاكَلِيْمَهَنْ هَالْفَنْ مَلَايَكَّةَ سِيْغْ

هَنْ تُوْ تَادُوْسَ نَغْتَتُوْبَتْ ♦

Lk. 15.10

Roman characters

Bia' ha'ini baita'an ta
kamu manjadi kakuyagan
ha-hadarat sing manga ma-
la'ikat sing Al-llahu Ta'ala
hapagtaubat sing hambu-
'uk tagadusa.

Lk. 15.10

Spoken by about 300,000 people in the Sulu Archipelago, between the Philippines and Borneo, East Borneo, Basilan, and southern part of Zamboanga peninsula. First publication, St. Luke's Gospel in 1918 (issued 1922) at Zamboanga, Philippines, by the BFBS; tr. by Rev. R. T. McCutcheon, of the American Protestant Episcopal Church Mission. St. Luke's Gospel (Roman characters), 1932, ABS, Manila, revised by the Rev. A. M. Loptson, of the Christian and Missionary Alliance; St. Luke's Gospel (Arabic characters), 1934. CP: ABS.

15 Pue monison mi luku i
ra te pait mual la, pue ra
pue uerai manau samur.

16 Pue an Kot a tane fanu-
fan mi rapur, ie mi a nanai
na an Alaman, pue monison
mi luku i ra te pait mual la,
pue ra pue uerai manau sa-
mur.

17 Pue Kot a sap kine to
Na an fanufan, pue a epue
tip nanai fanufan, a pue fa-
nufan ra pue manau ren.

18 Mi luku i a sap tip nanai;
a mi sap luku i, i mi tipij, pue
a sap luku Alaman an Kot.

19 A ie nipat, sarem a fai
tu fanufan, a aramas ra ken
tane rotapuak jonai sarem;
pue ar fefer kana mi inau.

20 Pue monison mi fer i
inau a ken nimaleti sarem, o
sap fai to ren sarem pue an
fefer mi inau ra te apuru.

21 A mi ken fer i milet a
ken fai to ren sarem, pue an
fefer epue puepue la mi ra
fefer ren Kot.

puere ta, i mi ken papatais,
o monison fai la ren.

27 Jon ap paluanai, apasa,
Aman a soto nanai eu ata
are a sap nanai i me lan.

28 Pokin ami epue puere ta
mi 'nan I apasa, Nan sap
Kraist, a nan I kine to moan.

29 Mi rapot a no ren, ie
raniman; a puin muan apu-
pulu sefa, a ken u ta ran i,

ap puapua aniau ren maliali
an muan apupulu sefa. Ie
mi ai puapua a puanua ta.

30 I epue lapalap la, a nan
epue kisakis la.

31 Mi fai to me uan, i mi
lap moan monison. A re fa-
nufan a ken sokon fanufan, o
a ken kapas jonai fanufan; a
i mi fai tu me lan a ken lap
moan monison.

32 A ken puere ta mi a ken
utueli o ran; o semen mo a
ken ausalon an kapas.

33 Aman mi ausalon an ka-
pas a ken akakile ta mi Kot
a ken let.

Spoken on Mortlock Island, Caroline Group. First publication, St. Mark's Gospel in 1880 at Honolulu by the ABS; tr. by R. W. Logan, of the ABCFM. New Testament, 1883. Genesis and Exodus, 1892. CP: ABS.

valuia we vet munia wa, Iniko i vatogo nora Israel, pa ko gate gilala o gene nan iloke? 11 We nun, we nun, nau we vava muniko wa, Kamam we vava ape gene kamam we gilala, wa kamam we gaganag we tira ape gene kamam me ilo, pa kam gate lav o vavae gaganag ilone namomam. 12 Si nau me vava mun kamiu ape gene nan talo tano, wa kamiu gate nomtup, kam te nomtup gaseinia si nau qe vava mun kamiu ape gene nan ta vunana? 13 Wa isei gate kalo i vunana, panava ilone i tuwale me siwo ma vunana, i Nat tanun nane, we toga avunana. 14 Wa tama i Moses me la raka ti o mata alo vanua vanameag, tamaine gina me veveg veta ape te la raka i Nat tanun, 15 si isei qe nomtupa tete mate, pa te taur mona o esu galava alo ineia.

16 Apen God me tape tamaine o marama, wa ni me ukeg i Natuna o wotuwale, si sei qe nomtupua tete mate, pa te taur mona o esu galava apena. 17 Apen God gate suware i Natuna ma ilo marama sin veveg mate o marama, nava si o marama a esu lai munia. 18 Isei qe nomtupua, tete vevegia; panava isei qe tete nomtupua, me veveg veta ineia; ape ni gate nomtup nasasan Natun God o wotuwale. 19 Wa iloke o lea veveg, si o marmararan me van ma ilo marama, wa o tanun nan me maros o silsiliga nan o marmararan, ape

1931

Spoken on Banks Island, north of New Hebrides. First publication, St. Luke's Gospel in 1864 at Kohimarama, Auckland, New Zealand, by the Melanesian Mission; tr. by John Coleridge Patteson and L. Pritt, with native assistants. New Testament, SPCK, 1885; tr. by Rev. Robert Henry Codrington, D.D., and John Palmer. Bible, 1912. New Testament revised, BFBS, 1931; prepared by Rev. W. G. Ivens, Litt.D. CP: BFBS.

MPAMA

651

He zola zo Nyambe asakaka ulongo bwabona apeke Mwan'o Wi mimpenza bobwe uyambeli n'uyambeli o Wi emasila nkongo nde amazala n'omoi bw'ebikeli.

Spoken in north Belgian Congo, West Africa. First publication, Selections in 1915, at Lukolela by the BMS; tr. by R. J. Whitehead.

MPOTO

652

Chikoli ayi yoha uyo hakiakatende echo achipala Mlungu, yuyo mlongo wangu, ni mlumbu wangu, ni anyongolo wangu.

Mk. 3:35

Spoken by the people on the east coast of Lake Nyasa, Tanganyika, East Africa. First publication, the Psalms in 1913 by the Universities Mission to Central Africa, with aid from BFBS; tr. by missionaries of the UMCA. St. Mark's Gospel, 1914. CP: BFBS.

12 Lau ese tanobada gaudia baina herevalai henimui to basio abi dae, O guba gaudia baina herevalai henimui, ede bavabi dae toma? 13 Asi tauna gubai e dae kau, ia mo sibona guba amo e diho, Taunimanima Natuna bunai. 14 Moses ese gaigai tano gagaenai vada e piua isi hegeregere, Taunimanima Natuna danu unu do baine piua isi toma. 15 Bena bae abidadama henia taudia iboudiai ese mauri hanaihanai ia lalonai bae abia.

16 Badina be Dirava ese tanobada ini e lalokau henia tomamu, Natuna vara edea na vada e me heni, bae abidadama henia taudia iboudiai na basie mase, a mauri hanaihanai bae abia. 17 Badina be Dirava ese Natuna, dia tanobada ihahemaorohenina vada e siaia, a tanobada baine hamauria ia dainai. 18 Iabidadama-henina tauna na basine hahemaoro henia; a se abidadama heniamu tauna na vada e me hahemaoro henia, badina be ia ese Dirava Natuna vara edea na se me abidadama henia. 19 Hahemaoro badina binai, diari be tanobadai vada e me vara, to taunimanima ese dibura e ura henia badamu diari e ura henia maragimu, badina edia kara na didika. 20 Badina be kara kererekerere ikaradia taudia iboudiai ese diari vada e inai heniamu, diari asie lao heniamu, edia kara bae hahedinarai na garina. 21 A kara momokani ibadinana tauna ese diari vada e lao heniamu, Dirava lalonai e me kara karadia na bae hedinarai.

22 Unu gau muridiai Iesu ena hahediba ida Judea tanona ela; unuseni ai ia na idia ida e nohova, e habatatisova danu. 23 John be Aenon Salim kahanai

1935

Spoken in the district of Port Moresby, British New Guinea. First publication, St. Mark's Gospel in 1882 at Sydney by the BFBS; tr. by J. Chalmers, and revised by W. G. Lawes, both of the LMS. New Testament, BFBS, 1891. Selections from the Old Testament, LMS, Sydney, 1896; tr. by W. G. Lawes. Turner-Clark version: New Testament, 1935; tr. by R. L. Turner and J. B. Clark of the LMS. CP: BFBS.

MRO

653

Nang mangkrih nang Sāthaw te ah sālām pāu khā, āmā üng qaitā ameh pā; nāteh tāri vih.

Mt. 4:10

Spoken by about 27,000 people in the Arakan district, along the Mi Chaung, and further south in the region of Sami, Burma. Reduced to written form by Saptawka about 1928. First publication, St. Matthew's Gospel in 1934 at Rangoon by the BFBS; tr. by Saptawka, a Lushai pastor in the employ of the Bible Churchmen's Missionary Society.

yaunisi; Tamaku ana yove kega ko ni yove abagimogimona. 17 Ana nonorayauna si' nuaraupaira i tamokiruma was, Am yove ana bo'onubanuba i na kayokamroboiku. 18 Kona kairavina Judea-biyisi si kaobeya si wonei, Awaki matakirana ku bi beyebeyikai, kom nikosi wosei ku wosewosi? 19 Iesu i kaobeya i wonisi, Niko tempelana ko na rikai, ba marasi tonu ba a na bobaimsirini. 20 Kona kairavina Judea-biyisi si kau, Niko tempelana ana bodu 46 i boai, ba kom am mara tonu ba ku na bobaimsirini? 21 Saba tempela kona pipiyina i' sisiyei. 22 Kona kairavina sirinai rabora'bbosai i bomsiri, niko i wonei was ana nonorayauna si' nuaraupairei; ta kiruma ba wona i wona was si' geruvei.

23 Kata kau Jerusalem kau baisaubona i mana, kau nautereyana, pesarina kana waba si' geruvei, kosi kiakiaya i wosei was si' kitais. 24 Saba Iesu kega i ta bere meyei, kona pipiya ere-onoasi i' siniravisi, 25 ba kega i wainei ba pipiya pipiya i ti mamatarei; kona pipiya kaurina e mamana was i nosi.

3 I Kata pipiya Pharisee i mana, kana waba Nicodemus, Judea-biyisi asi kaiwabo: 2 pomai Iesu i neratui, i kauvei, Rabbi, kankai ka no'onora ba kom Giugu bitam Godai

kega ke kuikuiri? 11 Damanina, damanina, a wonawonim, Ka notanotai was ka bi sisiyei, bayebo ka kitai was ka bi mamatarei; ba ama baimamatar kega ko bo'oyauni. 12 Yauku wose dobuai a kauvimi, ba kega ko i geruvei; ba wose sapamai a ta kauvimi ba mekabage ko ti geruvus? 13 Ba kega kotoi kau sapama i gae, kega ba kona sapamai i gakira was, pipiya Natuna, sapamai e mamana was. 14 Ba Moses mota kau garagara i gayei, kona pasika ba pipiya Natuna nanakasike i na bokabari: 15 ba ere-onoasi te bi geruvei was konai yawasa mamadamanina si na yauni.

16 God nanakasike dobu i' nuayauyauni, ba Natuna nekesana i berei, ba kotoi wata e bi geruvei was kega i ta rabobo, ba yawasa mamadamanina i na yauni. 17 God Natuna kega i' porai dobuai, dobu baibuibuiya kairavina; kega ba dobu konai i ta yawasa. 18 Kona e bi geruvei was kega i ti buibuiya: ba kona kega e bi geruvei, kona i' buibuiya damanei, God Natuna nekesana wabana kega i' geruvei kairavina. 19 Ba nikona baibuibuiyina, yasegana naki dobuai i botu, ba pipiya nuauasi baidibari i yaunisi, ba, yasegana kega; gubana asi dudura si goyo. 20 Pipiya ere-onoana goyona e wosewosei was yasegana te bi sinikaikaiei, ba kau

1925

Spoken by about 10,000 people in Cape Vogel, British New Guinea.
First publication, St. Luke's Gospel in 1904 by the BFBS; tr. by S. Tomlinson, of the Anglican New Guinea Mission. New Testament, 1921. Bible, 1925. CP: BFBS.

MUNCHI or TIV

655

13 Man shi mayange kpa or ngu a dza sha ga, sa Un u A sen sha, ka Wanor u A lu sha. 14 Man shi er Mose lu kende iyo sha ken toho, nahan kpa ka pe a kende Wanor sha kpe la. 15 Sha achi u anti or u nan rumun Un jighirjighir yo, nana de san ishe ga, kpa nan dzuwa a uma u tsoron.

16 Gadiya tar ne do Aondo ishuma tsung, nahan A na Wan Na, u maren tswen, sha achi u han ma or una rumun Un jighirjighir yo, nan de kara san ishe ga, kpa nana dzuwa a uma u tsoron.

Spoken by about 500,000 people on the banks of the River Benue, west of Ibi, Nigeria, West Africa. First publication, St. Mark's Gospel in 1916 by the BFBS; tr. by A. S. Judd, of the Sudan United Mission, and Rev. J. G. Strijdom, of the Dutch Reformed Mission of South Africa.

New Testament (Jos printed), 1936; tr. by Revs. J. G. Strijdom, W. A. Malherbe, E. Bam, G. de Vos, and J. F. Orffer. CP: BFBS.

deb makene mo jon fan mei masij mo yae, ako na ma be ma wore, na ma be mawini, ne ma be.

Mk. 3:35

Spoken about 200 miles south of Lake Chad, along the Upper Benue River, French Cameroon, Africa. First publication, St. Mark's Gospel in 1933 by the BFBS; tr. by Rev. J. I. Kaardal, of the Lutheran Brethren Mission.

MUNDARI

657

Devanagari characters

निकोदीम नेत्रा चिलकाते होबादड़ियोः नेन्ते इनिः कजि-
रुइयः इत्रा । यीशु, चित्रः अम इस्त्रालरेनकोः गुड तनमे श्रीडोः
नेत्रा कभ सरित्रा नेन्ते इनिः कजिरुइयः इत्रा । सरतिगे, सरतिगो
कजिरुमतना, अले सरिरुइयः ले कजितना श्रीडोः नेलरुइयः रेः
गोवाले पेरेः एतना श्रीडोः अपे अलेः गोवा कपे मनतिगुतना । अइंग
ने श्रीतेरेः कजिगु कजिरुपेरे कपे पतियारेतना, एन्ते सिमारेः
कजिगु कजिरुपेरे चिलकातेपे पतियारेः । श्रीडोः सिमारेः अइंग-
अकनिः वगिकीः ते जेताए सिमारे कको रकवअकना, इनिः दो सिमारे
मनोवा होन तनिः । श्रीडोः सोबेन विश्वासतनको अलोकाको जियनोः
मेन्दो मनोवा होनरे जनाव जनावरेः जोदनको नमेका मेन्ते मूषा
बिरे बिंगए रकवकिः लेका इनिः श्री रकवोः लगतिगा । इनिः रे
विश्वासतनको दो अलोकाको जियनोः मेन्दो जनाव जनावरेः जोदनको
नमेका मेन्ते परमेश्वर श्रीतेदिसुम पुरः गो दुलङ्कोइते अयः मियदुगे
होनए एमक्रिया । परमेश्वर दो अयः होन श्रीतेदिसुम सजाईए नंगुदो
का मेन्दो श्रीतेदिसुम इनिः ते दुगोः का मेन्ते श्रीतेरेः कुलक्रिया । इनिः रे
विश्वासतनिः कए सजाईः श्री मेन्दो का विश्वासतनिः सजाईः एतर-
अकना, इनिः दो परमेश्वरः मियदुगे होनः नुतुमरे कए विश्वासअकना ।
श्रीडोः सजाई नेत्रागे तनः, मसल श्रीतेदिसुमरे हिजुः अकना श्रीडोः
होडोको इनकुः कामीको एत्कायन्ते मसलएते नुवः अकना श्रीडोः
दुलङ्कोद । एत्कनः कामीनिः दो मसलए हिलंगेः श्रीडोः अयः
कामी अलोका उदुवोः मेन्ते मसलतः कए हिजुः ।

Jn. 3:9-20; 1928

Oriya characters

ଡିଏଡି ପବନେକେ ମୋକେଲେବା ସେକେନ ହୋଡୋ ମୋକେ
ଅଇଁ ଗା ହାଗା ଓଡ଼ୋ ମିଶା ଓଡ଼ୋ ଅଇଁ ଗା ଏଁ ଗା ମେଜେୟା ।

Mk. 3:35

Spoken by about 450,000 people in Chhota Nagpur, North India.
First publication, St. Mark's Gospel in 1876 at Calcutta by the
BFBS; tr. by Dr. A. Nottrott, of Gossner's German Evangelical Lutheran
Mission. New Testament, 1895; tr. by Dr. Nottrott and L. Beyer.

Bible, 1910; tr. by Dr. A. Nottrott and Dr. A. W. S. Kennedy.
St. Mark's Gospel in Oriya characters, Orissa Baptist Mission, Cut-
tack, 1898. Revised version: New Testament, 1928; revised by
Rev. T. H. Page, SPG: Old Testament, 1932. CP: BFBS.

Spoken by about 10,000 Creek and Seminole Indians formerly living in Mississippi, Alabama, Tennessee, Georgia and Florida but now living mostly in Oklahoma. First publication, St. John's Gospel in 1835 at Shawanoe (Oklahoma) by the Shawanoe Baptist Mission; tr. by John Davis (a Creek) and Jonathan Lykins. St. Matthew's Gospel, Presbyterian Mission, Park Hill (Oklahoma), 1855; tr. by Robert McGill Loughbridge. St. John's Gospel, Southern Baptist Convention, Marion, Alabama, 1860; tr. by H. F. Buckner. New Testament, ABS. 1867-86; tr. by William Schenk Robertson and Mrs. Ann Eliza Worcester Robertson, of the Presbyterian Board of Foreign Missions. Genesis, 1893: tr. by J. R. Ramsay, Mrs. Robertson and John Edwards; the Psalms, 1896. CP: ABS.

659

Lao characters

စံသောဝေးဝေစံသောဌာတာဝေဝေလည်း နှိုင်းနှိုင်းပါးပါး

Mk. 3.35

Spoken in the mountain valleys of the Mekong and Yangtze Rivers, southern China. First publication, St. Mark's Gospel in 1925 at Chiangmai by the ABS; tr. by Duang Dee, a Tai Yuan clergyman and ABS colporteur.

660

Mt. 4.10

Spoken in the western part of Mwala (Malayta) Island in the Solomon Islands. First publication, portions of the Book of Common Prayer, including certain Psalms and selections from Scripture, in 1909 by the SPCK; tr. by Arthur Innes Hopkins, of the Melanesian Mission. St. Matthew's Gospel, BFBS, Melanesian Mission Press, Norfolk Island, 1909; tr. by Mr. Hopkins and C. E. Sage.

Oke faaaofia na Aofia na God oe, mia niaa talitoona
goo nee oke kwatea oonaa abui fuana.

Mt. 4.10

Spoken by about 5,000 people on northern part of Malaita Island, Solomon Islands. First publication, St. Matthew's Gospel in 1930 by the BFBS; tr. by Norman C. Deck, of the South Sea Evangelical Mission.

662

8 Ooru ka ooru sulia liona ana si lifu ma ana si lifu, ma oko roñoa na aaqalana, ma e lañi osi haitamana si lifu e ooru mai ana, ma si lifu lau go ka lea uria: nitei ka futa ana a Spirit nia ka urinae lau go. 9 A Nikodemus ka olisia ka urii fuana, Si doo nagi kafi utaa? 10 A Jesus e olisia ka urii fuana, Oe ba faatolamai gera Israel, ma osi haitamana si doo nagi? 11 Doo mamana, doo mamana, ku haea fuamu, Igami mi haea si doo gi mi haitamana, ma mika faaroño ana si doo gi mi rikia na; ma musi dau ana si faaroñoa igami. 12 So ku haea si doo gie ita mai i fera fuu fuagamu, ma musi manata mamana ana, mu kefi manata mamana utaa, so kuka haea si doo gi e ita mai i halo fuagamu? 13 Ma e lañi taa mane e tatae ua i halo, ma te talifilia a doo e sifo mai i halo, a Mela mane gi ba nia totoo mai i halo. 14 Ma ilinía a Moses e iginia maa aale lao ano gwou, te sei a Mela mane gi gera ka iginia lau go: 15 eeri nitei ka manata mamana ana nia kefi dau ana na mouria firi.

16 Sulia a God e hasidiena urii fuana na molaagali, nia falea Mela nia tefe Mela muuteia, si nitei ka manata mamana ana nia kesi funu, taa kefi ñalia na mouria firi. 17 Sulia a God kasi odua a Mela lao molaagali eeri ka keketoa na molaagali; taa eeri gera ka faamouria na molaagali aena ana inia. 18 Si nitei ka manata mamana ana dasi keketoa na: si nitei kasi manata mamana gera keketoa ua na, sulia e lañi nia si manata mamana ana hatana Mela a God tefe Mela muuteia. 19 Ma na keketoalaa enia nana, na laalaa e lea mai lao molaagali, ma imola gi da doria na rorodoa ma na laalaa e lañi; sulia na abulolada e taa. 20 Sulia nitei ka adea na taalaa nia ka ñidu auau fuana na laalaa, ma nia kasi lea mai siena na laalaa, ata gera ka keketo maelia faafia abulolana. 21 Nitei ka adea na mamanalaa nia ka lea mai siena na laalaa, eeri na abulolana kafi faatai na, sulia na adelana na laona a God.

22 Sui a Jesus ma ote fafuroño nia gi dalu lea kou i fera i Judea; ma nia totoo faidalu i see nae, ma ka babataisi. 23 Ma a John e babataisi lau go i Enon garañia i Salim, sulia na kafo gi e oro i see nae; ma gera

1929

Spoken on north-eastern Malayta Island, Solomon Islands. First publication, St. Matthew's Gospel in 1905 at Norfolk Island by the Melanesian Mission; tr. by Rev. W. G. Ivens, Litt.D., with some assistance from Rev. Arthur Innes Hopkins, both of the Melanesian Mission. The Gospels, FBFS, Sydney, 1910; tr. by Dr. Ivens. Genesis, London, 1914; tr. by Mr. Hopkins. New Testament, 1929; tr. by Dr. Ivens. CP: FBFS.

Uria na tha God e liothau una eri ana fanua nei iano, nia ka falea mai tee fa Kaluwane nia, fasia ni tei bana na kai fitoona ka ai si sui, ma kai to ana marukia tatha.

Spoken by some 5,000 people on northwestern coast of Malayta Island, Solomon Islands.

First publication, *St. Mark's Gospel* in 1914 at Sydney by the BFBS; tr. by Mrs. Louisa Charley, a native, and Miss Clara Waterston of the South Sea Evangelical Mission. *St. Matthew's Gospel*, London, 1918. *New Testament*, 1923; tr. by Miss Waterston with native assistants. CP: BFBS.



MWALA: Saa dialect

664

takoie: aitana ena inoni kei hute ana Lioa. 9 A Nikodemus e alامية ko teuri hunie, Moola ie kei ue ena? 10 A Jesus e alامية ko teuri hunie, Ioe haausuli mu Israel, na uri o kaa manataie moola ie? 11 Toohuu, toohuu, noko unue hunio, Emi ko unue na moola emi manatainii, na emi ko unu haaaoie na moola emi leesii; na iomu omu kaa hele ike ana mui wala ni unu haaaoine iemi. 12 Ana noko unue huniomu ana moola ure mai iano, na omu kaa hiiwalaimoli ike ani, ne omu kesi hiiwalaimoli uritaa ana noko unue huniomu ana moola ure tai leni? 13 Na naini oto kaa taetahelai ike tai leni, tae ini heliite e siho ure mai ileni, a Kale ni inoni ena, ko oo oto ileni. 14 Na mala a Moses e haauresie kau maa i henue sala, aitana noone lou leu i sapena a Kale ni inoni hunie haauresilana lou: 15 uri hunie taena naini ko hiiwalaimoli ana kei helesie maurihe huu ana.

16 Ana God e manata diana urini hunie walumalau hulaana e maia Kalena taataa mela moutei, hunie taena naini ko hiiwalaimoli ana kei suuri iaa, tae kei helesie maurihe huu ena. 17 Ana God e kaa usuneinia Kale laona walumalau hunie ke leie walumalau; tae hunie haaaurilana walumalau kei lae ana. 18 Ini ko hiiwalaimoli ana ne leilana saa lae ike: ini kaa hiiwalaimoli ana ne leilana e upuni lae oto, aena ana e kaa hiiwalaimoli ana satana Kalena God taataa mela moutei. 19 Na leine nei oto ie, uri raaraa e lae oto mai laona walumalau, na mu inoni e harihunie rodohono na raaraa haie; aena palonaada e lai aela. 20 Ana taena naini palonaana e lai aela ko ninidu upu hunie raaraa, na kaa lae ike mai takoie raaraa, mane da na kire ke lei too ana palonaana. 21 Tae peinie ini ko palopaloa walaimoline nei ko lae mai takoie raaraa, hunie haatainilana palonaana kei lae, uri ko palopaloa oto ilalo ana God.

1927

Spoken in the south-eastern part of Malayta, Solomon Islands. First publication, *St. Matthew's Gospel* in 1898 at Norfolk Island by the Melanesian Mission; tr. by Joseph Wate, a native, and revised by the Rev. W. G. Ivens, of the Melanesian Mission. *The Gospels*, BFBS, 1905; tr. by Mr. Ivens. *New Testament*, 1910. Revised, 1927.

(No specimen available.)

Spoken in Nyasaland, East Africa. First publication, "Footprints of Jesus Christ," containing selections from the Gospels in 1889 at Livingstonia (Edinburgh printed); tr. by James Alexander Bain, of the Free Church of Scotland Mission. *Parables and Miracles from the Gospels*, with the story of the Nativity, Passion, etc., 1892, Mission Press, Livingstonia.

NAGA: Angami dialect

666

Sirā Jihovaa kijūu khrie thār zādi puo Nuopfūliu khashū zā, mhakekreilamonyū themia kehupuorei puo pelekeliu kaūjūtəmodi kechachie kerhei ngulie ketuola. Tsiu kijūu bu jātətuōdi Jihova puo Nuo ketəe pie kijūu shū monyū, kijūu bu puo la kelakelie ngulie ketuola zā. Puo pelekeliemia pejālielhā: pelekemomia, puo Jihova Nuopfūliu za nunu peleliemo ketala tsierei pejāpie bata zā. Sirā kejādie süsü, kezieu kijū vār zā, mu themia umhathākā mezhūmo kechūla kezieu ki kezieu khrie kuota kechūu zā. Themia kehupuorei kerūzhū chūya kezha mia kezieu rütseyə mu puo mhathākā jāuketa keprei la kezieu ki vārya mo. Sirei themia kehupuorei kethā chūya kezhamia, puo mhathākā Jihova lanu chūkeliezā ūkechū pie pesishūlie ketuola Jihova ki vārya: sita.

Jn. 3:16-20

Spoken by about 35,000 people in the Naga Hills, between Assam and Burma. First publication, *St. Matthew's Gospel* in 1890 at Kohima, Assam, by the American Baptist Missionary Union; tr. by S. W. Rivenburg. *New Testament*, 1927, BFBS, Calcutta; tr. by the Rev. J. E. Tanquist.

NAGA: Ao dialect

667

Aser kotak nunge aluba Nisung Chir alema, shing-aea kotake matu ka. Aser Mosabae kechi koda aremnung per ajongketa ayu aji oda Nisung Chir ajongketsü lir. Anungji amangba ajake pa age teti taküm angutsü. Kechiaser Tsungreme meimchir oda meim nung pae pei Chir ketang agütsü; anungji pa amangba ajake masamae teti taküm angutsü. Kechiaser meimchir taei agütsütsü asoshi Tsungreme pei Chir alimae me yok, joko pa age, meimchir küm-tetsü asoshi yok. Pa amangba nung taei magütsür, joko pa mamangba nung tanga taei agütsür; kechi-aser ibaji Tsungrem Chir ketang tenüng age mamanger.

Jn. 3:13-18

Spoken by about 30,000 people in the north-eastern part of the Naga Hills, Assam. Reduced to written form by E. W. Clark, of the American Baptist Missionary Union in about 1883. First publication, *St. Matthew's Gospel* in 1883 at Molung by the American Baptist Missionary Union; tr. by E. W. Clark, and assistants. *St. Matthew's and St. Mark's Gospels*, BFBS, Calcutta, 1919; tr. by Rev. R. B. Longwell; *St. Luke's Gospel*, 1920. *New Testament*, 1929.

Ntiotsole ochona Jihova lambam tsoa penphiana,
mbo a tsonyuni, ayilo osi ayo.

Mk. 3:35

Spoken on the border of Assam in the Naga Hills. First publication, St. Mark's Gospel in 1931 at Kohima by the Mission Press; tr. by natives supervised by R. B. Lugwell. St. Mark's Gospel, BFBS, Calcutta, 1932; tr. by natives, and revised by the Rev. B. J. Anderson, of the American Baptist Foreign Mission Society. St. Matthew's Gospel, 1935, tr. under the supervision of the Rev. G. W. Supplee. Acts, 1937.

NAGA: Rengma dialect

669

Tsāo Sunggigüle kazü sogwari ketsi genyu Anyu
Chegü ni shü, thakechagenyumvule temi ligühigüe
tenyün kelo güle n kela mvu, ayi kethâthe kerhüng
hyuloti tse kethü genyu.

Spoken in the Naga Hills, Assam. First publication, St. John's Gospel in 1928 at Calcutta by the BFBS; tr. by Rev. J. E. Tanquist, of the American Baptist Foreign Mission Society, assisted by natives.

NAGA: Sema dialect

670

Küta ghenguno kumo no timi khukhumu Alhou
gho shikichemi tipanano, ithiküzümi, ipelimi, o izake
ghenguno; ipi.

Mk. 3:35

Spoken in the Naga Hills, Assam. First publication, St. Mark's Gospel in 1928 at Calcutta by the BFBS; tr. by Rev. J. E. Tanquist, of the American Baptist Foreign Mission Society, with the help of several Sema Christians. The Acts, 1936; tr. by Rev. B. I. Anderson.

NA-HSI

673

Pollard script, modified

VE GE SU-NDU NGU ON BE, BE
ND GE XI LB SE, LE GE A-BU.
GD-RD ME.-ME, GU-ME NE GE A
ME W SE.

Mk. 3:35

Spoken in the north-west of the province of Yunnan. First publication, St. Mark's Gospel in 1932 at Shanghai by the BFBS; tr. by Miss Elsie Scharten, of the Dutch Pentecostal Missionary Society.

14 Kala Mosesna lamhāngli phara chi ātungli
khāngkakā chithāta mikumowui naolila khāngkā-
phalungra. 15 Ishāmei āli shitkasanga mi china
mashimānmara, ka makashimān manglā sam-
phangra.

16 Khikhala jila Varivarāna āpuk āpagvali
hiyākkha lukhamashan hina, Ishāmei āwui khani
makakā naoshinao mayārnao chili miya, ānao
chili shitkasanga mi zaikora china mashimānma-
da makashimān manglā samphanga. 17 Khikha-
la jila Varivarāna āwui naoli chān ngazek kha-
vaiwui vāng āpuk āpaga hili chiho kharā maning-
mana; ka āwui vāng eina āpuk āpaga hi kahui
samphang khavai chiho rāmi kachina. 18 Ishā-
mei āli shitkasang mi chili kashong marāngmana,
ka mashitkasanga mi chiwui chān ngazekchang-
howa. khikhala jila āna Varivarāwui ānao chiwui
āming chili mashitsangmana. 19 Kala chān khan-
gazek tui chi hina, āpuk āpagvali kharā kahor
chili mibingna tangkhamangli ningchāngmei, khi-
khala jila āthumna kasā maphāmana. 20 Chi-
wui vāng eina makaphā makhayābingna kahorli
ningkachai, kala kahorli marāmana, āwui kasā
khavā chi theiralada marāmana. 21 Ka khama-
shunga kazata mi chiwui ot zaikora chi Varivarā-
wui ārao kasā hi theivāi-ra-nuda āna kahorli raj.

Spoken by the people in north-east Manipur, Assam. First publication, St. John's Gospel in 1904 by the BFBS; tr. by Rev. W. Pettigrew, of the American Baptist Missionary Union. St. Luke's Gospel and the Acts, 1905. New Testament, Calcutta, 1927.

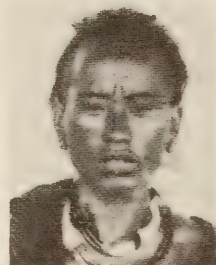
NAGA: Zeme dialect

672

Hang-kat-teh hang-kat-teh Hera 'ning ketew
bekaw leineh ze, a kina-pew da, zai a kina-pui da,
zai a pui de lei, achew bei lei.

Mk. 3:35

Spoken by about 6,000 people in the North Cachar Hills, northern Burma. Reduced to written form by Welsh Presbyterian missionaries about 1920. First publication, St. Mark's Gospel in 1928 at Calcutta by the BFBS; tr. by Rev. I. M. Harries-Rees, of the Welsh Presbyterian Mission, and Naga helpers.



2. *Ŋēib gye tsuxuba Yesub dawa* hā, tsi *Ŋēib* loā gye mī: Rabbitse, *tan gye gye a*, Eloba *xu gye hā* *ŋkhā-ŋkha-aots a* [keiē: *khōi-xaref* *gum nē saoti sats ta ditte di* *ŋloao*, Elob ga *Ŋēif* ika hā tama io.

3. Ob gye *Yesuba* *ŋeream*, tsi *Ŋēib* loā gye mī: Amase, amase ta ra miba tsi: *Khoif* ga *ŋkawa* *ŋnai* tama io, oī gye *gaosib* Elob diba mī *ŋloa*.

4. Ob gye *Nikodemuba* *Ŋēib* loā gye mī: *Matil* kha nī *khōiē* *geira-hā-ŋā* *ŋnai* *ŋkhā*? *Xaref* *ŋkawa* *ŋgūs di* *ŋnāb* *ŋna* *tgā* tsi a *ŋnai* *ŋkhā*?

5. Ob gye *Yesuba* gye *ŋeream*: Amase, amase ta ra miba tsi: *Khoif* ga *ŋgami* tsi *Gagaba* *xu* *ŋnai* tama io, oī gye *tatse* *gaosib* Elob dib *ŋna* *tgā* *ŋloa*.

ŋkhō-am; *tsidu* gye *sigye* *ŋkhō-amse* *ŋkhō-loa* tama hā.

12. *ŊHāb-eib-din* *xu* ta ra miba du, *xawedu* ga *tgom* tama io, *matid* kha nī *tgom*, *ŋhomi-din* *xu* ta ga miba duo?

13. Tsi *khōi-xaref* gye *ŋhomi* loā *ŋawa* tama hā, *ŋhoma* *xu* gye *ŋgōa-xab* *ŋguib*, *khōi-ōab*, *homi* *ŋna* hāba.

14. Tsi *Moseb* gye *ŋgaro-ŋhāb* *ŋna* *laoba* *ŋgawi-ŋgawi* hās *ŋkhās* *khe-mib* gye *khōi-ōaba* *nira* *ŋgawi-ŋgawi* wihe;

15. *Taritan* *hoan*, *Ŋēib* *ŋna* ra *tgomna* *gā-ŋlō* tite se, *xawen* nī *ŋamō* *āiba* *ū-hā* se.

16. *ŊNatigoseb* *gum* *Eloba* *ŋhāb-eiba* gye *ŋnamo*, ob gye *Ŋēib* di *ŋguise* *ŋnai* hā *ŋgōaba* gye *ma*, *Ŋēib* *ŋna* ra *tgomna* *hoan* *gā-ŋlō* tite se, *xawen* nī *ŋamō* *āiba* *ū-ha* se.

1866

Spoken by about 50,000 people in South West Africa. First publication, the Gospels in 1831 at Cape Town by the BFBS; tr. by John Henry Schmelen, of the LMS. St. Luke's Gospel, 1846, prepared by H. C. Knudsen, of the Rhenish Missionary Society. New Testament, BFBS, Berlin, 1866; completed by J. G. Krönlein. The Psalms, BFBS, Cape Town, 1872.

NAMAU

675

5 Iesu erau voa kurunave, *Nai* kurunina kapoi, A'a ere mere, *Avaea* mere ane, *kiniak-eiape* *liak-eia*'ane, *Eloi* inu eiei u ikiriai *liapea*.

6 Kurua awku oia mere *kiniak-eia*'ane euna oia keina; kurua awku avaea mere *kiniak-eia*'ane euna *avaea* keina.

7 Pa varuavai uku *Nai* erau voa kurunina, *Noro* *uriria* *moawku* *kiniak-eia*'*limakina*.

8 *Pani* inu opara orau *kavaea* *evukina*, una *kiri* nī *virina*, mako mere u *anena* nī *a-ipali*'*inakea*, una *aki-ena* mako ane nī *a-ipali*'*inakea*; orau awku uku a'a *kavakava* *Avaea* mere *kiniak-eia*.

13 A'a kapeo *pani* muku ai *inava*'ane euna; a A'a anu Mere Una mako mere *pani* muku ai U *kinuane* euna *pani* va'au ai.

14 Orau Mose paiko *la-okanave* *kekepere* ai, orau A'a anu Mere *la-okavakeia-kana*:

15 Uku a'a *kavakava* ane u *piramaroakona* opai *rokoa* *miane-iai*.

16 Uku *Eloi* *pani* va'au *umu-awkanave* kapoi, Una *naumuki* Mere U *awkunave*, a'a *kavakava* ane u *piramaroakona* u *imunavaia*, a opai *rokoa* u *miane-iai*.

17 Uku *Eloi* Una Mere *pani* va'au ai *okaiviriakape* *pani* va'au *mua-awkavai*: a uku i U mere *pani* va'au

1920

Spoken on the Purari River, New Guinea. First publication, a primer including the Decalogue, the Lord's Prayer and selections from Genesis, Exodus and the Gospels in 1902 at London for the Namau District New Guinea Committee of the LMS; tr. by Rev. J. H. Holmes, of the LMS. St. Matthew's Gospel, BFBS, 1910. New Testament, 1920. CP: BFBS.

ivintu *vyonyevyoo*? Awence, *nacawuzimanye* *nkukunena* *nkuti*, *Tukavwanga* *eino* *tumanyile*, *swinya* *tukapanieisya* *eino* *twalola*; *ukuwa* *nanti* a *pakuti* *mupoecelele* *uwukalola* *witu*. Ndi *nawanena* *ivintu* *vya* *mu* *nsi* *nanti* *apakuti* *musuwile*, *ngafwandi* *mungasuwila* *wuli*, ndi *nawanena* *ivya* *mwi* *yulu*? *Pasi* *umuntu* *wino* *watela* *akwela* *mwi* *yulu*, *nkandi* *wino* *wafumile* *mwi* *yulu*, a *Mwana-muntunye*, *wino* *ali* *mwi* *yulu*. *Ndivino* *Musa* *watumpuzile* *inzoka* *mu* *mayonde*, *avino* *nu* *Mwana-muntunye* *ale* *ayize* *atumpulwe*. *Alyakuti* *wensi* *wino* *akuwika* *insingo* *mwakwe* *weliwe* *awe* *nu* *wumi* *wa* *muyayaya*.

Amuno *E* *Leza* *wakunzile* *insi*, *acaleka* *atuma* *umwanakwe* *e* *munsyupu* *alyakuti* *wensi* *wino* *akuwika* *insingo* *mwakwe* *weliwe* *atize* *ayize* *alowwe*, *ukuwa* *awe* *nu* *wumi* *wa* *muyayaya*. *E* *Leza* *atatumile* *Umwanakwe* *mu* *nsi* *kukusunda* *insi*, *ukuwa* *alyakuti* *insi* *itulwe* *amuno* *weliwe*. *Wino* *akumusuwila* *atasundwa*: *wino*

Jn. 3.11-17

Spoken by about 40,000 people in Nyasaland and Tanganyika, East Africa. Reduced to written form by Alexander Dewar in about 1900.

First publication, St. Luke's Gospel in 1903 by the BFBS; tr. by Mr. Dewar of the Free Church of Scotland Mission. The Parables from the Gospels, Mwenzo (Livingstonia printed), 1903; tr. by James A. Chisholm, M.D. New Testament, 1933, NBSS; tr. by Dr. Chisholm. CP: NBSS.

NANDI

677

16 *Amu* *kicham* *Jehova* *ng'ony* *kot*, *kogoito* *Werinyi* *ne* *kigii* *inege*, si *mabet* *age* *tugul* *ne* *yani* *inendet*, *ago* *tinye* *sobondab* *koigeny*. 17 *Amu* *kimayoky*i *Jehova* *Werinyi* *ng'ony* *koruoky*i *ng'ony*; *ago* *si* *kesor* *ng'ony* *eng'* *inendet*. 18 *Makiruoky*in *chi* *ne* *yani* *inendet*: *ago* *inendet* *ne* *meyani* *kogagiruoky*i, *amu* *maiyan* *eng'* *kainetab* *Weritab* *Jehova* *ne* *kigii* *inege*. 19 *Ak* *ni* *ko* *giroget*, *kole* *kinyonji* *ng'ony* *lapkeiyet*, *ak* *kicham* *bik* *mesundeito* *kosiir* *lapkeiyet*; *amu* *kiyach* *boisionikwak*. 20 *Amu* *weche* *lapkeiyet* *chi* *tugul* *ne* *yae* *yaitio*, *ak* *manyonjin* *inendet* *ole* *mi* *lapkeiyet*, *si* *makigergong'* *boisionikyik*. 21 *Ago* *nyonjin* *lapkeiyet* *inendet* *ne* *yae* *iman*, *si* *kobit* *kobortoi* *boisionikyik*, *kole* *kageyai* *eng'* *Jehova*.

22 *Kingogesge* *tuguchu* *kobwa* *Jesu* *ak* *alamalaikyik* *emetab* *Judea*; *ak* *kobeni* *oloto* *koboto* *ijek*, *ak* *kobatisan*. 23 *Ak* *kobatisan* *Johana* *agine* *eng'* *Ainon* *ye* *negit* *Salim*, *amu* *kichang'* *beek* *oloto*: *ak* *kibwa* *bik*, *ak* *kibatisan*.

1933

Spoken by about 100,000 people north-east of Lake Victoria, Kenya, East Africa. First publication, St. John's Gospel in 1926 at Kijabe by the Africa Inland Mission; tr. by G. E. McCreary, A. M. Anderson, Mr. Kristensen, and Marie Hansen. New Testament, The Central Press, Sydney, 1933; tr. by Rev. Stuart Bryson, of the AIM. Genesis, BFBS, 1935.

Tooe mpoeoe aoe naolei Poeë Isa : Aoe moanti Inaona Poeë Ala, ia himbela taoena wola. Lawi hangkoia ba maseke, ba magasi mehoeroe, ba bara naeende modeorei mbero rangana, agaiana ane naantimi Inaona Poeë Ala i laloena, taitami i pokalena, tahadimi i polololitana, taoena iti ntaninami pewalina.

Part of Jn. 3

Spoken in north-west part of Central Celebes, Netherlands East Indies.

First publication, Bible stories in 1926 by the NBS; tr. by J. W. Wesseldijk. CP: NBS.

NARRINYERI

679

Lun ellin Jehovah an pornun an Narrinyeri : pempir ile ityan kinawe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

Spoken near the Lakes and the lower Murray River in South Australia.

First publication, Selections from Scripture in 1864 at Adelaide by the BFBS; tr. by George Taplin, of the Aborigines' Friends' Association.

NAURU

680

20 Me ñagat dei Judea rō ūge, Ama ma aho obwenit tempel hūne ñago ā wei, ma Auwe Wo nan wei iow ean aijūbūm?

21 Mō Ō pat tempel ñea rabatan.

22 Me ñag E ridaten eat ima, ran an kereri rō ōmaraten bwo Ō ogiten ōpan ñeijine; me re tūebōten Bibel, ma aňōg eijina Jesu ōrai.

23 ¶ Me ñag E mek Jerusalem eat ekadaro n passah, eat ekadaro, ebak ñabūna re tūebōn egen, ñaga re āt emakur in kamadaunñ ñan E ririñ.

24 Mi Jesu eō tūebōn Nei eow eara bwe E tsiet eñame memak,

25 Me E eō aēñ ion ie enim ōmeata eōrit eñame; bwe E tsiet ñea emek iat eñame.

bwi tamo ñea etūebōn nan eō ma, mi i nan kona itsimor eō toki.

17 Bwe Gott eō ōjōtow eat eb Nain bwe enim ōbabaka eb; mō Ō ōjōn bwe eb enim tsimor eow Itūrin.

18 ¶ Ñea etūebōn, ā eab ōbabaka; me ñea eō tūebōn, inñan ōbabaka; bwin e eō tūebōn egen Nain Gott ñea aiquet erak.

19 Me ñaiune imin in ōbabaka eb, ñag ōrre iao eat eb, eñame ra auwā eket itūrūga eoa iao; bwin ebaka aūra makur.

20 Bwi tamo ñea eririñ ibaka e miowi iao, me e eō ñana iao, bwi ta bwiidūga me ā ōmeata an makur ñan ebaka.

21 Me ñea eririñ iduwen, e ñana

11 Iduwet iduwen aēñ pan aw, Amañ ōrai ñan ama tsiet, ma ama pan ñan ama āt; ma amwa eō ñaeow ian būriōūmiā aema.

12 Tsin ia A pan a gamiā bain eat eb ma amwa eō tūebōn, nan ōten amiā tūeb tsin ia A pan a gamiā imin ñana bain ianweron?

13 Me eko eñame ñea oroga ianweron, bwi ta Amun orodun ianweron, ñea Nait eñame, (ñea emek ianweron.)

14 ¶ Mi tekei Moses ñag ebuida schiange eat etomagage, nan ōuga bet ebuidan Nait eñame.

15 Bwi tamo ñea etūebōn, i nan kona itsimor eō toki.

16 ¶ Bwō ūga kōr an Gott auwā eb ñag E totow Nain ñea aiquet erak,

tūdwit eñame memak: me ñea amen eat eb, ei amen eat eb, mi i tō pan aňōgen eat eb: Amea ñea orodun ianweron Ei aūtūbwit eñame memak.

32 Ō pan mūñan Ō ogiten aia mō kaiōt, me eko ion ñea ōñaeow ian būriōūn aen.

33 Ñea ōñaeow ian būriōūn aen e eke itema, bwi iduwen Gott.

34 Bwa Amea ñea Gott ōjōn, Ō ōrai aen Gott: bwe Gott eō totow Anin eat ekeweō.

35 Etōñin auwā ōkōr Nain, mō ōeōgida ian bet' imin memak.

36 Ñea etūebōn Nain, wōñō itsimor eō toki; me ñea eō eraban Nain, i nan eab āt itsimor, bwa an egirow Gott emek ean.

hastihgo nādociñ, da' hamah' bise'itish bih nīzdodañgo ado na'hodidociñ?

5 Jesus anahodo'ñid, T'aani, t'aani'go an'diñnih, ei akōñ dineh la' do toh in'dah Nīl-c'ih Diyi'ni beh na'hodiñein'go ei God alahgo-beh-bohol-ni'hi do bih jō'iyā at'ē dah.

6 Ats'is bits'āndo yiñcin'igi ei t'a ats'is at'eh, ado Nīl'ih Diyi'ni bits'āndo yiñcin'igi ei t'a Nīl'ih Diyi'ni at'eh.

7 Na'ndidociñ ni deññin'igi ei ako bike' t'ado t'o-nīl-aha'yui.

8 Ni'yol t'a bi nī'zingo nī'yol, ado t'o dits'a'go ei dints'a', nīdih hazliñ'den do nīl bēho'zin dah, in'dah dēyāgo ei do nīl bēho'zin dah: ako Nīl'ih Diyi'ni bits'āndo nīhich'igi adō t'a ako'dat'eh.

9 Ni'kodi'mas hanānadzi'go ahodi'ñid: Ha'at'ēgoñan' di' di ako'dadoniñ?

10 Jesus hac'ññ hadzi'go ahodi'ñid: Da' nī'-is l'z'rel dine'e nīdaholn'hi la' nī'līñ, da' a'kōs di do nīl bēho'zin dah?

11 T'aani, t'aani'go, an'diñnih, nīhi nīhīl bēdahō'zinigi beh hadahidziñ, ado dēltsan'igi badahwilne', ako badahwilne'igi do daōhdlan' dah.

12 Nahasdzan bikāgi ahoni'ligi ei beh nīl hwe's'nigo ado do indlan dah, ako ya'

dilñil biyi' di ahoni'ligi beh nīl hwe's'nigo, ha'at'ēgoñan' al'ta'ñ ei' yidi'dlanñ?

13 Ya'dilñil biyi'go do la' naya'hi dah, nīdih ya'dilñil biyi'den ha'dayah'igi t'ēyah, Dineh Bayiñci'ni t'ēyah, ya'dilñil biyi'di sidah'igi.

14 Ako t'a halgai'gi Mo'zes t'l'is dahyidit'e' yēngi at'ēgo Dineh Bayiñci'ni dahbididol't'et:

15 Ako t'a-hai'-dah bodlan'igi ei do a'dodiniñ dah, nīdih hol'ago inah hwe' hodolēl.

16 ¶ Hálah, God ei nihokā dineh t'ai'yisi ayoayo'ni'go banh Biye't'ala'i bayiñcin'igi yēñiltiñh, t'a-hai'-dah bodlan'igi ei do a'dodiniñ dah nīdih hol'ago inah hwe' hodolēl.

17 Hálah, God, biye' ei nihokā dineh do yanahwiāñ biniyeh yiniñ'a' dah, nīdih nihokā dineh yisdē'yidoniñ'igo biniyeh yiniñ'a'.

18 T'a-hai'-dah bodlan'igi ei do ba'nihot'āñ dah; nīdih do bodlan'igi ei t'a i'dañ ba'nihot' āngo at'eh, hálah God t'ala'i bayiñcin'igi bi'zi' do yodlan dah ei binina.

19 Ako di'di beh ba'nihot'āñh, adindin ei nahasdzan bikā niniya lanñ, nīdih dineh cahalñet t'ai'yisi biñ ya'adat'eh, adindi'ni do biñ ya'adat'eh dah, hálah, adani'ligi banhigiat'ē ei' binina:

Spoken by about 45,000 Indians in north-eastern Arizona and north-western New Mexico, U.S.A. Reduced to written form by Rev.

Herman Frijling and Rev. Leonard P. Brink about 1905. First publication, Genesis and St. Mark's Gospel in 1910 by the ABS; tr. by Rev. Leonard P. Brink, of the Christian Reformed Church. Jonah, St. John's Gospel and extracts, 1917. The Acts, 1935; tr. by Mr. Brink and Jacob Morgan, a Navaho. CP: ABS.

NDANDI

682

Kosangwa Mungu moanza ekihugo, kialeka iniaha 'Mugala wuwe mobotwa mugoma, indi wasyamuikirirya siariendisayahera, asyabya nengebe yerikota.

Spoken by about 300,000 people west and south of Lake Edward, extending nearly to Mboga in the north, Belgian Congo, West Africa.

First publication, St. John's Gospel in 1932 by the BFBS; tr. by Paul F. E. Hurlburt, of the Unevangelized Fields Mission, aided by a native. The Acts, 1934; St. Matthew's Gospel, 1935; Galatians-Colossians, 1937.

1918

Spoken by about 1500 people in Nauru, west of the Gilbert Islands.

First publication, St. Matthew's and St. John's Gospels, Galatians, Timothy and the Epistles of John, in 1902 at Kusaie by the ABCFM; tr. by P. A. Delaporte. New Testament, ABS, Nauru, 1907.

Bible, New York, 1918. CP: ABS.

no tamika kuti Mukororo womunthu a mirudzwe; 15 kuti yeshe ya no mu tenda ya wone kupona kusi-kaperi.

16 Ngokuti Mwari wa ka i da nyika kudai, wa ka hina Mukororo wake wa ka bargwa ega, kuti yeshe ya no mu tenda ya sa fa, asi ya wone kupona kusikaperi. 17 Ngokuti Mwari a a zi kutuma Mukororo mu nyika kuti a i rashe nyika; asi kuti nyika i poneswe ndiye. 18 U no tenda ndiye a a rashwi: u si ka tendi a ra a rashwa, ngokuti a a zi kutenda zina rowakabargwa ega Mukororo wa Mwari. 19 Kurashwa ndikwo uku, kuti kujeka kwa šika mu nyika, na vanthu ya ka da chidima kakuru kunokujeka; ngokuti mishando yayo ya i a yakashata. 20 Ngokuti yeshe ya no ita zakashata ya no nyenya kujeka, a ya šiki mu kujeka, ngokuti mishando yayo i nga rambidzwa. 21 Asi u no ita mashwiro u no za mu kujeka, kuti mishando yake i nga onekeswa, kuti ya ka itwa ndi Mwari.

1930

Spoken in south-eastern Rhodesia, South Africa. First publication, a primer, containing selected passages from the Bible in 1903 at London; tr. by Douglas Wood, of the South Africa General Mission. The Gospels, BFBS, 1910. New Testament, 1919; tr. by a committee consisting of Rev. J. E. Hatch (SAGM), Rev. Dr. G. A. Wilder (ABCFM), and Rev. C. C. Fuller (ABCFM). Psalms, 1923; tr. by Mr. Hatch and Mr. Fuller. Genesis and Exodus, 1929.

CP: BFBS.

NDONGA

684

14 No ngašika Moses kua jelušile pombanda ejoka omombuga, no ngaši tuu uo nomūna guomūntu ota jelušua pombanda,

15 Opo šaa ngoka he mu itaale kaa kane, ihe a mone omueño gualuhe,

16 Ošoka ohoole ja Kalunga, okuhoola uu-juni oja li ji šike mpa šo kua gandja omūna gue omūvalua aguike, opo šaa ngoka he mu itaale, kaa kane, ihe a mone omueño gualuhe.

17 Ošoka Kalunga, omūmuana inee mū tumina muujuni, e u pangule, ihe uuuni u hupisue kuje.

18 Ongoka he mu itaale, oje ita pangulua, ihe ongoka iniitaala, oje a pangulua, ošoka oje iniitaala ezina ljomūna omūvalua aguike gua Kalunga.

19 Epangulo ljene oljondika: ujelele šo ue ja muujuni, ihe aantu ja li je hoole omilema noku zi hoola ku vule okuhoola ujelele, ošoka iilonga jauo oja li iijinaji.

20 Ošoka šaa ngoka ha longo uuinaji, oje ha tondo ujelele 'je iha holokele puujelele, iilonga je jaa geelue.

21 Ihe ongoka ha longo ošili, oje oha holokele puujelele, iilonga je ji holoke, ošoka ojo ja ningilua mu Kalunga.

1903

Spoken in Amboland, south-west Africa. First publication, Selections from Scripture in 1878 at Helsingfors by the Finnish Missionary Society, St. Matthew's Gospel (with BFBS financial aid), 1891; tr. by missionaries of the FMS. New Testament, BFBS, 1903; edited by M. Rautanen. The Psalms, 1908; tr. by Mr. Rautanen: Isaiah, 1913. Jeremiah, 1914. CP: BFBS.

9. Loekoe, mi sa gi joe wan toe vo da skolo vo Satan, dem, disi de taki, dem de Djoe, ma dem no de Djoe, dem de lei; loekoe, mi sa meki dem kom aanbegi na joe foetoesei, en dem sa si troe taki, mi ben lobbi joe.

10. We, di joe ben holi kibri da woortoe vo da pasien-sie vo mi, vo da hede mi sa holi kibri joe toe na da joeroe vo da tesi, disi sa kom na heeli grontapo, vo tesi dem soema, di de liebi na grontapo.

joe, taki, joe no kouroe, en joe no faja toe. Mi wensi taki, joe sa de kouroe ofoe faja!

16. Ma di joe de so broko-kouroe, di joe no de kouroe ofoe faja, vo da hede mi sa spiti poeloe joe na ini mi mofo.

17. Joe de taki vo joe srefi taki: Mi de wan goedoeman, mi habi alarani nofo, noti no mankeeri mi; kaba joe no sabi taki, joe de so mofina, so jamerfasi, so poti en blinde en zondro klosi.

1914

A dialect compounded of Dutch, Portuguese, English and African words, spoken by about 40,000 negroes in Dutch Guiana. First publication, the New Testament in 1829 by the BFBS; tr. by Moravian missionaries. The fourth New Testament printed in a language of the Americas. The Psalms with revised New Testament, BFBS & NBS, Bautzen, 1846; tr. by W. Treu. Revised again in 1888 by E. Langerfeld and in 1901 by F. Stähelin. Malachi, B. Heijde, Paramaribo, 1894; tr. by Moravian missionaries. Haggai, 1895; Jonah, 1896; Daniel, 1897; Isaiah, 1898; Jeremiah, 1900. CP: BFBS.

NEPALI

686

Devanagari characters

किनभन्ये ईश्वरले संसार सङ येस्तो प्रेम गत्यो उस्ले आफ्नो एकले पुत्रलाई दियो उस् माथि बिश्वास गर्ने जनंगे नष्ट न हवस् तर त्येस्लाई अजगमरे जीउनि हवस् भन्ये खातिरले। किनभन्ये ईश्वरले पुत्रलाई संसारमा उस्ले संसारको बिचार गर्नुलाई पठायेन तर उस्को बाटोले संसार बचाई-ओस् भन्येर। उस् माथि बिश्वास गर्नेको बिचार गरिंदैन बिश्वास न गर्नेचईको बिचार पेलैन गरीयेको छ किनभन्ये त्येस्ले ईश्वरको एकले पुत्रको नाउ माथि बिश्वास गत्येको छैन। अनि बिचार येइ हो ज्योति संसारमा आयो अनि मान्छेहरुले ज्योति सङ भन्दा बरु अंधकार सङ प्रेम गत्ये किनभन्ये तिनिहरुका काम दुष्ट थिये। कसोगरिभन्ये आफाल-सिंगे काम गर्ने जनंगेले ज्योति देखि दुष्टमनी गर्द छ अनि ज्योति थाई आउंदैन त्येस्का कामको दोष प्रगटो न गरीओस् भन्येर। तर सच्चेई गर्ने चई ज्योति थाई आउंद छ त्येस्का काम ति ईश्वरमा गरीयेका हुन् भनि प्रगटो गरीउन् भन्येर॥

Jn. 3.16-21; 1936

An eastern Pahari language spoken by some 6,000,000 people in Nepal, northern India. First publication, the New Testament in 1821 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87) St. Luke's Gospel, BFBS, Calcutta, 1850; tr. by

W. Start. *The Acts*, 1852. *Genesis, Exodus and St. Matthew's Gospel*, by the Church of Scotland Mission, with BFBS financial aid, Darjeeling, 1877; tr. by W. Macfarlane. Bible, BFBS, 1914; tr. by Mr. Macfarlane, A. Trumbull, Rev. Ganga Prasad Pradhan and Rev. Dr. R. Kilgour (Editorial Secretary of the BFBS, 1909-32). CP: BFBS.

NEW BRITAIN

687

14 Da Moses i qa watur urama ra vui ara ra pui, damana bula da watur Natu i ra tutana; 15 upi nina i nurnur tana na laun tukum.

16 Taqo a Kalou i qa mari ra rakarakan a qunaqunan par dari, i qa tul tar Natuna, ma ia ra kavakake, upi nina i nurnur tana na laun tukum, ma koko na wirua. 17 Taqo a Kalou pa i qa tulue Natuna uti ta ra rakarakan a qunaqunan upi na kure ra rakarakan a qunaqunan, upi na walaun uka ra rakarakan a qunaqunan par. 18 Pa da kure nam ba i nurnur tana, ma di qa tar kure muka nam ba pa i nurnur tana, taqo pa i nurnur ta ra iag i Natu i ra Kalou, nina ra kavakake. 19 Ma ia qo ra warkurai, ba ra kapa i tar wana rikai ta ra rakarakan a qunaqunan, ma ra tarai dia qa mari ra bobotoi ka, ma ra kapa pata; taqo i kaina kadia lavur papalum. 20 Taqo diat par, dia pait ra kaina dia milikuane na kapa, ma pa dia tadav ra kapa, kan da kure kadia lavur papalum. 21 Ma ia nam i pait ra dowotina, i tadatadav ra kapa, upi kana lavur papalum diat a po rikai dari, ba dir ma ra Kalou, dir qa pait diat.

22 I par qo ra lavur maqit, ma na mur Iesu diat ma kana tarai na wartovo dia wana ta ra qunan Iudaia, ma i ki pire diat abara, ma i babapitaiso. 23 Ioanes bula i babitaiso Ainon marawai Saleim, taqo magoro na tava

1927

Spoken on New Britain Island, off the northeast coast of New Guinea.

First publication, *Selections from the Gospels and Jonah* in 1885 at Kabakada by the Mission Press; tr. by Benjamin Danks, of the Australasian Methodist Missionary Society. *The Acts*, BFBS, Brisbane, 1886; tr. by R. H. Rickard. *The Gospels and Acts*, BFBS, Parramatta, Australia, 1892. New Testament, BFBS, Sydney, 1901. *Genesis, Exodus, Deuteronomy, Joshua, Ezra-Esther, Psalms, Proverbs, Isaiah-Lamentations, Daniel-Malachi*, BFBS, London, 1931; tr. by F. Fellmann and W. H. Cox. CP: BFBS.

NGALA or BANGALA

689

Njambe

alingi batu na nse na bolingo be na ntina oye apesi Mwana na ye na mpenza ete motu na motu oyo ayambela ye akoki kokufa te, nde akajwa bomoi na lobiko.

1929

A trade language used along the Upper Congo, Belgian Congo, West Africa. First publication, *St. Matthew's Gospel*, in 1895 at Monsembe by the Baptist Missionary Society; tr. by John H. Weeks. *St. Mark's Gospel*, 1896 (Bolobo printed); *St. John's Gospel*, 1898; tr. by W. H. Stapleton. *The Acts*, 1901; tr. by H. T. Stonelake. *St. Luke's Gospel*, 1902; tr. by Mr. Weeks. *Gospel Harmony, Upoto (Bolobo printed)*, 1929; tr. by J. H. Marker.

NEZ PERCÉS

688

15. Ka ipnim himtsukuinaku ipna, ipi watu tinuhnú, matu kunkuain wakeswit autsaya.

16. Atka Godnim ikuiku batauitki watashph, kunki init awaka lumtai Miats, ka ishinm ipna himtsukuinaku, ipi watu tinuhnú, matu kunkuain wakeswit autsaya.



Spoken by a tribe of American Indians in North Idaho, U.S.A.

First publication, *St. Matthew's Gospel* in 1845 at Clearwater, Oregon, by the ABCFM; tr. by Mr. and Mrs. Henry H. Spalding, of the Oregon Mission. Reprinted, ABS, 1871. *St. John's Gospel and 1 John*; Presbyterian Board of Publication, Philadelphia, 1876; tr. by Rev. George Ainslie.

The tribe of Indians to which the Spaldings, husband and wife, pioneers in the Oregon country, devoted their years of missionary service, were the Nez Percés, now settled in the Pend d'Oreille country of North Idaho, not far from the Canada line.

The "call" for service among these Indians reached missionary-minded Christians in the East in a highly dramatic dress. Four men, at least three of whom were Nez Percés, made the long and arduous journey to St. Louis in the autumn of 1831, and, as well as possible without either party being able to speak or understand the other's language, made known to General Clark, survivor of the famous Lewis and Clark expedition to the Oregon Country of 1804-06, that they had been sent by their people to learn more about the white men's religion, and, according to some accounts, to obtain the white men's book.

It is known that Spokane Garry, a young Indian from the region in question, had been in Winnipeg at a Christian school during the years 1825-30, and brought back with him a Bible, a New Testament and a Prayer Book, in which for some years he tried to interest his people. A granddaughter of Garry still owned these books in 1935. Drawings of two of the four delegates to St. Louis (the other two died while there) have been preserved, made by the artist George Catlin, who happened to be on the same Missouri River steamer with the Nez Percés as they returned west in the spring of 1832. Even minus later elaborations and emotional dressing, the story itself is sufficiently remarkable and appealing to explain the enthusiasm with which men and women like the Spaldings left the comforts of the East and settled in the "Oregon Country"—then still an object of dispute between Great Britain and the United States.

The Gospel of Matthew in Nez Percés, issued first by H. H. Spalding in 1845, was printed on the first press in all "Oregon"—that vast territory north of latitude 42 degrees, from the Rocky Mountains to the Pacific. It had been brought over a few years before from the Sandwich Islands (Hawaii), as a gift from the American mission there to this younger mission to the Indians. The press is now preserved by the Oregon Historical Society at Portland, Ore.

Zambi bongo Nzambe alingi bato na nce, ete apesi Mwana na ye na likinda, ntina ete, moto na moto akodima na ye, akobomama te; nde akoyamba lobiko na bileko na bileko.

A trade language used along the Upper Congo, Belgian Congo, Africa. First publication, St. Luke's Gospel in 1908 at Bolobo by the Baptist Missionary Society; tr. by Yoka, a native, and revised by C. J. Dodds. St. Mark's Gospel, (?), tr. by Rev. R. Glennie; St. John's Gospel, Congo Bolobo Mission, Bongandanga, 1925; tr. by E. F. Guyton.

NGAMBAI

692

Doje ge ra ne ge Allah
oula de do nang ne, de to ngakõneje ge
kõne.

Mk. 3:35

Spoken by about 100,000 people in Biladja, on the Logone River, French Equatorial Africa. Reduced to written form by Sudan United Mission workers. First publication, St. Mark's Gospel in 1936 by the BFBS; tr. by Rev. and Mrs. Victor E. Veary.

NGANDU

693

Lacina Yakomba okaki benyanga behetu nganji,
afaki Bon'onande a likinda a mpame, lacina boto
Poto on'imediy'ende af'ehya, koko angata liiko litaka-
laka.

1929

Spoken by people near Yoseki, Belgian Congo, West Africa. First publication, St. Mark's Gospel in 1920 by the Congo Bolobo Mission with financial assistance from the BFBS, at Yoseki; tr. by Rev. E. Cartwright. St. Luke's Gospel, 1922; tr. by Rev. S. Kimber. St. Matthew's and St. John's Gospels, BFBS, 1925; tr. by Mrs. Elsie Jeffrey and Rev. S. Kimber. The Acts, with revised Gospels, 1929; prepared by Mrs. Jeffrey. CP: BFBS.

NGBAKA

694

Widuju Nzambe
kozi wino nuke fe, a bazi Be tda kponga ha,
mani wi kbo koa Yesu, a nese liwe go, ya a
do tunutewi ma ise go.

Spoken by about 150,000 people on both sides of the Ubangi River, Belgian Congo, and French Equatorial Africa. First publication, St. John's Gospel in 1936 by the BFBS; tr. by Henry O. Tweed, of the Mission Evangélique de l'Ubangi. Philippians and Thessalonians, 1937, tr. by T. B. Wallin.

5 Yesu abuaki, alubaki,
“Solo, solo, Ngai alubi na yo, Soko motu akamati kubuta na maliba te, na Molimo te, ye akuki kuingela bokonzi na Nzambe te. 6 Oyo nzoto azi kubuta, azi nzoto; nasima oyo Molimo azi kubuta, azi molimo. 7 Okamwi te zambi Ngai alubaki na yo, Akuki bino akamati kubuta na sasaipi. 8 Mopepi atambulaga pilamoko ye alingi, nasima yo aoki monoko na ye, kulamoko yo aibi sika na kulungula na ye, na sika na kukenda na ye te: azi boyo na batu nyoso Molimo abuti.” 9 Nikodemo abuaki, alubaki na Ye, “Kula oyo akuki boyo boni?” 10 Yesu abuaki, alubaki na Ye, “Yo azi momenisa na Israele, nasima yo aibi bakula oyo te?” 11 Solo, solo, Ngai alubi na yo, Bisu alubi bakula bisu aibi, bisu amenisi bakula bisu asirameni; nasima bino akamati kumenisa na bisu te. 12 Soko Ngai alubaki na bino bakula na mokili nasima bino andimi te, bino andima boni soko Ngai alubi na bino bakula na lora? 13 Nasima motu moko te asiradayi na lora, moko Motu Oyo akitaki na lora, mobeli Mototo na motu; nasima Ye azi na lora. 14 Nasima pilamoko Mose atiaki nyoka na likolo kuna na uma, mobeli boyo akuki bo ati Mototo na motu na likolo; 15 boyo soko motu nini andimeli, ye akuki atikali na kubika na mikolo mikolo zambi na Ye.

15 Zambi Nzambe alingaki mokili mingi, boyo Ye apisaki Mototo moko Ye abuti, boyo soko motu andimeli Ye, ye akufa na mikolo mikolo te, kulamoko ye atikala na kubika na mikolo mikolo. 17 Zambi Nzambe atumaki Mototo na Ye na mokili zambi na kutia ngwanga pai na mokili te; kasi boyo mokili akuki abiki zambi na Ye. 18 Motu na kundimela Ye, ngwanga azi na ye te: motu na kundima te, bo asirakati ngwanga na ye libosu, zambi ye asirandimeli kombo na Mototo moko na Nzambe te. 19 Nasima oyo azi ngwanga yango, zambi tala

1928

A trade language spoken along the Uele River, northern Belgian Congo, Africa. First publication, St. Mark's Gospel in 1916 by the BFBS; tr. by Alfred Barclay Buxton, of the Heart of Africa Mission. St. John's Gospel, HAM, 1918. Psalter and Proverbs, Assemblies of God Mission, 1925; tr. by J. Barney of the Mission. St. Matthew's Gospel, BFBS, 1927; tr. by Mr. Buxton, and Mr. Barney. New Testament, 1928; tr. by Norman P. Grubb of the HAM and other missionaries of the Africa Inland Mission and the Assemblies of God Mission. Jonah and Ruth, BFBS, at Aba, 1930; tr. by Mrs. E. A. Winsor and Mabel Gingrick and Rosa Mary Hayes, of the AIM. The Psalms, BFBS, 1932; tr. by Mr. Grubb, H. Stam of the AIM, and J. F. Scholes, HAM. CP: BFBS.

UNION NGALA

691A

Jambi soko motu nani akosala pelamoko Njambe
alingi, oyo ajali ndeko na ngai mobali, mpe ndeko na
ngai mwasi, mpe mama na ngai.

St. Mark's Gospel, BFBS, 1934; tr. by Mr. Stam, Rev. A. B. Palmer of the BMS and Rev. D. C. Davies, aided by Yisaka Tandife, AIM.

e 'su. 12 Kako nakatondo 'no jia ji nase, otajimaka-dea, ojimakani boni nakatondo 'no jia ji diko? 13 Pe-pe nongo omoci o'wea oho o diko, oko yona otita o diko, Mwana moto, yona odi o diko. 14 O abakea Mose njo a esika, oko boa ko Mwana moto adi bobakeama; 15 bo moto na moto akamojimea adi bo'sō ehelo na bosusu.

16 Mojo bo Njambe apalaka ba-nase bo apa Mwana nde obotama omoci, bo moto na moto akamojimea yo aditi bodimoa, oko a'sō ehelo na bosusu. 17 Mojo bo Njambe ailoma Mwana a nase bo asamba ba-nase; oko bo ba-nase badi bohelejama na nde. 18 Iyona omojimeaka atasambama: yona oimojimea asambamabi, mojo bo aijimi kombe e Mwana obotama omoci o Njambe. 19 Iji jidi bosamba, bo bohu bodoi a nase, bato bapala modidi ju ko bohu; mojo bo bilomu bi bu bidaka bibe. 20 Mojo bo moto na moto yona okōko jibe alonaka bohu, t'adoake a bohu, nongo bilomu bi nde bilembama. 21 Iyona moto ko okōko ji soti adoaka a bohu, bo bilomu bi nde biboloo bo bikōomo a Njambe.

22 Ngongo jimina Yesu na bacingami ba nde badoa a likota li Yuda; ayeyoa na 'bu oho, na akadindejae.

1930

Spoken by about 100,000 people along the middle Congo River, near Upoto, northern Belgian Congo. First publication, St. Matthew's Gospel in 1903 at Upoto (Bolobo printed) by the Baptist Missionary Society, tr. by W. L. Forfeitt. New Testament, 1915. Revised edition, BFBS, 1930. CP: BFBS.



NGONI

696

Kuba
yena royo oyakuyenza intando ka Mlungu, nguye
umfo wetu, nodade wetu, nomame.

Mk. 3:35

Spoken by some 250,000 people in Kenya Colony and Tanganyika, East Africa. First publication, the Sermon on the Mount and Parables from the Gospels in 1890 at Livingstonia by the Mission Press; tr. by Walter A. Elmslie, of the Free Church of Scotland Mission. St. Mark's Gospel, 1891. (Several times reprinted with aid from the NBSS.)

NGUMBA

697

Meyi Song Nzambi ngwo; wa digi be na bonzambi bofi ko me; wa digi sa mfun pe kalie nye!

First Commandment

Spoken in the Cameroon, West Africa. First publication, Catechism in 1913; tr. by Roman Catholic Missionaries.

lag iga tao: i: nag sera nata-
mole nag ru seralesoko os,
ruga fiatelak namolien nag i
tu tu kai tu mau tu.

Nalakena kin, Atua i rumi emeromina i tabalan, i bitua ki nanina sikeimau, nag sera natamole nag ru seralesoko os, ruga ti mat mau, me ruga fiatelak namolien nag i tu tu kai tu mau tu. Nalakena kin, Atua i ti tupa ki lu Nanina i mai baki emeromina, nag ega sai lu emeromina mau; me i tupa ki lu a i mai nag iga muti emeromina. Nat nag i seralesoko os i ti bi te nasailuan mau; nat nag i ti seralesoko mau, i be te nasailuan tok, nalakena kin, i ti seralesoko nagi Nani Atua sikeimau mau. Go te nin i bi nasailuan, namirama i mai baki emeromina, go natamole ru mur namaligo tol namirama, nalakena kin, nausien nigara i sa. Nalakena kin, sera natamole nag ru brig te nag i sa ru malo ki namirama, go ru ti mai lek namirama mau, nausien nigara i fe la tok enali, go ru fe la til ira as. Me nata nag i brig te tilimori, i mai lek namirama, nag nausien anena iga tok enali, ruga lek a nag i tok Atua brig ia.

Te nin i nu Isu nara me natamole toatae anena ru baki nafaana Iutia; go ru mau toko os kai babaais. Ioan i toko babaais Inon, emilaita ki Selim, nalakena

24 go i babaais ira. Ru ti bulu Ioan baki nasum namotien 25 naliati uan mau. Go tete natamole toatae ni Ioan go natamole Iutia sikei ru bilil 26 ki nafaanon. Go ru mai lek Ioan, kai ti ki na kin, Rabi, nai nag akam ra rua toko nananre Iortan, nag ago ku be til sai, ba lo, nai kin i toko babaais, go nata- 27 mole ru mau mai lek a. Ioan i bisataf ira, kai nag, Natamole i kano uis te namatun, nag ru ti tu a kin i be elagi mai 28 mau. Akam ku imaginu til sai a, nag a nag, Kinu a ti bi Kristo, mau, me nag i tupa 29 ki lu au a bei kin mai. Nai nag i biatelak namatu lak i bi nanui fitaur: me asel nanui fitaur, nag i lao tu kai rogo, i semasema tob nalakena nalo nanui fitaur: te uan kin nasemaseman aginaw nin i 30 bura. Nai iga uo rus tob, me kinu ago uo rus ses. 31 Nai nag i be elagi mai i tupau natamole umkau, te nag i bi te ni natan i bi te ni natan, kai til te ni natan: nai nag i be elagi mai i tupau 32 natamole umkau. Te nag i lek a kai rogo, i til sai, go nat i ti uis suki natilsaien anena 33 mau. Te nag i uis suki natilsaien anena i mitiri nag 34 Atua i tilimori. Te nag Atua i tupa ki lu a i mai, i til nafaan ni Atua, nalakena kin, Atua i ti to ki 35 Natana tu a mau. Temana i rumi Nanina, kai be tu a sera

Jn. 3:15-23, 24-35; 1929

Spoken by some 3,000 people in the island of Efate, New Hebrides.

First publication, St. Mark's Gospel in 1866 at Sydney by the BFBS;

tr. by Donald Morrison, a Presbyterian missionary from Nova Scotia.

St. John's Gospel, Auckland, 1871; tr. by James Cosh: Genesis, Syd-

ney, 1874. St. Luke's Gospel, 1877; tr. by D. Macdonald, of the

Presbyterian Church of Victoria. The Acts, 1880; tr. by J. W. Mac-

kenzie. Romans, Melbourne, 1883; tr. by Mr. Macdonald. (These

editions had all been translated in two slightly different dialects, the next

two are in a combined dialect.) St. John's Gospel, Sydney, 1885; tr.

by Mr. Mackenzie. New Testament, Melbourne, 1889; tr. by Mr.

Macdonald and Mr. Mackenzie. Old Testament, part in Tongoa and

part in Efate dialect (see No. 699), London, 1908; tr. (Efate sections)

by Mr. Macdonald and Mr. Mackenzie. CP: BFBS.

e mari ra. Ma Yesu e da dušana pавatu ara asa mau, nalakena nae e atae tea maga mamau puti, go nalakena e da pei saפו mau naga te naata sikai ega noasokisoki nalo ni naatamoli: nalakena nae e dušana atae tea waina e doko napalau ni naatamoli.

Matele 3.

Ma naatamoli sikai ni Farisi maga e doko, nagisana Nikodemo: tea maraki sikai ki naka ni Yudea: nae e umai punusi Yesu pogi, po noa ki nia, e naga, Rabbi, au atae naga ku pei tea vasapiseiki sikai waina ku melu Supe umai: nalakena te naata sikai, Supe e pe ta sikoti a doko mau, e pe ta mari atae mari navaivaiana maga mau waina nigo ku do mari ra.

Yesu e pasa dara po noa ki nia, e naga, Lomau, lomau, a noa ki-go, Te naata sikai e pe ta paki lina pau mau, e pe ta mari atae punusi namarakiana ki Supe mau.

Nikodemo e noa ki nia, e naga, Naatamoli sikai e mari atae paki lina rafi waina e pei tea matua dapale sava? E mari atae sili paki napele ni pilana sala kerua, po paki lina kite?

Yesu e pasa dara, e naga, Lomau, lomau, a noa ki-go, Te naata sikai e pe ta paki lina melu noai go Naatana mau, e pe ta mari atae sili paki namarakiana ki

waina e paki lina melu Naatana e dapala nogoe. Nikodemo e pasa dara po noa ki nia, e naga, Tea maga wanogoe eu mari atae pei tea mariana dapale sava? Yesu e pasa dara po noa ki nia, e naga, Nigo ku pei tea vasapiseiki ki Israel, go ku da midoaki atae tea maga wanogoe kite? Lomau, lomau, a noa ki-go, naga Kinami au do pasa tea waina au atae a, po do noasokisoki tea waina au punusi a; go nimu ku da dape nanasokisokiana aginami mau. A pe noa ki sua mu tea maga ni maramana, go ku da saralomau mau, a pe noa ki mu tea maga ni na korostatelagi, kuga wo saralomau dapale sava? Go te naata sikai e da sake paki nakorostatelagi mau, ma tea waina e pae nakorostatelagi siwo umai e sikina sake paki asa, naatamoli Natuna waina e doko nakorostatelagi. Go dapala waina Moses e sike maata paki lagi masopalo, dapala nogoe e one naatamoli Natuna one naga ega vei tea sikeana paki lagi: naga sara naata waina eu saralomau asa euga veani namauriana waina e du mau du.

Nalakena Supe e dodomi maramana dapala waina e pitua ki Natuna sikedau, naga sara naata waina e saralomau asa ega ta mate puoli mau, ma ega veani namauriana waina e du mau du. Nalakena Supe e da dipaki lua Natuna umai paki maramana naga ega vasa potae maramana mau,

Jn. 2.24-3.5, 9-16; 1930

Spoken by people in the islands of Nguna and Tongoa, New Hebrides.

First publication, the First Epistle of St. John in 1875 at Sydney by F. Cunningham and Co.; tr. by Peter Milne, of the Presbyterian Church of Otago, New Zealand. St. Matthew's and St. John's Gospels, BFBS, 1882; Genesis and Exodus, chapters 1-20, St. Mark's and St. Luke's Gospels, and the Acts, BFBS, Dunedin, 1892. New Testament, London, 1912. Psalms, with revised New Testament, 1930; prepared by M. V. Milne. Old Testament, part in Nguna and part in the Efate dialect (See No. 698), London, 1908; tr. (Tongoa sections) by Mr. Milne. CP: BFBS.

NICOBARESE: Car dialect

701

Töl-ngö ha-nān-ngen-lōn An ngam Tēv tōng pa-nam, tōn u-roh nō kēk-ēng ngam tōng hēng ma-neuk kūōp-re; pōn sōk-tu vē řa-mā-tō el-lōn-re nō in Ò, nō ōt-kō-lō; hōk-tu pō-ri ngam nō-mō tō-ōr-heu-heu-añ nō in cha.

1926

Spoken on the Nicobar Islands in the Bay of Bengal, Indian Ocean.

First publication, St. Luke's Gospel in 1913 at the SPG press at Toungoo, Burma, at the expense of BFBS; tr. by Rev. G. Whitehead, in collaboration with John Richardson. St. Mark's Gospel, BFBS, Rangoon, 1918; St. Matthew's and St. John's Gospels and the Acts, 1927.

CP: BFBS.

JOHANE 3. 4.

ma'wa'ō, ba ni'ila hōrōma mafadoe-hoe'ō, ba lō mitema wamadoe-hoe'ōma. Na lō mamati ami, na oewa'ō chōmi zi so ba goeli danō, ba he miwisa wamati, na oewa'ō chōmi zi so ba zoroego? Ba lō si mōi jawa ba zoroego, baero zi no mōt tooe, si otarai zoroego. Ono Niha andrō, si so ba zoroego. (F. 6, 38, 62. Efes. 4, 9 b. t.). Ba hoelō goelō andrō, nitoe'oe Moze jawa, ba danō si mate, si manō gōi te'ala'wa'ō jawa dania Nono Niha, lō tola lō'ō. (Mat. 11, 21, 8. 9. F. 12, 32, 33), ena'ō so wa'a'oe'ri si lō aetoe ba zamati chōnia fefoe. (Mar. 16, 16. Rom. 3, 25). Si manō sa wa'omas! Lowalangi nōsi goeli danō, no ibe'e Nononia andrō. si ha samboea. ena'ō lō tekiko dozi samati chōnia, ena'ō so chōra wa'a'oe'ri si lō aetoe. (Joh. 1, 4, 9. Rom. 8, 32). Tenga sa ba wangoehoe'oe ōsi goeli danō ifatenge ba goeli danō Nononia Lowalangi, afoe'afoe'ua te'orifi chōnia nōsi goeli danō. (F. 12, 47. Lork. 9, 56. Mat. 18, 11). Samati chōnia ba lō lahoekoe, ba si no moehoe'oe zi lō mamati, me lō mamati ia ba dōi Nono Lowalangi andrō, si ha samboea. (F. 5, 24. Tes. 11, 2, 12). Da'ō wangoehoe'oe: no mōi ba goeli danō haga andrō, ba no omasi niha wa'ogōmīgōmi, moroi ba haga, me si lō sōchi mboeaboe'ara. (F. 1, 4 b. t.). Dozi lō omasi haga zamazōchi si lō sōchi, ba lō la'ondrasi haga, fa lō te'otoe'ō ira ba nifazōchira andrō. (Efes. 5, 13). Job. 24, 13-16). Ba i'ondrasi haga samazōchi si doehoe, ena'ō oroma mboeaboe'ania, me nilaoe ba chō Lowalangi. (Mat. 5, 16).

II. Aefa da'ō, ba mōi ba danō Joe-dia Jesoe, a'wō nifahaōnia, ba da'ō

14, 3). Ba fageogoe'ira, nifahaō Johane niha Jehoe'da, ba wangehao andrō. Ba mōi ira chō Johane, ba lamane chōnia: He samahaō! faigi da'ō, mamajagō idanō da'ō no, si no mōi chōoe, jefo Joridano, nifadoehoe'ōmō, ba dozi niha zangondra-si j'ia. (F. 1, 25-34. Mat. 3, 11, 13 b. t.). Itema lira Johane, imane: Tebai ihālō chōnia hadia ia niha, na tenga nibe'e chōnia moroi ba zoroego. (Kor. 1, 4, 7). Ja'ami zi so ba mbōrō chōgoe, wa no oewa'ō: Tenga Keriso andrō ndra'ō, nifatenge ndra'ō fōnania. (F. 1, 20, 30). Ha ōchō so nono nihālō, da'ō zangowaloe, ba omoeso sibai dōdō zi fahoe'oe chō zangowaloe andrō, si so ba da'ō ba wamondronrongo chōnia, na irongo li zangowaloe: ba no aoi so wa omoeso dōdō andrō chōgoe. (Mat. 9, 15). Lō tola lō manōi ia, ba lō tola lō awoe'oe ndra'ō. No fōna dānō bō'ō fefoe zi otarai si jawa. Moroi ba goeli danō, zi otarai goeli danō, ba moroi ba goeli danō hede'hedenia. Ba si otarai zoroego, (F. 8, 23. Kor. 1, 15, 47). ba ni'ila hōrōnia, a'wō nirongonia, ifadoehoe'ō, ba lō samati famadoehoe'ōnia. (F. 3, 11; 1, 11). Samati famadoehoe'ōnia, ba i'a'aro'ō, wa no si ndroehoe Lowalangi. (Joh. 1, 5, 10). Li Lowalangi wede'he nifate'nge Lowalangi, me no tenga niso'e'a Geheha, nibe'e Lowalangi. (Sin. 45, 8. Kol. 1, 19). I'omas'ō Nono Ama, ba no ahori ibe'e ba dangania fefoe hadia ia. (F. 5, 22; 13, 3. Mat. 11, 27). Chō zamati chō Nono andrō so wa'a'oe'ri si lō aetoe; lō i'ila dania wa'a'oe'ri si lō mamati chō Nono andrō, lō teboelō wōnoe Lowalangi chōnia. (Joh. 1, 5, 12).

Jn. 3.12-22, 25-36; 1911

Spoken by some 300,000 people in Nias Island and neighboring islands and the coast of northwest Sumatra. First publication, St. Luke's Gospel in 1874 by the BFBS; tr. by E. Denninger, of the Rhenish Missionary Society. St. Matthew's Gospel, NBS, Elberfeld, Germany, 1883, tr. by H. Sundermann. New Testament, NBS, Leiden, 1892 Bible, NBS, 1911. CP: NBS.

NICOBARESE:

Nancowry dialect

702

Adorama maméennehe Gnallæh me, riio wat me adorar.

Mr. 4.10

Spoken by about 2,500 people in the Nicobar Islands in the Bay of Bengal, India. First publication, St. Matthew's Gospel in 1884 at Calcutta by the Baptist Mission press; tr. by Moravian missionaries about 1780, edited by F. A. de Roepstorff. St. Matthew's Gospel, Calcutta, BFBS, 1890, reprinted under the supervision of J. P. Ashton, of the LMS.

12 Kaeke ke vagahau atu e au kia mutolu ke he tau mena he lalolagi, ka e nakai talia mai e mutolu, po ke talia fefe e mutolu ka vagahau atu e au kia mutolu ke he tau mena ha ha he lagi?

13 Nakai fakai foki taha ne hake ke he lagi, ko ia ni hokoia ne hifo mai he lagi, ko e Tama he tagata haia ha he lagi.

14 ¶ Ke tuga a Mose, ne ta hake ki luga e gata ke he tutakale; kia ta hake pihia e Tama he tagata ke lata ai;

15 Kia nakai mate taha ne tua kia ia, ka kia moua e moui tukulagi.

16 Nukua pihia e fakaalofa mai he Atua ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

30 Kia tupu mau a ia ke lata ai; ka ko au nai, ko e au atu ne fai he tote au.

31 Ko ia ne haele mai mai luga, kua mua a ia ke he tau mena oti. Ko ia ha he lalolagi, ko e ha he lalolagi ni a ia, kua vagahau foki a ia ke he tau mena he lalolagi, ka ko ia ne haele mai mai he lagi, kua mua a ia ke he tau mena oti kana.

32 Ko e tau mena foki ne fioia e ia mo e fanogonogo ki ai, kua talahau ai; nakai talia foki e taha hana a talahau.

33 Ko ia ne talia hana talahau, kua fakailoa hana taofi kua fakamoli ni e Atua.

34 Ha ko ia ne fakafano mai he Atua, kua vagahau ni a ia ke he tau kupu he Atua; ha ko e mena nakai foaki fakalata mai he Atua e Agaga kia ia.

1904

Spoken by more than 4,000 people in Niue or Savage Island, Cook Islands, South Pacific. First publication, *St. Mark's Gospel* (paper supplied by BFBS) in 1861 at Samoa by the LMS Mission Press; tr. by Paulo, a Samoan teacher, and revised by G. Pratt of the LMS. *St. John's*

Gospel, 1862. New Testament, BFBS, Sydney, 1866; tr. by the above and W. G. Lawes. Bible, BFBS, 1904; tr. by Mr. Lawes and his brother, F. E. Lawes. CP: BFBS.

NISHGA

703

Gwiliksh-etêtqushim; althwil ltha gaiumgunlth lthe zaplth lakhage.

Mt. 3.2

Spoken by a tribe of Indians in British Columbia, Canada. First publication, a primer including selections from the Psalms, *St. Matthew's Gospel and the first Epistle of St. John* in 1897 by the SPCK; tr. by James B. McCullagh, of the CMS.

NKOLE

705

Baitu Ruhanga nukwo yakunzire ati ensi, akahayo Omwanawe owazairwe omwe wenka, orukumukikiriza alekye okubura, baitu atungye amagara agatahwaho.

1929

Spoken in Uganda, East Africa. First publication, *St. Matthew's Gospel* in 1907 by the BFBS; tr. by Rev. H. Clayton, of the CMS. *St. John's Gospel*, 1910; tr. by Mr. Clayton, Rev. W. E. Owen and Miss M. T. Baker, with native help. *St. Mark's Gospel*, 1915; tr. by Miss Baker. *St. Luke's Gospel*, 1915. *St. John's Gospel*, 1918.

CP: BFBS.

NOBONOB

707

(No specimen available.)

Spoken along the shore of Astrolabe Bay, New Guinea. First publication, *Selections* in 1916.

NKOYA

706

obe mulongishi u na fumu ku li Nyambi; ndaba kowa muntu u ku twesha ku tenda bikomokesho ebye u ku tenda ndele ekale na Nyami hamo.

3 Yesu wa kumbwile wambile ku kwendi ngayi, Mwa shikuma shikuma ni kwamba ku kwobe ngayi, kowa muntu u ku twesha ku mona wene wa Nyambi ndele a hemuwe kami.

4 Nikodimo wambile ku kwendi ngayi, muntu u ku twesha nahiti ku hemuwa oho niye wa mwaka? U ku twesha kwingila kami mu livumo lya mandi yendi na ku hemuwa ndi?

5 Yesu wa kumbwile ngayi, mwa shikuma, shikuma, ni kwamba ku kwobe ngayi, ndele muntu a hemuwe na mema na Moyo, ku twesha u fwako kwingila mu wene wa Nyambi.

6 Eshe shi ku hemuwa ku nyama shenga nyama; Eshe shi ku hemuwa ku Moyo shenga moyo.

7 Hinga u komoka ndaba namba ku kwobe ngayi u ku fwanina ku hemuwa kami.

kwamba ku kwobe ngayi, tu kwamba ebye tu ku limuka, tu ku paka ebye tu na mono; mu fwako ku tambula wupaki wetu.

12 Ndi na ku tongweze byuma bya litunga na nobe u ku bula ku kulupila, u ka kulupila nahiti ndi ni ka toya byuma bya liyilu.

13 Kowa muntu u na kandama kuyilu, ndele niye wa shilukile kuyilu, niye Mwana muntu u li muyilu.

14 Nehi Mosesa wa patikile liyoka mu libelelengwa, nahiyo Mwana muntu u ku fwanina ku patikiwa.

15 Ngayi ni mwendi u ku kulupila ku kwendi ku ka nonga u fwako, ngoboni ekale na wumi wa mwaka na mwaka.

16 Ndaba Nyambi wa hakile ba-ka-kaye nahiyo ngayi wa panikile Mwanendi umo pele ngayi ni mwendi u ku kulupila ku kwendi ku ka nonga u fwako, ngoboni ekale na wumi wa mwaka na mwaka.

17 Ndaba Nyambi wa tumine

1936

Spoken by about 10,000 people on the Luampa River, Northern Rhodesia. First publication, *St. John's Gospel* in 1929 by the BFBS; tr. by Mrs. E. M. Jakeman, of the South Africa General Mission. New Testament, 1936. CP: BFBS

Gothic characters

Du er Israels Lærer og veed ikke dette?

11. Sandelig, sandelig siger jeg dig: Vi taler det vi veed, og vi vidner det vi har seet, og I tager ikke imod vort Vidnesbyrd. 7, 16; 8, 28; 12, 49; 14, 24.

12. Har jeg sagt eder de jordiske Ting, og I ikke tror, hvorledes skal I da tro, om jeg siger eder de himmelske?

13. Og dog er ingen stegen op til Himmelen, uden han som er stegen ned fra Himmelen, Menneskesønnen, som er i Himmelen. 1, 1. 2. 18.

14. Og ligesom Moses ophøjede Slangen i Ørtenen, saaledes skal Menneskesønnen ophøies, 4 Mos. 21, 8. 9. Joh. 8, 28; 12, 32; 19, 18.

15. for at hver den som tror paa ham, skal have evigt Liv. 6, 40.

16. Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortales, men have evigt Liv; Rom. 5, 8; 8, 32. 1 Joh. 4, 9.

17. thi Gud sendte ikke sin Søn til Verden for at dømme Verden, men for at Verden skulde blive frelst ved ham. 12, 47.

18. Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn. 3, 36; 5, 24; 6, 40.

25. Der blev nu en Trætte mellem Johannes' Disciple og en Jøde om Renselsen,

26. og de kom til Johannes og sagde til ham: Rabbi! han som var hos dig paa hin Side af Jordan, han hvem du har givet Vidnesbyrd, se, han døber, og alle kommer til ham! 1, 26-34.

27. Johannes svarede og sagde: Et Menneske kan ikke faa noget, uden at det er givet ham fra Himmelen. 1 Kor. 4, 7.

28. I er selv mine Vidner, at jeg sagde: Jeg er ikke Messias, men: Jeg er udsendt foran ham. 1, 20. 23.

29. Den som har Bruden, han er Brudgom; men Brudgommens Ven som staar og horer paa ham, glæder sig storlig over Brudgommens Røst. Denne min Glæde er nu bleven fuldkommen.

30. Han skal bølse, jeg skal aftage.

31. Han som kommer ovenfra, er over alle; den som er af Jorden, er af Jorden og taler af Jorden. Han som kommer fra Himmelen, er over alle; 8, 23. 1 Kor. 15, 47.

32. Hvad han har seet og hørt, det vidner han, og ingen tager imod hans Vidnesbyrd; 8, 26. 28.

33. den som har taget imod hans

Roman characters

1905

25. og fordi han ikke trengte til at nogen skulde vidne om et menneske; for han visste selv hvad som bodde i mennesket.

3. KAPITEL

Jesus taler med Nikodemus om gjenfødelse og tro som veien til Guds rike, 1-21. Døperens siste vidnesbyrd om Jesus, 22-36.

Og det var en mann av fariseerne som hette Nikodemus, en av jødernes rådsherrer; 7, 50; 19, 39.

2. han kom til ham om natten og sa til ham: Rabbi! vi vet at du er en lærer kommet fra Gud; for ingen kan gjøre disse tegn som du gjør, uten at Gud er med ham. 9, 33. Ap. gj. 2, 22.

3. Jesus svarte og sa til ham: Sannelig, sannelig sier jeg dig: Uten at nogen blir født på ny, kan han

12. Når jeg har sagt eder de jordiske ting, og I ikke tror, hvorledes skal I da tro om jeg sier eder de himmelske?

13. Og dog er ingen steget op til himmelen uten han som er steget ned fra himmelen, Menneskesønnen, som er i himmelen. 1, 1. 2. 18.

14. Og likesom Moses ophøiet slangen i ørkenen, saledes skal Menneskesønnen ophøies, 4 Mos. 21, 8. 9. Joh. 8, 28; 12, 32; 19, 18.

15. forat hver den som tror på ham, skal ha evig liv. 6, 40.

16. For så har Gud elsket verden at han gav sin Sønn, den enbårne, forat hver den som tror på ham, ikke skal fortapes, men ha evig liv; Rom. 5, 8; 8, 32. 1 Joh. 4, 9.

17. for Gud sendte ikke sin Sønn til verden for å dømme verden, men forat verden skulde bli frelst ved ham. 12, 47.

1935

Spoken by nearly 3,000,000 people in Norway. Previous to 1819 the Danish Scriptures had been used both in Denmark and Norway. Since then separate editions have been printed, the differences in pronunciation

and idiom tending to become more marked. First publication, the New Testament in 1819 at Christiania by A. Jensen; the Danish text revised by a committee appointed by the Norwegian Bible Society and including

NTUMBA

713

Naitina nko boiko Nyambe aondaki molongo, mbo apaaki Ngan'onande o ncelembwa, olongi mbo moto na moto olobe omeambela ayale nko ilela, ya ayale na bomoi bobobele.

Naitina Nyambe tatinda Ngana o molongo mbo atende molongo po: ya olongi mbo molongo mobikame na nde.

Jn. 3.16-17

Spoken near Lakes Leopold II and Tumba, Belgian Congo, Africa.

First publication, Bible stories in 1896 at Itoko; tr. by J. Clark. The Epistles of St. John and St. James, American Baptist Foreign Missionary Society, Ntondo, 1928; tr. by Mr. Clark; the Gospels, 1930. St. Matthew, BFBS, 1937; revised by Rev. J. J. D. Brown.

NUBIAN: Fiadidja dialect

714

Arabic characters

وَيْي نِيرَارَادَ قَ أَوَيْن قُون أَن اَسِي لِنِ اِن قُود أَن اَيْنِن لِنِ

Mk. 3.35

Italic characters

Wēi Nōrin arādag awa, in-gōn an eṅgalin, in-gōn an essūlin, in-gōn an ēnnin.

Mk. 3.35

Spoken in the Nile valley, between the First and Second Cataracts, Egypt. First publication, St. Mark's Gospel (italic character) in 1860 at Berlin; tr. by R. Lepsius. Reprinted by the BFBS, 1885. St. Mark's Gospel, Alexandria, 1899, transliterated into Arabic characters by Theodor Irrsich.

NUBIAN: Heiban dialect

715

Liji peth lina lathuthejo Kalona nyuni liji ibile liro limaguri a nanaḡa liny.

Mk. 3.35

Spoken by about 200,000 people living west of the Nile, around Heiban, Anglo-Egyptian Sudan. First publication, selections in a primer in 1925 published by the Sudan United Mission; tr. by D. N. MacDiarmid, of the S.U.M. St. Mark's and St. Luke's Gospels, BFBS, 1931; tr. by Mr. MacDiarmid and Mrs. D. N. MacDiarmid, D. Litt.

NUBIAN: Kunuzi dialect

716

Ikkegon arti alamgi dolsum, tenna tod habitodti tidirsinged. Mine tekkeḡ amnel male, wekkon tiddeton helkemeningi. Ama ayaḡ dimendi tindanin.

Spoken by about 200,000 or 300,000 people in Nile Valley, from Aswan to Seyala and around Dongola, Egypt and Anglo-Egyptian Sudan. First publication, the Gospels in 1912 at Berlin by the BFBS; tr. by Samuel Ali Hisen, a Nubian evangelist in the service of the German Sudan Pioneer Mission.

NUBIAN: Nirere dialect

717

na luru linanizelu, ne ri eca ḡwu, ica thi, lanyalu ḡa liangalu li kila par, linanḡine ḡe.

nu ḡwu zi enḡinici, nu ḡwu zi eca ḡwu, eya gwiri gwiri aya gwinyi, na eyaḡa liri liri liengeri?

nu ḡwu zi izazalu nani ri ḡwl lu, nu ḡwi aru ḡwa, ica ri thi, gulu linde liri tha aya gwinyi, na liengeri tok.

kila le thi erri thugwor thi thedhi thilu, linde liri leni liengeri ḡa, liri lor tok, liri lau tok, aya ḡa gwinyi.

Mk. 3.32-35

Spoken by about 17,000 people in the Kordofan province of Anglo-Egyptian Sudan. First publication, St. Mark's Gospel in 1937 by the BFBS; tr. by Mrs. Wilfred L. Mills, of the Sudan United Mission, aided by Kwedā and Kanja.

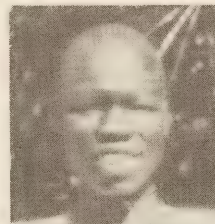
NUER: Nyuon dialect

718

10 Cietke ene ba, yan lare je ye i be teth loc medit te thin cien nhial ke gwan dwere kel me ci ro rit ke dwerke.

11 Kā cue we, Wut kel ake gat danḡ reu 12 Kā cu gat intot gwan jok, Gwada, kamni ya nyinke to de kan e wal to lame wi we liu. Kā cue nyinke dak kā ke.

Lk. 15.10-12



Spoken by about 220,000 people on the Bahr el Ghazal and between Bahr ez Zeraf and the Upper Nile, Anglo-Egyptian Sudan. First publication, St. Luke's Gospel in 1935 by the BFBS; tr. by Rev. S. L. Ewell, of the Gordon Memorial Sudan Mission, aided by an educated Atuot Dinka teacher, Baranaba Maden.

NUGUOR

719

Begoai e daudali i muna a Got, ama go ia dogu daina dane, ma dogu daina hahine ama dogu dinana.

Mk. 3.35

Spoken by people in Nuguor Island, Caroline Islands, Pacific Ocean. Reduced to written form by Leka Loveland. First publication, St. Mark's Gospel in 1921 at Stuttgart by the Württ. Bibelanstalt; tr. by Leka Loveland, the native king of the island who was educated at the ABCFM training school for Gilbert Island men at Kusaie; prepared for publication by Mr. A. Syring of the Liebenzeller Mission at Ponape.

'bà na u fé bē nā à, tò 'bà na wun èlo nā à : ácingǎ mā u yì nyá ezà ndondò nā Ruhù mā nā o. 9 Nikodimus gòmi gǎ yà u, gǎ, Ke a jìn enyá ànǎzi jìn nā o? 10 Jesu gòmi, ci gǎ yà u, gǎ, Malam nyá Israel wo yì o, wo mā kpe enyá ànǎzi ye à? 11 Gàsikiya, gàsikiya, mi gǎ yà we, gǎ, Yi ègagǎ nyá enyá nā yì kpeye nā, yì mā èjìn èrì nyá enyá nā yì leyè nā; ye mā gò èrì nyá yì à. 12 Nā mi gǎgǎ nyá yizè yà ye, ye ci gò à nā, wun áyike mi à gǎgǎ nyá sāmà yà ye nā, ke ve à tátá ci gògǎ nā o? 13 Ezà ndondò gun 'fìn da sāmà iè à, sáyì wun nā cìn dàgǎ sāmà o bē nā, nā yì Egi nyá ezà nā, nā dà sāmà o nā. 14 Kèndòna Musa lá ewa gǎ lofin nímì gònta o lè nā, ácingǎ mā a à lǎ Egi nyá ezà lofin o : 15 ebó ezà ndondò nā à yakpe u nā, wun à de ráyi hárì lo.

16 Gǎmǎ Sòkó yébo yizè tun ácin, nā u lá Egimáci nínì kété u yà u nā, ebó ezà ndondò nā à yakpe u nā, wun à gbìn à, àmǎ wun à de ráyi hárì lo. 17 Gǎmǎ Sòkó

1927

Spoken by about 327,000 people along the Niger River, Northern Nigeria, West Africa. First publication, St. Matthew's Gospel, chapters 1-7, in 1860 by the BFBS; tr. by S. Crowther, a native missionary of the CMS. St. Matthew's and St. Mark's Gospels, 1886; tr. by H. Johnson: St. Luke's and St. John's Gospels, 1887. The Psalms, 1903; tr. by W. Bako, O. Thomas and J. J. Williams, all native missionaries and J. D. Aitken of the CMS. New Testament, 1908-15 (partly printed by the Niger Press, Nigeria); tr. by A. W. Banfield, of the Mennonite Brethren in Christ, in collaboration with a committee from several missions. Corrected edition, London, 1930. The Psalms and Proverbs, 1920. CP: BFBS.

NYAMWEZI

721

mwilunde. Na kitiši Mose wajitūlilizadja nzoka kumu-šigiti mwibalangu, šišo kolaga mwana wa munhu atūliliziwe, kigele vosevose, hovene valimusanizya, vapiwe vuzuvuku vwa hanahana! Kwiši šišo Mulungu alitogilwe livwelelo, šenišyo wamutavulaga mwanangwa wakwe umo, kigele vose vose venavo valimusanizya, kuzimila nò, ališi vapiwe vuzuvuku vwa hanahana! Kwiši Mulungu aka' mutumizizye mwana wakwe mugati na livwelelo, kigele aliteme kitanga livwelelo, ališi kigele livwelelo lipiziwe navwe! Homwene alimusanizya, ujo kutemelwa nò kitanga; homwene aka' sanizizye, ujo wamalilwe kutemelwa kitanga, kwiši aka' lisanizizye lina lya mwanangwa umo wa Mulungu! Ališi šišene kili kitanga, kwiši lumole lwafikileho henaha mulivwelelo, na vanhu vakitogilwe ki-ti kingi kingi muno gwene kukila lumole, kwiši milimo javo javagi mivi! Kwiši vosevose venavo valijita mili-mo ja vufwafwa, valilugaja lumole na vak' igelileho ha-lumole, kwigela nò milimo javo ihilimilwe! Ališi homwe-ne alijimalizya hanajene, alifikabo halumole, kigele mili-

Jn. 3:14-20

Spoken by about 225,000 people in Tanganyika Territory, East Africa. First publication, St. Mark's Gospel in 1897 by the BFBS; tr. by T. F. Shaw, of the LMS. St. Matthew's Gospel, Herrnhut, 1907; tr. by L. R. Stern, of the Moravian Mission. New Testament, Herrnhut printed), 1909. CP: BFBS.

la wanafunzi wake kuti adalinena ilo; ndipo wadavomela ilo lolembedwa, ndipo mau ilo adalinena Yesu.

23 Yapo adali m'Yerusalem pa pasaka, pa siku lalikulu, wanyjinji wadavomela pa jina lake, pa kuvipenyelela vizindikilo vake ivo adavichita. 24 Nampo Yesu sanajipeleka m'anja mwao, chifuko cha kumajika iye wonche, 25 ndipo chifuko kosamsowa kuti waoneche umboni wa wantu; pakuti iye mwene adazindikila chiya chila mwa wantu.

3 Nampo adalipo muntu wa waFarisa-yo, jina lake Nikodemo; womkulu wa waYehudi: 2 uyo adamajela iye usiku, ndi kumnenela, Rabbi, tijiwa kuti mwalimu uli wakuchokela pa Mulungu: pakuti namba muntu sakoze kuvichita vizindikilo ivo uchita iwe, akapanda Mulungu kukala naye. 9 Yesu adayanka ndi kumnenela, Zene, zene, ndikumenela, Muntu akapanda kubadwa'ncho, sakozza kuona ufumu wa Mulungu: 4 Nikodemo amnenela, Ako-zanji muntu kubadwa'ncho, naye woko-

16 Pakuti chimwechi Mulungu adaliko nda jiko lino, mpaka anapacha Mwana wake wobadwa yeka yeka, kuti ali yenche avomela'yo pa iye asatsika, nampo apate kulama kwa vyaka. 17 Pakuti Mulungu sadantuma Mwana wake mjiko lino alimule jiko; nampo dala lipulumuke jiko kwa iye. 18 Wakumvomela iye wosalamulidwa: uyo wosavomela chapano watolamulidwa, chifuko sadalivomela jina la Mwana wa Mulungu wobadwa yeka yeka. 19 Nampo kulamula ndiku uku, kuti dangalila lata kuja m'jiko lino, ndipo wantu wadakonda mdima kupunda dangalila'lo; chifuko voita vao vidali voipa. 20 Pakuti ali yenche achita'yo va upulupulu aliipila dangalila, ndipo wosalijela dangalila, zingapachidwe mlandu nochito zake. 21 Nampo uyo achita'yo va zene alijela dangalila, voita vake vioneke, kuti vachitika mkati mwa Mulungu.

22 Pambuyo pa ayo Yesu adaja ndi wanafunzi wake ku jiko la Yudaya; ndipo kumweko adalongeza pamoji nawo ndi

1912

Spoken east of Lake Nyasa, Tanganyika Territory, East Africa.

First publication, St. Mark's Gospel in 1891 at Likoma by the Mission Press; tr. by Chauncy Maples, of the Universities' Mission to Central Africa. The Psalms, Likoma, 1893, tr. by Archdeacon W. P. Johnson.

New Testament, completed by the publication in 1898 of Romans to Revelation, in parts. The Gospels and Acts, BFBS, 1899. Bible completed, mostly locally printed and with some aid from BFBS, 1912.

CP: BFBS.

UNION NYANJA

722 A

ndipo simukhulupira, mudzakhu-lupira bwanji, ngati ndikuuzani za Kumwamba? 13 Ndipo 1 kulibe munthu anakwera Kumwamba, koma Iye wotsikayo kucokera Kumwamba, ndiye Mwana wa munthu, wokhala m'Mwambayo. 14 Ndipo 2 monga Mose anakweza njoka m'cipululu, coteri Mwana wa munthu ayenera kukwezedwa; 15 kuti 3 yense waku-khulupira akhale nao moyo wosatha mwa Iye.

16 Pakuti 4 Mulungu anakonda dziko lapansi kotero, kuti anapatsa Mwana wace wobadwa yekha, kuti yense waku-khulupira Iye asatayike, koma akhale nao moyo wosatha. 17 Pakuti 5 Mulungu sanatuma Mwana wace ku dziko lapansi, kuti akaweruze dziko lapansi, koma kuti dziko lapansi likapulumsidwe ndi Iye. 18 6 Wokhulupira Iye saweruzidwa; wosakhulupira waweruzidwa ngakhale tsopano, cfukwa sanakhulupira dzi-na la Mwana wobadwa yekha wa Mulungu. 19 Koma ciweruziro ndi ici, kuti 7 kuunika kunadza ku dziko lapansi, ndipo anthu anakonda mdima koposa kuunika; pakuti nchito zao zinali zoipa. 20 Pakuti 8 yense wakucita zoipa adana nako kuunika, ndipo sakudza kwa kuunika, kuti zingatutsidwe nchito zace. 21 Ko-

27 Yohane anayankha nati, 9 Mu-nthu sakhoza kulandira kanthu, ngati sikapatsidwa kwa iye kocokera Ku-mwamba. 28 Inu nokha mundicitira umboni, kuti ndinati, 1 Sindine Kristu, koma kuti ndiri wotumidwa m'tsogolo mwace mwa Iye. 29 10 Iye amene ali naye mkwatibwi ali mkwati, koma mnzace wa mkwatiyo, wakuimirira ndi kumvera iye, akondwera kwaku-kuru cfukwa ca meu a mkwatiyo; cfukwa cace cimwemwe canga ci-mene cakwanira. 30 11 Iyeyo ayenera kukula, koma ine ndicepe.

31 12 Iye wocokera Kumwamba ali woposa onse; iye amene ali wa dziko lapansi ali wa dziko lapansi, nalankhula za dziko lapansi: Iye wocokera Kumwamba ali woposa onse. 32 13 Cimine anaciona, nacimva acita umboni wa ici comwe; ndipo kulibe munthu alandira umboni wace. 33 14 Iye amene analandira umboni wace anaikapo cizindikilo cace kuti Mulungu ali woona. 34 Pakuti 15 Iye amene Mulungu anamtuma alankhula mau a Mulungu; pakuti 16 sapatsa Mzimu ndi muyeso. 35 17 Atate akonda Mwana, nampatza zinthu zonse m'dzanja lace. 36 18 Iye amene akhulupira Mwanayo ali nao moyo wosatha; koma iye amene sakhulupira Mwanayo sadzaona moyo, koma

1936

An attempt to provide Scriptures in a form of the language that could be used by all the missions working in the various Nyanja groups.

First publication, St. Matthew's Gospel, in 1901 by the NBSS & BFBS (Edinburgh); tr. by the Nyanja Bible Translation Committee. New Testament, 1906. Bible, 1922. Revised edition, 1936. CP: BFBS: NBSS.

amene ali ense anga-
dza chita ku funa kwa Mulungu, yemweyo
ndiye mbale wanga ndi mlongo ndi amai.

Mk. 3.35

Spoken south of Lake Nyasa, Nyasaland, East Africa. First publication, St. Matthew's and St. Mark's Gospels in 1892 by the NBSS; tr. by David Clement Scott, of the Church of Scotland Mission. The Gospels, 1893; Ephesians, Philipians and Colossians, 1894. (See also Union Nyanja No. 722A.)

somwe utshita, kani Mulungu ali nai'. Yesu naiang'ka nanena nai', Dinena ndi iwe nditu, nditu, Ngati muntu wosabadwa anso, wosadziwa ku ona dziko la Mulungu. Nikodemo anena nai', Bwanje muntu adziwa ku badwa ntawi ali wang'kuru? kodi adziwa ku loa tshiwiri m' tshibaliro tsha amai atshi, nabadwa? Yesu naiang'ka, Dinena ndi iwe nditu, nditu, Kani muntu abadwa ndi madzi ndi Nzimu, wosadziwa ku loa m' dziko la Mulungu. Tshomwe tshibadwa ndi nyama tshiri nyama; ndi tshomwe tshibadwa ndi Nzimu tshiri nzimu. Usazizwa kuti danena ndi iwe. Ukanabadwa anso. Mpepo iomba pomwe ifuna, ndimo umva liu la iyo, koma usadziwa pomwe idzera, ndi pomwe ing'ka: tshointsho ali onse omwe abadwa ndi Nzimu. Nikodemo naiang'ka nanena nai', Zintu zimenezi zikala bwanje? Yesu naiang'ka nanena nai', Kodi uli mpunzitsi wa Sirayeli, ndimo usadziwa zintu zimenezi? Dinena ndi iwe nditu, nditu, Tilankula tshomwe tidziwa, ntimariza ndi tshomwe taona; ndimo musalandira kumariza kwatu. Ngati dinakuuzani ndi zintu za pansi, ndimo musamvana, bwanje mudzamvana, ngati dikuuzani ndi zintu za kumwamba? Ndimo palibe muntu anakwera kumwamba, koma iemwe natsika kumwamba, inde Mwana wa muntu, iemwe ali m' mwamba. Ndimo monga Moses natukula njoka m' tshipululu, inde tshointsho Mwana wa muntu akanatukulidwa: kuti iemwe amvana angopotshera mwa ie moyo wosamariza.

Kuti Mulungu monga nakonda dziko, kuti napata Mwana watshi wobadwa eka, monga kuti iemwe amvana ndi ie sakamwazika, koma akapotshera moyo wosamariza.

Jn. 3.3-16; 1900

Spoken by about 100,000 people west of Lake Nyasa, Nyasaland, East Africa. First publication, St. Mark's Gospel in 1880 at Lovedale, Cape Province, South Africa; tr. by Robert Laws, of the Free Church of Scotland Mission. New Testament, NBSS, 1886. Genesis, Mission Press, Livingstonia, 1893; tr. by C. Henry. Esther, 1894; tr. by A. C. Murray of the Dutch Reformed Church. Bible, Union Nyanja, 1922 (see No. 722A).



(No specimen available.)

Spoken around Cuele, Angola, Africa. First publication, short passages of Scripture in 1927 at the Mission Press; tr. by Rev. J. C. Proctor of the South Africa General Mission.

Za higa, naambira muino, indakala furaha mberere sa malaika ga Mulungu, kua utu wa mutu mui mumenga aziutaye.

Lk. 15.10

Spoken by about 50,000 people in the low country between Mombasa and Kilimanjaro, Kenya, East Africa. First publication, a catechism in 1844; tr. by J. L. Krapf, of the CMS, and J. Rebmann. St. Luke's Gospel, by the CMS American Mission Press, Bombay, 1848; tr. by Mr. Krapf.

Bwana Mulunguo undambwerera, na iye hacheye undamshukuru.

Mt. 4.10

Spoken just north of Mombasa, East Africa. First publication, Jonah in 1878 at Ribé by the United Methodist Free Church Mission; tr. by T. Wakefield.

lele, uno we ng'amupafile we Mpepo wop'umpepo vwelele.

7. Zy'utagandushe zye nkuvuzizye ntili pakuti mwandulwaje ukupapwa.

8. Yeña nkungu ikuyugula mwonti mwikasim'iyene. Izwi lyakwe ly'ukwiya we muntu, ukwen'ukumaña nakw'ifumil'e nakw'ikuvala kw'utamanile ndali. Yeña lelo she vali vovulo vonti v'avapafil'u Mpepo.

9. P'u Nikodemu alemukumuvuzilizya alemukuti: zye zipelwaje vuluvuli zinizi?

10. Uwen'u Yesu alemukumuvuziya alemukuti: we musambilizi wenewe muvana-Yisilayili umu, havili zyoze nazinizi utazimañile?

11. Nalyoli lyoli nkukuvu-

14. Inza sh'u Mose ahale-mukwimih'injoha mulwugwa mula, she pakuti wope na we Mwanamuntu ayimishilwaje vovulo,

15. vonti ve vakumwitiha ukuti vatatupulwaje ndali, nkandi vavwaj'uvulanzi vwa mukunjikunji.

16. Uvene sh'ahonzizye vovul'u Mulungu ukukund'insi, kwe kuyip'umwana wakwe woka mwene imozi, vonti ve vakumwitiha ukuti vatatupulwaje ndali, nkandi vavwaj'uvulanzi vwa mukunjikunji.

17. She lw'u Mulungu amutumaga muns'um'umwana wakwe, p'atamutumul'ukuti alonj'insi ndali, p'amutumi-l'ukuti aposh'insi.

Spoken by some 10,000 people northwest of Lake Nyasa, Tanganyika, East Africa. First publication, St. Matthew's Gospel in 1904 at Berlin by the BFBS; tr. by Rev. T. Bachmann, of the Moravian Mission. New Testament, BFBS, 1913. CP: BFBS.

⁴ Nikodemo nam'bolera, Omundu anyala mbwena okhwibulwa nali omusakhulu? anyala okhugalukha munda mwa nyina-mwana esia khabili, webulwa? ⁵ Jesu namukalusia, Siahene, siahene, nkhuboleranga, Omundu narebulwa namatsi nende wo Mwoyo, sianyala okhwingira mubwami bwa Nyasaye. ⁶ Esiebulwa nomubiri nomubiri; nesiebulwa wo Mwoyo nimwoyo. ⁷ Oragenya sigira nkhuboleye, Kamuhel'le okhwibulwa nokhwibulwa okhurula mwigulu. ⁸ Omuyeka kuhungutsanga ha kuyanire, ohuliranga liyoka liakwo, nebutswa siomanya ha kurulanga, nohomba ha kutsitsanga: ni mbuo siomundu owibuyuwe wo Mwoyo. ⁹ Nikodemo namukalusia nam'bolera, Amakhuva yaka kakhanyala mbwena okhuba mbu? ¹⁰ Jesu namukalusia nam'bolera, Ibe oli omwibali wa Baisiraeli, ne yaka siokamanyire? ¹¹ Siahene, siahene, nkhuboleranga, Khubolanga aka khumanyire, khandi khukobokheranga yaka aka khwalola; ne inyuwe simuhukil'la okhukobokhera khwefwe. ¹² Nimba nimubolera amakhuva akesibala ne nimurahukil'la; mwakhasubira mbwena nimba nimubolera amakhuva ako mwigulu? ¹³ Abula ho omundu owanina okhutsia mwigulu, narali niye owekha okhurula mwigulu, niye Omwana-womundu, oli mwigulu. ¹⁴ Singa obwa Musa yagingula inzokha musitsimi, ni mbuo kahel'le Omwana-womundu okhuginzulwa; ¹⁵ siomundu osubiranga khuye abe nobulamu oburahwa.

¹⁶ Okhuba Nyasaye yayanza buyanza abo musibala, yahana Omwana uwe owebulwa omutelwa, omundu oba namusubira aratiba, nebutswa abe nobulamu oburahwa. ¹⁷ Okhuba Nyasaye siyaruma Omwana uwe musibala akhalagire abo musibala esina; nebutswa abo musibala bahonere khuye. ¹⁸ Omundu osubiranga khuye siakhalagirwa esina: oramusubiranga waseya okhukhalagirwa, sigira siyasubira khulira lio Mwana owebulwa omutelwa wa Nyasaye. ¹⁹ Yikhwo nikhwo okhukhalagirwa, sigira obulafu bwitsire musibala, nabandu bayanza esirima okhuyomba obulafu; sigira emilimo kiabwe kiali emibi. ²⁰ Okhuba siomundu okholanga obubi abihil'lungwa obulafu, kata siyetsanga mubulafu, khase emilimo kiki kilagondokherwa.

1936

Spoken by about 300,000 people north of Lake Victoria, Kenya, East Africa. Reduced to written form by Mrs. Gertrude B. Kramer about 1911. First publication, *Selections from the Psalms, the Gospels, Philippians, James and 1 John*, in 1915 at Anderson, Ind., by the Gospel Trumpet Co.; tr. by Mrs. Kramer, of the Church of God. St. John's Gospel, ABS, 1923. New Testament; 1936. CP: ABS.

NYUNGWI

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Sabua tenepa Murungu adayandja pantsi, achi-pereka Muana uache Mbodzi yeka: sabua kuti uentse omue anitinchadidi mu iye, areke kutaika, ndipo ak'are na moyo uakuk'ariratu.

Spoken by the people on both sides of the Lower Zambesi west of Sera, Mozambique, East Africa. First publication, *the Gospels and the Acts* in 1897 at Lisbon by the Imprensa Nacional; tr. by Victor Courtois, S. J.

gambo ebi bisoboka bita? Isa yagarukamu namugambira ati Niwe mwegesa wa Isareri, torukumanya ebigambo ebi? Mali mali ninkugambira nti Itwe tugamba ebitumanyire, tutebeza ebitwaboine; nainywe timuikiriza ebyokutebeza byaitu. Obumbagambire ebigambo ebyensi mutarukuikiriza, muliikiriza muta obundibagambira ebigambo ebyomu iguru? Kandi busaho muntu ayatembere omu iguru, rundi ugu ayasirimukire okuruga omu iguru, nuwe Mwana womuntu ali omu iguru. Kandi nka Musa okuyahanikire enjoka omu irungu, nukwo Omwana womuntu kirimuseme'ra kiti okuhanikwa: omuntu wena anyakuikiriza abe nobwomezi obutahwaho omwogu.

Baitu Ruhanga nukwo yagondeze ati Ensi, nahayo Omwanawe ayazairwe omu wenka, omuntu wena anyakumuikiriza aleke okubura, baitu atunge obwomezi obutahwaho. Baitu Ruhanga atatume Mwana omu Nsi okucwera Ensi omusango; rundi Ensi ejunwe habwe. Anyakumuikiriza tacwerwa musango, baitu atarukuikiriza amazire okucwerwa, baitu taikirize ibara Lyomwana wa Ruhanga ayazairwe omu wenka. Kandi gunu nugwo musango, omusana

Jn. 3.10-18; 1904

Spoken in western Uganda Protectorate, East Africa. Reduced to written form by H. E. Maddox of the CMS about 1900.

First publication, *St. Matthew's Gospel* in 1900 by the BFBS; tr. by Mr. Maddox.

New Testament, 1905. *The Psalms*, 1902. Bible, 1912. CP: BFBS.



OGONI

732

Nyonsbe Bari be werelo nyo'ue do wo, ko a be su aba ye Nwi-nē-dam a be buē ne, lokwa eregeba nē a ye yira ne na yi bu pe, me a e ere dum a na ta.

Spoken by about 100,000 people between the Niger and Imo rivers, southern Nigeria, West Africa. Reduced to written form by Rev. Paul Kingston about 1926. First publication, *St. Mark's Gospel* in 1930 by the BFBS; tr. by Mr. Kingston, of the Primitive Methodist Missionary Society, with native assistants. *The Gospels and Acts*, 1935.

Roman characters

11 Keget, keget sv kitinin, Nintozhindamin sv in keken-dumg, gaie dvsh nindibadotamin iu gauabvndvma; ka dvsh kitotapinamatusimin iu nindibajimouininan.

12 Kishpin sv giuindvmoninvuguk aki tvzhi aiiin, tebvewsiueg dvsh, anin dvsh geizhitebvewmegibv, kishpin uindvmoninvuguk ishpimj tvzhi aiiin ?

13 Ka dvsh auia ishpimj giizhiombishkasi, uin etv ishpimj gabionjibat, misv iniu inini Oguisv, ishpimj eanit.

14 ¶ Gaizhiombakonat sv au Moses iniu kinebikon inna pvguvtvkemik, misv go iu nasab geizhiombakonimint iniu inini Oguisv :

15 Aueguen dvsh getebueienimaguen jibvnatizisig, meshkuv dvsh jiaiat iu kagige bimatiizuin.

16 Gaapij shauendv sv Kishemanito iu aki, ogionjimi-giuenen iniu baiezhibigonijin Oguisv, aueguen dvsh getebueienimaguen jibvnatizisig, jiaiat dvsh iu kagige bimatiizuin.

17 Ka ma au Kishemanito ogipionjiizhinazhauasin iniu Oguisv oma aki, iu jivvnbondvminit iu aki; iu sv dvsh aki uin jionjibimatvtnik.

1875

Syllabic characters

ΔΣΛΔβU, ρ β α. ΔΡC-Δ UVαΓ9υ ρ Ρ2Lσ2L, Δα
β4 ΔC ρ β <ΓC-Δx

Mt. 4.10b

Spoken by about 32,000 Indians around Lake Superior and Lake Huron, U. S. A., and in Canada. First publication, the Decalogue, the Lord's Prayer, St. Matthew's Gospel, chapter 5, in 1828 at New York by A. Hoyt; tr. by Peter and John Jones (Kabwequonaby and Thayendanegen) of the Methodist Episcopal Missionary Society in Canada. St. Matthew's and St. John's Gospels, James Baxter, York (Toronto printed), 1831. Genesis, BFBS, Toronto, 1835. New Testament, Packard and Van Benthuyzen, Albany, 1833; tr. by Edwin James, a U. S. Army surgeon, and John Tanner, an interpreter. The fifth New Testament printed in a language of America.

Other versions of note: ABCFM version: St. Luke's Gospel, ABCFM, Boston, 1837; tr. by Sherman Hall, Henry Blatchford, James Evans and George Copway (a native); the Acts, 1838; the Epistles of St. James and St. John, 1840; New Testament, ABS, 1844. O'Meara version: Gospels, SPCK (Toronto printed), 1850; tr. by Frederick A. O'Meara of the SPG; New Testament, 1854; the Psalms, 1856; Pentateuch, 1861. St. John's Gospel, reprinted with orthography revised according to the English system and with the words divided into syllables, Northern Gospel Mission, Virginia, Minn., with aid from ABS, 1937; prepared by George Wadena, an Indian, and James W. Welliver of the Northern Gospel Mission. McDonald version: the Minor Prophets, BFBS, 1874; tr. by Rev. Robert McDonald of the CMS: the Psalms, 1886. Horden-Sanders version: St. Matthew's Gospel (Cree syllabic characters), SPCK, 1880; tr. by J. Horden and J. Sanders, of the CMS: the Acts, 1898. CP: ABS.

Na si qara qi usisik a nonol ina Kalou, nane na tikak, ve na vasak, ve dinaqe.

Mk. 3.35

Spoken in New Ireland, New Britain Archipelago, near New Guinea. Reduced to written form by Rev. D. T. Reddin, of the Australasian Methodist Missionary Society. First publication, St. Mark's Gospel in 1912 at Sydney by the BFBS; tr. by Mr. Reddin, assisted by Rev. H. Fellman.

OMYÈNÈ: Galwa dialect

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nako. 16 Konde itonda s'arondi Anyambiè aronde ntye yipo s'avangi yè gò p'Omwañ wè w'ikika inè, òm'edu e bekeliè avere, ndò e ga lwage n'emèño za kògako. 17 Konde Anyambiè e re tòf'm'Omwañ wè gò ntye yipo inè, e ga yekeliè ntye, ndò inè, ntye yi ga zunginò vo yè. 18 Ayè yi bekeliè e re pò ògara; ndò ayè yi re pa bekelià, e re pò p'ògara, konde e pa bekel'ina ny'Omwañ w'ikika w'Anyambiè. 19 Ni mpegi y'ògara mè ye yipo inè, òzange wi re bia pa gò ntye, ko anaga tonde mpiri viaganò n'òzange, konde ijanji saò s'avagigi s'ibe.

mbò mbi yam yipo y'akeki. 20 E ga vende mpendaga, ndò mè, mè ga gongè. 21 Ayè yi pila gw'igòñò e re gw'ewòñò za waòdu; ayè yi pila gò ntye ayè ezomà zi ntye, e kamba kè g'ezomà zi ntye. Ayè yi pila gw'igòñò e re gw'ewòñò za waòdu, 22 e takilia g'òmwaja w'isafu yi re yè jena pa na yi re yè jogo pa, ndò e zel'òma yi bong'a-gambi mè. 23 Ayè yi re bong'a-gambi mè e re jivira p'igamba nyino inè, Anyambiè ayè òma w'òrèti; 24 konde ayè yi re tòf'm'pa n'Anyambiè e kamb'agamba m'Anyambiè, konde Anyambiè e re pè Inpa n'e-

Spoken along the Ogowé River, French Equatorial Africa. First publication, Pentateuch in 1903 at Paris by the BFBS; tr. by U. Teisserès of the Paris Société des Missions Évangéliques. Psalms, 1906. New Testament, 1907.

UNION OMYÈNÈ

735A

18 Awiniç'lju, awulinyè ine : Elemba nde zi tuñinyo zwè, gò dendo isañu yipo ? 19 N'awiniçyò wàò ne Yesu inè : Zazani nagò y'Anyambyè yò, gambèñè mi be tò nongunya yò ni ntyugu ntyarò. 20 Awuly'lju inè : Nagò y'Anyambyè yipo y'anyògò n'agòmi m'impum'anay n'impum'òròfa, ko wè tò nongunya yò ni ntyugu ntyarò ! 21 Ndò agambi g'òmwaja wi nagò y'Anyambyè y'òkuwi wemà. 22 Yego gw'arongunyò yè avila gw'ijwisa, igàngi yè y'ayònginyi nè, ali-

yipo, ko gw'awekelya, awè be bekelya sèni, ja my'abulinya gwè isañu y'òròfa ? 13 E zel'òma re panda pa g'òròfa, kaò ayè y'azumipi avila g'òròfa, ayè n'Omwañ w'òma re g'òròfa. 14 Na ga nt'aròmbipi Mòésè òmamba gw'itòve, yego kè Omwañ w'òma e ga ròmbinò, 15 inè, òm'edu e bekelyè e ga lwage n'emèño za kògako. 16 Konde itonda s'arondi Anyambyè aronde ntye yipo s'avangi yè gò p'Omwañ wè w'ikika inè, òm'edu e bekelyè avere, ndò e ga lwage n'emèño

za kògako. 17 Konde Anyambyè e pa tòf'm'Omwañ wè gò ntye yipo inè, e ga yekelye ntye, ndò inè, ntye yi ga zunginò vo yè. 18 Ayè yi bekelyè e pa pò ògara; ndò ayè yi re pa bekelya, are pò p'ògara, konde e pa bekely'ina ny'Omwañ w'ikika w'Anyambyè. 19 Ni mpegi y'ògara mè ye yipo inè, òzange wi re bia pa gò ntye, ko anaga tonde mpiri vyaganò n'òzange, konde ijanji saò s'avagigi s'ibe. 20 Konde òm'edu e dende mbe e bik'òzange, e pa bya kè g'òzange, ijanji sè si vende dènge ntyembo; 21 ndò ayè yi dend'òrèti e bya g'òzange, ko ijanji sè jenaña, konde si re janjò pa gòr'Anyambyè.

22 Isañu yipo vya, aveyeni Yesu n'igèngi yè gò ntye yi Yuda; alwapi yè

mwaja are n'emèño za kògako, ndò ayè yi re pa bekely'Omwañ ayen'emèño, ndò egugu z'Anyambyè zi dwaga gòre yè.

4 Rerè ameyeni nè, ifarisi s'aliwò s'a-jogyò inè, Yesu e panga a'atiz'inèngi vyaganò ni Yoan. 2 Vangane Yesu ayemè e pa batiza, ndò kaò igàngi yè. 3 Vovo alubwi yè gò Yuda, awinya gò Galilé.

4 Gw'avagigi yè n'isolo inè, e ga vyagane gò Samarya, 5 aveyeni gò nkala yi Samarya y'aweyògò inè, Sikar, pyèrè ni mbèyi yi ntye y'avenyò Yakob gòrè Yòséf y'Omwañ wè. 6 Eyerò zi Yakob z'avagigi vovo. Yesu jasa pa n'ògèndo, alwapi baru pyèrè n'overò. Avagigi pyèrè n'agwèr'òròfa.

A form of the language intended to be usable by both Galwa and Mpongwe tribes. New Testament, BFBS, Paris, 1919; prepared by M. Teisserès. Jeremiah, Lamentations and Ezekiel, 1923. Bible, 1297. CP: BFBS.

Janlò nli Inlinia. Awlinlizi Nikò-demò, awulinliè, 'nlè, Isaón yinlo ko dwanla sè? Ayiviri Jisu awulinliè, 'nlè, Awè nli' òulènjì wi Israhèl, ko ò mi' Isaón yinlo? Gligigli mi bulinliò, inlè, Azwè kam-b' isaón yi miò 'zwè, arakillia isaón yi re 'zwè jenla pa: ndò anlwè bong' atakwè mazyò. Miè bulinlia pa 'nlwè isaón yi ntye, ko 'nlw' avekelia, anlwè be bekelia sè, ja mi abulinlia 'nlwè isaón y' òròwa? Zye! òmo re panda pa g' òròwa, kaò ayè ò zuminli avila g' òròwa, inlè, Òñwa w' òma, ò re g' òròwa. Nla ga nt' aròmbinli Mòsès aròmbinli' òmamba g' òròve, yenlo k' Òñwa w' òma = ga ròmbinli: inlè, òm' edu ò bekelie ò be g' lwanle nli' emèno zakonlako.

Konde itonda s' arondi Anyambiè aronde ntye yinlo s' avangie p' Òñwanl' iyè wikika, inlè òm' edu ò be bekelie, avere, ndò e ga lwanle nli' emèno zakonlako. Konde Anyambiè = pa tòm' Òñwanla gò ntye yinlo gò jèkèlie ntye; ndò inlè, ntye yi ga zunginlò vo yè. Ayè ò bekelie e p' ògara: ndò ayè ò re e pa bekelia are pò p' ògara, konde e pa bekelia ina ny' Òñwa wikika w' Anyambiè. Nli mpe-nli y' ògara mè ye yinlo, inlè, ozange wi re bia pa gò ntye, ko

èrè nli Salim, konde vovo avegagi anlingò afige: nli' a'ienl' aulaga, a'aptalzo. Konde Jan e duò 24 afelò gò ntyògò. Nli' alòv' inlè- 25 ngi yi Jan mpaga nli' òñwo-Ju 26 g' òñwanja w' Ijombunlia. Nli' a'ienl' waò gòre Jan awulinliè, 'nlè, Òulènjì, ayè ò vegagi nla 'wè g' òzamb' òmori wi Jordan, ò rakillio ndo g' òñwanj' iwè, vòna, e baptiza, nli' anlaga waòdu wi 27 bia gòre yè. Awlinlizi Jan awulinlia, 'nlè, Òm' ayolie dèng' ezoma, 28 kaò z' apò yè avila g' òròwa. Anlwèndè anlwè takillia g' òñwanj' iwam' nt' awuli miè, inlè, Mi arange Krales, ndò mi are tòmo pa gò 29 bòsyò yè. Ayè ò re nli' òñwantò nle ònlòmè ò jòmba; ndò ndegò y' ònlòmè ò jòmba, ò kumaula, ayo-go agamb' imè, e jenl' inyòl uy' ònlòmè ò jòmba mbia mpòlò; sam-bò mbi' yam' mèyo y' akekli. 30 E ga vende mpèndaga, ndò mè mi ga gongè. 31 Ayè ò pila gw' igònlò are gw' ewònjò za waòdu: ayè ò pila gò ntyè ayè eza zi ntye, e kamba kè g' eza zi ntyè: ayè ò pila gw' igònlò, are gw' igònlò nya waòdu. 32 Isaón yi re yè jenla pa nli Jogo, e takillia g' òñwanja wa yò; ndò 33 zye! òmo bong' atakwè mè. Ayè ò re bong'a p' atakwè mè are jivira p' igamba nyinlo, inlè, Anya-

Jn. 3:9-19, 24-33; 1893

Spoken along the Gabun and Ogové Rivers, French Equatorial Africa.

First publication, St. Matthew's Gospel in 1850 at Gaboon by the ABCFM; tr. by ABCFM missionaries. St. John's Gospel, ABS, 1852; tr. by Albert Bushnell. Genesis, Exodus, 1-20, Proverbs and the Acts, 1859; tr. by William Walker. New Testament, 1893; tr. by Mr. Bushnell, revised by A. C. Good of the Gaboon and Corisco Presbyterian Mission. Ecclesiastes, Song of Solomon, Daniel, the Minor Prophets and Isaiah 1-29, 1879; Exodus, Joshua-2 Kings, Ezra-Job, Psalms and Isaiah, 1885; tr. by Mr. Bushnell and Mr. Walker. Bible, see No. 735, Union Omyènè.

ONEIDA

737

Tagwaienha ne garonhiake tesiteron; a-iesasennatoken-tiste; a-onwe ne Sawenniotsera; T'sini-sanikonroten etho ni-iawenn nonwentsiake, tsiniio ne garonhiake; Tagwanataranon ne kenwente niatweniserake iagionnhekon; nok sasanikonrhen tsinikon gwanikonraksaton; tsiniio nli tshiongwanikonrhens nothenon ionkhinikonraksaton non-gwe; Nok-heren tagwaiatenhawit tsi nonwe nothenon na-iongwanikonrotago; nok heren tagwahawiten ne gari-waksen; ise Sawenniotsera, iah othenon Tesanoronse, Nok agwa Saiaianeragwat, iah tegagonte etho nen-ionton-hake. Amen.

The Lord's Prayer

Spoken by a tribe of Indians at Duck Creek, Wisconsin, U. S. A.

First publication, Book of Common Prayer, including selections from the Old and New Testament, in 1837 at New York by Swords, Stanford & Co.; tr. by Rev. Solomon Davis, of the Protestant Episcopal Church.

(No specimen available.)

Spoken in the Cromwell Mountains, New Guinea. First publication, Bible history in 1922; tr. by K. Wacke-Saueracker.

OPA: Nduindui dialect

739

Ikami keu lai alanghwana lakwa iGod tinghwarapu huri 'kam' pun', keu kwahakwaha huri 'kamu lolo 'nomai tiutangaroo.

1 Thess. 1.2

Spoken by some 4000 to 5000 people on

Opa or Leper's Island, New Hebrides.

First publication, Selections from Genesis,

Exodus, and St. John's Gospel in 1913,

privately published; tr. by A. Theodore Waters,

of the Church of Christ (Australia) mission.

1 Thessalonians, BFBS, Victoria, 1916.



OPA: Waluringi dialect

740

(No specimen available.)

Spoken on Leper's Island, New Hebrides. First publication, Book of Common Prayer, including three Psalms and other selections from Scripture in 1876 at Norfolk Island by the Melanesian Mission Press; tr. by Charles Bice, of the Melanesian Mission. Gospel Harmony, 1888. Revised edition with selections from the Gospels and Acts, chapters 1-2:21, 1906.

ORA

741

Erhimi Ōiṣeṣeburua hōnmekere eareagbōn sẹ-vbọkẹ, nọ rho Ovbi ọre nukpọkpa suesuesue nọ vbiere j'uan, hkọ uanibkuan nọ mi ọre hōn ọ ria hkuero, ọkọpẹn ẹ mọ iriere nọimqejioṣere.

Spoken in the Benin District, South Nigeria, West Africa. First publication, St. Matthew's Gospel in 1908 by the BFBS; tr. by Isaiab Akinluyi, a native catechist of the Delta Pastorate Mission, prepared for the press by James Johnson and Crayden Edmunds. St. Mark's and St. Luke's Gospels, 1909; St. John's Gospel, 1910.

Oriya characters

ଅମ୍ଭକୁ ଶ୍ରୀବ ବରଦ।" ଶାସ୍ତ୍ରରେ ଲିଖିତ ଏହି ବ୍ୟାକାର ଶିକ୍ଷାଦାନକର ସ୍ତରଣ ଦେଇ ।

୧୮ ଏଥିରେ ପିତୃପାତ୍ର ଲେଖନମାନେ ଶିଶୁକୁ ବୁଝିଲେ, ତୁମ୍ଭେ ଯେ ଏହିପ୍ରକାର ବର୍ଣ୍ଣର ଭାବ ପାଇପାରି, ଏହାର କି ଚିହ୍ନ ଅମ୍ଭମାନଙ୍କ ଦେଖାଇଅଛ ? ୧୯ ସେ ଉଚ୍ଚର ବଳେ, ତୁମ୍ଭମାନେ ଏହି ମନର ନୃତ୍ୟ ବଳେ ଅମ୍ଭେ ଚିନ୍ତା ଦିନ ମଧ୍ୟରେ ତାକୁ ଉଠାଇ ଦେବା । ୨୦ ତହିଁ ସେମାନେ ପ୍ରଭାତରେ ବଳେ, ଏହି ମନର ନିର୍ମଳ ବରଦାକୁ ଛାଡ଼ା-ଲିଖ ବର୍ଣ୍ଣ ଲିଖିଅଛ ; ତୁମ୍ଭେ କି ଚିନ୍ତା ଦିନ ମଧ୍ୟରେ ତାକୁ ଉଠାଇବ ? ୨୧ ମାତ୍ର ସେ ଅପରା ଦେହ-ରୂପ ମନର ବସ୍ତୁରେ ଏହା ବୁଝିଲେ । ୨୨ ଏକମନ୍ତେ ବରଦରୁ ତାହାଙ୍କର ଉତ୍ଥାନ ଦେଇ ଉତ୍ତରେ ସେ ଯେ ଏହିପ୍ରକାର ବୁଝିଲେ, ତାହା ଶିକ୍ଷାମାନଙ୍କର ସ୍ତରଣ ଦେହାରୁ ସେମାନେ ଧର୍ମସନ୍ତୋଷରେ ଓ ଶିଶୁଙ୍କ ଉତ୍ତ ବ୍ୟାରେ ବଢ଼ାବ ବଳେ ।

୨୩ ଏଥିରେ ଲିଖାଗ୍ରନ୍ଥକ ସମସ୍ତରେ ସିନ୍ଧୁ-ଶାନ୍ତମରେ ଉପସ୍ଥିତ ହୁଏତେ ତାହାଙ୍କ ଉପ ଅଶ୍ୱର୍ଣ୍ଣ ବର୍ଣ୍ଣ ଦେଖି ଗବେଷକ ତାଙ୍କ ନାମରେ ବଢ଼ାବ ବଳେ । ୨୪ ମାତ୍ର ଶିଶୁ ଅପେକ୍ଷାମାନଙ୍କ ହସ୍ତରେ ଅପରାକୁ ସମର୍ପଣ ବଳେ ନାହିଁ, ଯେତେବେଳେ ସେ ସମସ୍ତଙ୍କୁ ଜାଣିଲେ । ୨୫ ପୁଣି ମନୁଷ୍ୟର ବସ୍ତୁରେ ତାହାର ପ୍ରମାଣ ଦେବା ତାଙ୍କର ପ୍ରୟୋଗକ ନୋହୁଏ; ଯେତେବେଳେ ମନୁଷ୍ୟର ଅପ-ରରେ ବ୍ୟବହାର ଅଛି, ତାହା ଅପେକ୍ଷା ଜାଣିଲେ ।

୨୬ ଫାତୁଶାବର୍ଦ୍ଧ ମଧ୍ୟରେ ନିବସାନ ନାମରେ ସିନ୍ଧୁ-ପାମ୍ବୁମାନଙ୍କର ଲେଖ ଅସ୍ତର ଥିଲେ । ୨୭ ଏହି ଲେଖ ସିନ୍ଧୁବାଳରେ ଶିଶୁଙ୍କ ବଳିବ ଅସି ବୁଝିଲେ, ଦେହରେ, ଅପର ଯେ ପରମେଶ୍ୱରଙ୍କଠାରୁ ଲେଖ ଉପ-ଦେଶକ ଦୋଇ ଅସିଅଛନ୍ତି, ଏହା ଅମ୍ଭମାନେ ଜାଣି; ତାହାର ଅପର ଯେଉଁ ସବୁ ଅଶ୍ୱର୍ଣ୍ଣ ବର୍ଣ୍ଣ ବହୁଅଛନ୍ତି, ସରମେଶ୍ୱରଙ୍କର ସଦ୍ୱାସ୍ତବ ବହୁ କେହି ଏମନ୍ତ ବର୍ଣ୍ଣ ବରଦ ବାରେ । ୨୮ ଶିଶୁ ଉଚ୍ଚର ବର ବୁଝିଲେ, ସତ୍ୟ ଅମ୍ଭେ ତୁମ୍ଭକୁ ବଢ଼ି, ସମର୍ଥବ୍ୟ ବ ଦେଲେ କୌଣସି ମନୁଷ୍ୟ ପରମେଶ୍ୱରଙ୍କ ସତ୍ୟ ଦେଖି ନ ପାରେ । ୨୯ ନିବସାନ ତାହାଙ୍କ ବୁଝିଲେ, ମନୁଷ୍ୟ ବୁଝି ଦେଲେ କିପରି ତାହାର ବହୁ ଦୋଇ ପାରେ ?

ଦୋଇ ପାରିବ ନାହିଁ । ୩୦ ମାତ୍ର ଯେ ବହୁର ସେ ମାତ୍ର; ପୁଣି ଅପରୁ ଯେ ବହୁର, ସେ ଅପର । ୩୧ ତୁମ୍ଭମାନଙ୍କୁ ସମ୍ଭବତଃ ଜଣାବାକୁ ଦେବ, * ଅମ୍ଭର ଏହି ବ୍ୟାରେ ଅଶ୍ୱର୍ଣ୍ଣ-ଲେଖ ବରଦ ନାହିଁ । ୩୨ ତାହା ଯେଉଁ ବସ୍ତୁରେ ଲିଖା ବଳେ, ସେହି ବସ୍ତୁରେ ବହୁ, ତାହାର ଶବ୍ଦ ଶୁଣିବାକୁ ପାଆ; ମାତ୍ର ସେ ଦେଖିଠାରୁ ଅପେକ୍ଷା ଦେଖିଠାରୁ ଯାଏ, ତାହା ଉଚ୍ଚର ଲେଖ ନାହିଁ; ଅପରୁ ଯାହାର ଜନ୍ମ, ପ୍ରତ୍ୟେକ ଜଣ ଏହିପରି ହୁଏ । ୩୩ ଏଥିରେ ନିବସାନ ପଦ୍ମରେ, ଏହି ବ୍ୟା ଚିତ୍ରକାରେ ଦୋଇ ପାରିବ ? ୩୪ ଶିଶୁ ଉଚ୍ଚର ବଳେ, ତୁମ୍ଭେ ଲିଖାସ୍ତରର ଏବ ପରୁ ଦୋଇରୁ କି ଏ ବ୍ୟା 'ଜାଣି ନାହିଁ ? ୩୫ ସତ୍ୟ ଅମ୍ଭେ ତୁମ୍ଭକୁ ବଢ଼ି, ଅମ୍ଭେ-ମାନେ ଯାହା ଜାଣି ତାହା ବଢ଼ି, ଓ ଯାହା ଦେଖିଅଛୁ ତାହାରୁ ଶିକ୍ଷା ଦେଖି, ମାତ୍ର ଅମ୍ଭମାନଙ୍କର ଶିକ୍ଷା ତୁମ୍ଭମାନେ ଶ୍ରଦ୍ଧା ବହୁ ନାହିଁ । ୩୬ ଅମ୍ଭେ ଏହି ଜଗତର ବ୍ୟା ବୁଝିଲେ, ତୁମ୍ଭମାନେ ଯେବେ ବଢ଼ାବ ନ ବର, ଦେବେ ସ୍ୱର୍ଗର ବ୍ୟା ବୁଝିଲେ କିପରି ବଢ଼ାବ ବଳେ ? ୩୭ ଅଛୁ ଯେ ସ୍ୱର୍ଗରେ ଅଛନ୍ତି, ପୁଣି ସ୍ୱର୍ଗର ଓଜ୍ଜ୍ୱାଲରେ, ଏମନ୍ତ ଯେ ମନୁଷ୍ୟର ପୁଅ, ତାହାଙ୍କ ଛାଡ଼ା କେହି ସ୍ୱର୍ଗରେ ଉଠିବ ବରଦାତ୍ତ । ୩୮ ଅବର ମୋଖା ପରଶରେ ଯେଉଁପରି ସବୁକୁ ଲିଖିଲେ ଉଠାଇଲେ, ତଦ୍ୱୟ ମନୁଷ୍ୟ-ପୁଅକୁ ଉତ୍ଥା-ପିତ ଦେବାକୁ ଦେବ; ୩୯ ଉଚ୍ଚରେ ତାହାଙ୍କଠାରେ ଯେବେହି ବଢ଼ାବ ବଳେ, ସେ ବନୁ-ବ ଦୋଇ ଅବନ୍ତ ଲେଖକ ପାଇବ । ୪୦ ଯେତେବେଳେ ପରମେଶ୍ୱର ଜଗତକୁ ଏମନ୍ତ ପ୍ରେମ ବଳେ ଯେ ସେ ଅପରା ଅସିଘ୍ନାସ୍ତ୍ର ପୁଅଙ୍କ ଦେଲେ; ତହିଁରେ ଯେବେହି ତାହାଙ୍କଠାରେ ବଢ଼ାବ ବରଦ, ସେ ବନୁ-ବ ଦୋଇ ଅବନ୍ତ ଲେଖକ ପାଇବ । ୪୧ ଯେଉଁ ପରମେଶ୍ୱର ଜଗତର ବସ୍ତୁ ଦେବାକୁ ଅପରା ପୁଅଙ୍କୁ ବ ଦପାଇ ତାହାଙ୍କ ହାବ ଜଗତର ପରଶାବ ଯେମନ୍ତ ହୁଏ, ଏଥିରୁ ପଠାଇଲେ । ୪୨ ଯେବେହି ତାହାଙ୍କଠାରେ ବଢ଼ାବ ବଳେ, ସେ ପଣ୍ଡର ପାଖ ହୁଏ ନାହିଁ; ମାତ୍ର ଯେବେହି ବଢ଼ାବ ନ ବଳେ, ସେ ଏବେତେ ପଣ୍ଡର ପାଖ ଅଛି, ଯେତେବେଳେ ସେ ପରମେଶ୍ୱରଙ୍କ ଅସିଘ୍ନାସ୍ତ୍ର ପୁଅଙ୍କ ନାମରେ ବଢ଼ାବ ବଳେ ନାହିଁ ।

Jn. 2.18-3.4, 7-18; 1933

Spoken by about 9,700,000 people in Orissa, the eastern districts of the Central Provinces, and northern Madras Presidency, India. First publication, the New Testament in 1809 at Serampore by the Mission press; tr. by the Serampore missionaries. (See No. 87) Bible, 1815.

Other versions of note: Sutton Version: the Gospels and Acts, American and Foreign Bible Society, Cuttack, 1839 (parts previously printed, 1836); tr. by Amos Sutton: New Testament, 1840; Bible, BFBS, Calcutta Auxiliary, Cuttack, 1842-44. Revised Version: Genesis and Exodus 1-22, 1869; revised by J. Buckley: Old Testament, 1872; New Testament, 1874. Old Testament, 1902; further revision by W. Miller, T. Bailey and J. G. Pike with the aid of Shem Sabu and other native members of the Baptist Mission. CP: BFBS.

OSTIAK

746

Toryma og pona, pa adel luela lužita.

Mt. 4.10

Spoken by 23,000 people in Tobolsk Province, U. S. S. R. First publication, St. Matthew's Gospel, chapters 1-10, in 1868 at London (Bonaparte); tr. by P. Wologodski. (See No. 232)

Ehovea Harihu Iele meahaiapo ikiheroe havahu leipe, Area Areve haroapo hiki epape Akure avarape, ehovea Arero ikiikekelavahaeaki haela aire leve api-haeavahaeakiloi, a, ovokake aeaea karia leiva ka avakiloi.

Spoken near the Purari River, New Guinea. First publication, selections in a Gospel harmony in 1923, published privately; tr. by Rev. H. P. Schlenker, of the LMS. The Gospels and the Acts, BFBS, 1926. CP: BFBS.

OSAGE

744

Anashiatv Indache ikshi agaratv, koikelakipshe t tamiksheo, Indache, Maheh Mvshihta, sheh-nikshe skhi iragrahna au.

Lk. 15.18

Spoken by Indians in northern Oklahoma, U. S. A. First publication, a Primer, including Scripture selections, in 1834 at Boston by the ABCFM; tr. by William B. Montgomery and W. C. Requa.

OSSETE

745

Russian characters

Цæмæждæрдтæр Хуцау æфхæ бауарста дунеи, æмæ Жæ јунæггүрд Фырхндæр радта фмæн, цæмæј ўј кæј ўрна, ўј ма фæсæфæ, фæлæ ин ўа æнўсон цард.

1902

Spoken by about 150,000 people in the Central Caucasus, north of Tiflis, U.S.S.R. First publication, the Psalms in 1848 at St. Petersburg; tr. apparently by Russian missionaries. The Gospels, Society for the Re-establishment of Christianity in the Caucasus, Tiflis, 1861; tr. by G. Mjedloff, of the theological seminary at Tiflis. The Catholic Epistles, 1862; tr. by V. Tsoraieff. Daniel, BFBS, Berlin, 1928; tr. by G. Baieff.

OTO

747

Wdkuntl mlel nlnee onc, Eeifa klsnuhca woko, wyarlhso meka kdha hlneahwa owaskoninei, nokl elmu ehu kljonei.

Jn. 3.16

Spoken by American Indians, then living near Bellevue, Nebraska, U. S. A. First publication, Gospel harmony in 1837 at Shawanoe (Oklahoma) by the Shawanoe Baptist Mission; tr. by Moses Merrill, of the ABMU, aided by Louis Dorion.

2. Utišal ij nušća vaz Isusa i mu réka: Rabbi znajmi či ud Boga si dušal, za učitelj, zašto nikuj nimoj tezi belec da pravi aku niji sas Boga.

3. I mu réka Isus: U istenati tubaždem, aku nekuj nise rudi iznovu nište da vidi Božjatu dumuvina.

4. I mu ij udguvoril Nikodem: kaće moži čeleć da se rudi ga ij taj star, ali moži još idnaš da fleži u majčnotumu nusilu za još idnaš dase rudi.

mnjata u pustarata, taj more da se vazdigni čeleščija sin,

15. za koj got u négu verva da se ni raznise, negu dovečin život, da hima.

16. Zašto taj milval Bog sveta, da toj negva idin rudénija sin i dal za rat negu, za dase nikuj ni raznise, koj u négu verva, negu vičin život da hima.

17. Zašto ne pratil Bog négva sin na toz svet, dase pugjini sveta, negu za dose uzdarži sveta spured négu.

Spoken by about 20,000 people known as "Bogomils," originally a sect connected with the Armenian Church but now settled in Rumania and Bulgaria and in communion with the Roman Church. First publication, St. John's Gospel in 1899 at Budapest by the NBSS; tr. by J. Bratán. St. Matthew's, St. Mark's and St. Luke's Gospels, 1901; the Acts, 1902.

PALPA

753

Devanagari characters

अवै मने तिमिअन संसारको बाल

बोल्थे अरु तिमि विश्वास न गयो तवै मं सरगको बाल तिमिअन बालुं तं किसअन विश्वास गरलास । अरु जो सरगस्तित ओ रक्षा अर्थात् मानसको गदला कि जो सरगम हो उसका सदाय कोई मानस सरगम न चडो ।

अरु मीशहने दम्हारम जप्ते हरेबलाअन उठयो तस्ते मानसको गदलाको उठयो तनअना प्रयोजन हो । कि जो हर केउ मानस उस्पर विश्वास गरदेहो उ नाश ना होवे बाकि अपार आर्खल पावे । किन ईश्वरने संसारअन एस्ते प्यार गयो कि उस्ने आपणे एक पैदा भया गदलाअन दियो कि जो केउ मानस उस्पर विश्वास गरदेहा उ नाश न होय बाकि अपार आर्खल पावे । किन संसारअन तकसिरवान गरनेको बरो ईश्वरने आपणे गदलाअन संसारम न पठयो बाकि कि संसार उस्सित चाण पावे । जो केउ उस्पर विश्वास गरे उ दंडनीय न बाकि जो कोई विश्वास गरदे न उ अवैबो दंड नीय किन ईश्वरको अद्वितीय जन्मो गदलाको नावपर विश्वास न गयो ।

Jn. 3.12-18

A Pahari dialect spoken in the Palpa district of western Nepal, India. First publication, the New Testament in 1827 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87)

SAN JUAN 3.

king tau; uling balu na ing atiu king lub ning tau.

CAPITULO 3.

I Jesús lang Nicodemo.

1 Ngēni ating katau karing Fariseos a malaguiung Nicodemo, metung yang pekapon karing Judios:

2 Iti dinatang yang bengi kea at sinabi na kea, Rabbi, balu mi king metung kang maestrong ibat king Dios; uling ninuman alang makarapat king malang daraptan mu nung e mu atiu kea ing Dios.

3 Mekibat ya i Jesús at sinabi na kea, Ing katutuan, ing katutuan sasabian ku kea, Nung e ya mu mibait pasibayu ing tau, e ne akit ing kayarian na ning Dios.

4 I Nicodemo sinabi na kea, Makananu yang mibait ing tau nung matua ne? malyari ya pa waring lungub pasibayang kaduang ukdu king atian nang inda na at mibaset?

5 I Jesús mekibat ya, Ing katutuan, ing katutuan sasabian ku kea, Nung e ya mu mibait ing tau king danum ampon king Espiritu, e lungub king kayarian ning Dios.

6 Ing mibait king laman laman ya, at ing mibait king Espiritu espiritu ya.

7 E mu pagmulalan king sinabi ku kea, Kailangan kekayu ing mibait pasibayu.

8 Ing angin titip na man karin ing bari na, at daramdaman mu ing biung na, dapat e mu balu nung nu manibat, at nung nu mame: manian ya naman ing balang mibait king Espiritu.

9 I Nicodemo mekibat ya at sinabi na kea, Makananung malyari iti?

10 I Jesús mekibat ya at sinabi na kea, Ikang Maestro king Israel, at e mu atatalastast ing bague a ite?

11 Ing katutuan, ing katutuan sasabian ku kea, Ing balu mi sasabian mi, at ing ikit mi patutuan mi; at e yu tatanggapan ing pamipatutu mi.

12 Nung kekayu miniabi kung bague keti sulip at e yu peniwalan, makananu yang paniwalan nung ing ba-

13 At ninuman alang minukiat banua, nung e mu itang tinipa a ibat banua; ing Anak ning taung atiu banua.

14 At nung makananu neng telakad Moises ing ubingang king ilang, makanian mu naman kailangan ing mitalakad ya ing Anak ning tau;

15 Bang ing ninumang maniwal kea mirinan yang bie alang angga.

16 Uling king lugud ning Dios king yatu, binie ne ing Anak nang bugtung, bang ing ninu mang maniwal kea, e ya mate nung e mirinan yang bie alang angga.

17 Uling e ne pin tinubud ning Dios ing Anak na king yatu bang atulan ne ing yatu; nung e bayang mikabus ing yatu king pamamilatan na.

18 Ing maniwal kea e mayatul: ing e maniwal matulan ne, uling e meniwal king lagui na ning Anak nang bugtung ning Dios.

19 At iti yang kayatulan, a king ing sulu dinatang ya keti king yatu, at ding tau liguran da pa ing dalumdum kesa king sala; uli na ning ing dapat da marawak.

20 Uling ing balang metung a darapat marawak, kasaman ne ing sala, at e ya bisa king sala, magkang pota ing dapat na misabianan.

21 Dapat ing darapat king katutuan, mame ya king sala, bang ing dapat na mibulag; uling depatan na iti dikil king Dios.

Baye nang pamipatutuw Juan e Maminyag.

22 Kaibat na niti mine ya i Jesús abe no ding keang alagad king sakup ning Judea; at menuknangan yang mapilan aldo karin a kayabe ra, ampon maminyag ya.

23 At i Juan maminyag ya naman karin Enon, malapit king Salim, uling dakal ing danum karin: at detangan de at mebiyang la.

24 Uling e pa mesukul kanita i Juan.

25 Mirinan lang pamakisalangsaan ding alagad nang Juan laban king metung a Judio tungkul king pamanlinis.

1927

Spoken by about 300,000 people in the provinces of Pampanga and Tarlac, north of Manila, Philippine Islands. First publication, St. Luke's Gospel in 1901 at Manila by the ABS (Yokohama printed); tr. by Leon Gamboa. St. Mark's Gospel, 1901; tr. by Mr. Gamboa and Maximo Kabigting. St. Matthew's and St. John's Gospels, 1902; tr. by Mr. Kabigting. The Acts, 1904. New Testament, 1908; tr. by Juan Macaspat, under the supervision of missionaries of the American Methodist Episcopal Mission in Pampanga. Bible, 1917. Revised version, 1924: prepared by Rev. Eusebio Manuel, Rev. Alberto Songco and Mrs. Ricardo del Rosario, under the direction of a group of missionaries. CP: ABS.

PANAIETI

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E toto Iehova wana bapatanek i henapoan, eia tariu ge nu ge, nain ge.

Mk. 3.35

Spoken on Deboyne Island, off the southeastern coast of New Guinea. First publication, St. Mark's Gospel in 1894 at Sydney by the FBFS; tr. by S. B. Fellows, of the Australasian Methodist Missionary Society.

JUAN 3

15 Agud nga ang tanan nga magtoloo sa iya, indi mawala kondi nga may pagkabuhi nga walay katapusan.

16 Kay ginhihugma sang Dios ang kalibutan, sa bagay nga ginhatag niya ang iya bugtong nga Anak, agud nga ang tanan nga magtoloo sa iya, indi mawala, kondi may pagkabuhi nga walay katapusan.

17 Kay ang Dios wala magpadala sang iya Anak sa kalibutan, sa pagtagudili sang kalibutan, kondi agud nga ang kalibutan maluwas tungud sa iya.

18 Ang nagatoo sa iya, indi ginatagudilian na; kay wala magtoo sa ngalan sang bugtong nga Anak sang Dios.

19 Kag ini amo ang katagudilian: nga ang kapawa nagkari sa kalibutan, kag nga ang mga tawo ginhihugma nila nga mga kadudulman sing labi sa kapawa; kay ang ila mga buhat mga malaut.

20 Kay ang tanan nga nagabuhat sing malaut, nagadumut sa kapawa, kag wala magapalipit sa kapawa, agud nga indi pagsabdongon ang ila mga buhat;

21 Apang ang nagabuhat sang kamatoran, nagapalipit sa kapawa, agud nga mapahayag ang ila mga buhat, kay napanghimo sa Dios.

Bag-o nga pagpamatuud ni Juan nga Managbaptis.

22 Sa tapus sini nagkaddo si Jesus kaupud sang iya mga gintoton-an sa duta sang Judea, kag didto nagpu-yo sia kaupud nila kag nagpamapatis sia.

23 Kay si Juan nagapamaptis man sa Enon, malapit sa Salim; kay didto may madamu nga tubig; kag nagaalabut, kag nagapalabaptis sila.

24 Kay si Juan wala pa ikasulud sa bilanggoan.

25 Niyan ang mga gintoton-an ni Juan kag ang mga Judio nagpinuya-

say sila nahanungud sang pagpantinilo;

26 Kay nagkaladto sila kay Juan, kag nagsililing sila sa iya: Magtoon, ang kaupud nimo didto pa dapit sang Jordan, kag nga sia ang imo ginpamatud-an, yari karon nagabaptis sia, kag ang tanan nagakaladto sa iya.

27 Nagsabat si Juan kag nagsiling: Bisan sin-o nga tawo indi sangin makabaton sing ano man, kon wala ighatag sa iya gikan sa langit.

28 Kamo gid nagapamatuud sa akon, sang ginsiling ko: Indi ako amo si Kristo, kondi nga ako pinadala sa una niya.

29 Ang bana among nagahuput sang asawa; apang ang abyuan sang bana, nga nagatindug kag nagapamati sa iya, nagkalipay sing daku gid sang tingug sang bana. Busa ngani, ining akon kalipay natuman.

30 Kinahanglan nga sia magtubo, kag nga ako magbuhin.

31 Ang nagahalin sa ibabaw labi kataas sia sa tanan; ang sa duta, iya sang duta, kag nagahambal sia sang duta. Ang nagahalin sa langit, labi kataas sia sa tanan.

32 Kay ang iya nakita kag nabaptisan, amo ang iya ginpamatuud; apang walay bisan sin-o nga nagabaton sang iya pagpamatuud.

33 Ang nagbaton sang iya pagpamatuud, nagsaksi sing talandanan nga ang Dios among maminatod-on.

34 Kay ang ginpadala sang Dios, nagahambal sang mga polong sang Dios; kay ang Dios wala magahatag sang Espiritu nga sa talaksan sa iya.

35 Ang Amay nagahigugma sa Anak, kag tingugyan niya ang tanan nga mga butang sa iya kamut.

36 Ang nagatoo sa Anak, may kabuhi nga walay katapusan; apang

¶ Juan 2:6.

¶ Juan 1:18. ¶ Juan 1:7, 15, 34.

¶ Juan 1:20, 27. ¶ Juan 1:23.

¶ Mat. 25:1. ¶ Manuhg. 14:21. ¶ Mat. 3:11.

¶ Ber. 13. ¶ 1 Kor. 15:47. ¶ Ber. 11:

Juan 1:18. ¶ Juan 8:26; 15:15.

¶ Juan 1:10, 11. ¶ Juan 5:10.

¶ Mat. 3:17; Juan 5:20. ¶ Hab. 2:4;

Juan 1:12; 6:40, 47.

¶ Ber. 36;

Juan 6:40, 47. ¶ Rom. 5:8; 1 Juan 4:9.

¶ Rom. 8:32. ¶ Juan 1:28. ¶ Juan 10:36.

¶ Mat. 18:11. ¶ Juan 8:24. ¶ Juan 1:4, 9.

¶ Juan 1:6. ¶ Rom. 15:12; Eps. 5:13.

¶ Juan 4:2. ¶ Mat. 4:12.

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SAN JUAN 3.

ngen da so saray tanda to a ginawa to.

24 Balet si Jesus ag to inmatalek so inkasikato ed sikara, ta kaba'to so amin á toto,

25 Tan nisengeg ed agto kinaakolan so siopaman ya mantasi nipaakar ed too; ta sikato lanlamang amta to la no anto so wala ed loob na too.

CAPITULO 3.

Say indalaw nen Nicodemo ed Jesus.

1 Wala nen samen so sakey á too ed saray Fariseos, á man ngaran na Nicodemo, sakey á makauley na saray Judios:

2 Sikato lanlamang linma ed sikato ed labi, tan inkuan to ed sikato, Rabbi, amta mi'n sakey ka á managbangat á nanlapu ed Dios; ta angapo so too á managawa ed saraya'n tanda á gagawen mo, likod no wala ed sikato so Dios.

3 Si Jesus inmebat tan inkuan to ed sikato, Taa, taa, kuan ko ed sika, No say sakey á too ag nianak á napasimbalo, ag to nanengneng so panaria'y Dios.

4 Si Nicodemo kuan to ed sikato, Panon so pakayari sakey á too ya nianak no masiken la? Inayarian to ta so onloob á pidus ed eges na ina to, tan nianak lamet?

5 Si Jesus inmebat, Taa, taa, kuan ko ed sika, No say sakey á too ag nianak ed danum tan ed Espiritu, ag to makaloob ed panaria'y Dios.

6 Say nianak ed laman sikato so laman; et say nianak ed Espiritu sikato so espiritu.

7 Agmo pankelawan ya inkuan ko ed sika, Kaakolan á nianak kayo á napasimbalo.

8 Say dagem onsplog ed iner á labay to, tan narengel mo so tanol to, balet agmo amta no iner so panlapuan to, tan no iner so laen to: ontan so amin á nianak ed Espiritu.

9 Inmebat si Nicodemo tan inkuan to ed sikato, Panon so kayari na sarayan bengatla?

10 Si Jesus inmebat tan inkuan to ed sikato, Sika so managbangat ed Israel, et agmo natalosan so saraya'n bengatla?

11 Taa, taa, kuan ko ed sika, Sika mi salitain mi so amta mi, tan tasian

mi anengneng mi; et agyo awaten so pantasi mi.

12 No inbagak ed sikayo so bengatlaran mangaraldalin, et ag kayo nanisia, panon so panisia yo no inbagak ed sikayo so saray mangatatawen á bengatla?

13 Et angapo so too á sinamegeg ed tawen, noag say linmasor nanlapu ed tawen, *salanti*, Anak na too, ya wala ed tawen.

14 Et onong á si Moises angipaalagey na uleg ed kalawakan, ontan met nakaakolan á nipaalagey so Anak na too:

15 Pian siopaman á manisisa wala ed sikato so bilay ya andi angaan.

16 Ta ontan la'y inpaangaro na Dios ed mundo, ya inter to so bogbogtong ya Anak to, pian siopaman á manisisa ed sikato agnatawtaw, no ag wala so bilay to'n andi angaan.

17 Ta say Dios ag to inbaki so Anak ed mundo ya mangokom ed mundo; no ag ingin pian say mundo nilaban ed panamegley to.

18 Say manisisa ed sikato agnaokom: say agmanisia naokom la, lapu'd aganisia ed ngaran na bogbogtong ya Anak na Dios.

19 Et sikato ya so pakaokoman, a say silaw linmadia ed mundo, et saray tototo inaro ra so kabilungtan á nen say silaw; ta saray gawa ra manges.

20 Ta balang sakey á mangawa na manges gilaen to so silaw et ag ondag ed silaw, ompan nabalaw so saray gawa to.

21 Balet say mangawa na ta ondag ed silaw, pian saray gawa to nipaongtal ira ya sikara so agawa dia ed Dios.

Balo á panenasi nen Juan Bautista.

22 Kayari sarayan bengatla linma'y Jesus tan saray babangatan to ed dalin na Judea; et diman akipanyam ed sikara, tan aminyag.

23 Et si Juan maminbinyag met ed Enon asinger ed Calim, ta wala so dakel á danum diman: et dinmago ra, tan abinyagan ira.

24 Ta si Juan ag ni nitobong ed panangipangawan.

25 Kanian linmesay sakey á supiatan ed biang na saray babangatan

1925

Spoken by about 1,000,000 people on the islands of Panay and Negros

(Occidental), Philippine Islands. First publication, St. Mark's Gospel

in 1900 at Madrid by the BFBS; tr. by Eric Lund and a native then

living in Madrid. New Testament, American Baptist Missionary

Union, Jaro, Panay, 1903; tr. by Mr. Lund and Braulio Manikan.

Revised text, ABS, 1906. Bible, 1912. Corrected text: Bible,

1925; prepared by Rev. A. E. Bigelow and a group of natives and mis-

sionaries. CP: ABS.

1927

Spoken by some 300,000 people in the province of Pangasinan, western

Luzon, Philippine Islands. First publication, St. Luke's Gospel in

1887 by the BFBS; tr. by Manrique Alonso (Marique Alonzo Lallave).

The Gospels of St. Matthew, St. Mark and St. John, and the Acts, Ma-

drid, 1888. New Testament, Manila (Kobe printed), 1908; tr. by

Alonso and revised by Harry Farmer, of the American Methodist Episco-

pal Mission. Bible (Yokohama printed), 1915; tr. by Sr. Benitez

and the Rev. Teodoro Basconsillo under the supervision of Rev. Mr. Rayner.

Revised version: New Testament, ABS, 1924; prepared by a committee

consisting of Rev. T. Cabacungan, E. Quebral, Tomas Katubig and the

Rev. C. Navarro. CP: ABS.

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ਸੁਹੱਨਾ

੨ ਕਾਰ

੮ ॥ ਪੈਣ ਜਿਧਰ ਚਾਹੀਦੀ ਹੈ ਵਗਦੀ ਹੈ ਅਤੇ ਤੂੰ ਉਹ ਦੀ ਅਵਾਜ਼ ਸੁਣਦਾ ਹੈਂ ਪਰ ਇਹ ਨਹੀਂ ਜਾਣਦਾ ਜੋ ਉਹ ਕਿੱਧਰੋਂ ਆਈ ਅਤੇ ਕਿੱਧਰ ਨੂੰ ਜਾਂਦੀ ਹੈ। ਹਰ ਕੋਈ ਜੋ ਆਤਮਾ ਥੋਂ ਜਨਮਿਆ ਸੋ ਇਹੋ ਜਿਹਾ ਹੈ ॥ ੯ ॥ ਨਿਕੁਦੇਮੁਸ ਨੈ ਉਹ ਨੂੰ ਉੱਤਰ ਵਿੱਤਾ ਜੋ ਏਹ ਗੱਲਾਂ ਕਿੱਕੁਰ ਹੋ ਸੱਕਦੀਆਂ ਹਨ ॥ ੧੦ ॥ ਜਿਸੁ ਨੈ ਉਹ ਨੂੰ ਉੱਤਰ ਵਿੱਤਾ ਕਿਆ ਤੂੰ ਇਸਰਾਈਲੀਆਂ ਦਾ ਗੁਰੂ ਹੋਕੇ ਏਹ ਗੱਲਾਂ ਨਹੀਂ ਸਮਝਦਾ ॥ ੧੧ ॥ ਮੈਂ ਤੈ ਨੂੰ ਸੱਚ ਸੱਚ ਆਖਨਾ ਹਾਂ ਕਿ ਜਿਹੜੀ ਗੱਲ ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਸੋਈ ਕਹਿੰਦੇ ਹਾਂ ਅਤੇ ਜੋ ਅਸਾਂ ਵੇਖਿਆ ਹੈ ਉਸੇ ਦੀ ਸਾਖੀ ਦਿੰਦੇ ਹਾਂ ਅਰ ਤੁਸੀਂ ਸਾਡੀ ਸਾਖੀ ਛਹੀਂ ਮੰਨਦੇ ॥ ੧੨ ॥ ਜਦ ਮੈਂ ਤੁਹਾ ਨੂੰ ਸੰਸਾਰੀ ਗੱਲਾਂ ਦੱਸੀਆਂ ਅਤੇ ਤੁਸਾਂ ਪਰਤੀਤ ਨਾ ਕੀਤੀ ਫੇਰ ਜੇ ਮੈਂ ਤੁਹਾ ਨੂੰ ਸੁਰਗੀ ਗੱਲਾਂ ਦੱਸਾਂ ਤਾਂ ਤੁਸੀਂ ਕਿਸ ਬਿਧ ਪਰਤੀਤ ਕਰੋਗੇ ॥ ੧੩ ॥ ਅਤੇ ਸੁਰਗ ਨੂੰ ਕੋਈ ਨਹੀਂ ਚੜ੍ਹਿਆ ਪਰ ਉਹ ਜਿਹੜਾ ਸੁਰਗ ਥੋਂ ਉੱਤਰਿਆ ਅਰਥਾਤ ਮਨੁੱਖ ਦਾ ਪੁੱਤ੍ਰ ਜੋ ਸੁਰਗ ਵਿੱਚ ਹੈ ॥ ੧੪ ॥ ਅਤੇ ਜਿਸ ਤਰਾਂ ਮੂਸਾ ਨੈ ਉਜਾੜ ਵਿੱਚ ਸੱਪ ਨੂੰ ਉੱਚਾ ਕੀਤਾ ਇਸੇ ਤਰਾਂ ਜਰੂਰ ਹੈ ਜੋ ਮਨੁੱਖ ਦਾ ਪੁੱਤ੍ਰ ਥੀ ਉੱਚਾ ਕੀਤਾ ਜਾਵੇ ॥ ੧੫ ॥ ਤਾਂ ਹਰੇਕ ਜੋ ਨਿਹਚਾ ਕਰਦਾ ਹੈ ਉਹ ਉਸ ਵਿੱਚ ਸਦੀਪਕ ਜੀਉਣ ਪ੍ਰਾਪਤ ਕਰੇ ॥ ੧੬ ॥ ਕਿੰਉਂਕਿ ਪਰਮੇਸੁਰ ਨੈ ਜਗਤ ਨਾਲ ਅਜਿਹਾ ਪਿਆਰ ਕੀਤਾ ਜੋ ਉਸਨੈ ਆਪਣਾ ਇਕਲੌਤਾ ਪੁੱਤ੍ਰ ਦਿੱਤਾ ਤਾਂ ਹਰੇਕ ਜੋ ਉਸ ਉੱਤੇ ਨਿਹਚਾ ਕਰਦਾ ਹੈ ਉਹ ਦਾ ਨਾਸ ਨਾ ਹੋਵੇ ਸਗੋਂ ਸਦੀਪਕ ਜੀਉਣ ਪਾਵੇ ॥

Spoken by perhaps 17,000,000 people on the plains of the Panjab, northwestern India; the vernacular of the Sikh regiments. First publication, the New Testament in 1815 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87.) The Pentateuch, 1818; Joshua-Esther, 1819; Job-Song of Solomon, 1821; Isaiah-Ezekiel, chapters 1-26.

St. Matthew's Gospel, American Mission Press, Ludhiana, 1840; tr. by J. Newton, of the American Presbyterian Mission: the Gospels and Acts, ABS, Ludhiana, 1847. Genesis and Exodus, chapters 1-20, BFBS(?), Ludhiana, 1851; tr. by L. Janvier; the Psalms, BFBS, 1863. The New Testament, 1868; tr. by Mr. Newton. Daniel and Jonah, 1874; tr. by J. Harvey, of the Government school at Amritsar, revised by Mr. Newton: Joshua, 1876; Samuel and Proverbs, 1878; Ruth, Esther, and Ecclesiastes, 1879; Genesis and Exodus, chapters 1-20, 1889; Judges and Malachi, 1892; Exodus, Amritsar, 1893; Leviticus and 1 Kings, 1894; 1 Chronicles, 1896. Isaiah, 1902; tr. by H. E. Perkins and E. Guilford, of the CMS. CP: BFBS.



Jn. 3.8-16; 1905

PANJABI: Dogri dialect

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Devanagari characters

ਸਧਕਨਾ ਜਵਾਹਰ

ਕੇ ੨ ਸਾਂਝਾੜ ਨਰਪਦਾਵੇ ਤਛ ਮਾਨੁਕਾਜਾ ਬੰਦਾ ਨਸਰੁ ਹੋਧਰੁ
ਨੇਜੇ ਲੈਯੋ ਤਛੁ ਲੋਧੋਜੇ ਸੁਠੇ ਬਾਲਸਦਾਵੇ ਕੀਯੋਜਿ ਤਛੁਜਾ ਬੰਦਾ
ਏਸਰਦੇ ਕਰਧਾ ਜਾਂਦਾਵੇ।

ਤਛੁਜੇ ਪੀਛੁਕਾ ਧਿਯੁ ਝਰ ਤਛੁਜੇ ਕਾਲਕੁਕਾ ਧਿਛਦਾਵੁ ਦੇਯੁ
ਦੇ ਕੋਗੇ ਝਰ ਤਛੁਜੇ ਤਛੁ ਧੀਯ ਤਛੁਜੇ ਲਾਲ ਰੋਪਾ ਝਰ ਧੁਕਿ
ਸਿਲਾਧਾ।

Jn. 3.21-22

Spoken by some 459,000 people in Gurdaspur, Sialkot and Jammu, northern Panjab, India. First publication, the New Testament in 1826 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87)

۲۰-۳

یوحنا

۱۳-۳

- ۱۳ گلاں دسناں تال تسیں نیں مندے۔ پھیر تسیں کیکر
منوگے جے میں آسمانیاں گلاں ٹھانوں دساں ۵۹ تے
آسمان اُتے کوئی نہیں چڑھیا اُنہرے سوا چہڑا آسمانوں
اُتیا ہے۔ یعنی ابن آدم چہڑا آسمان دے وچ ہے۔
۱۴ ۵ تے جیکراں موٹے نے سپ نوں جنگل وچ اُچا کیتا
اوسے طرح ضرور ہے پئی ابن آدم بھی اُچا کیتا جائے ۵ تاخو چہڑا
۱۵ کوئی ایمان لیاوے اُنہوں اُنہرے وچ سدا دی زندگی ملے
۱۶ ۵ کیونجو خدا دُنیا نوں اچھا پیار کیتا پئی اوس اپنا
اکلوتا بیٹا بخشیا تاخو چہڑا اُنہرے اُتے ایمان لیاوے
اُہ ہلاک نہ ہوتے سگوں اُنہوں سدا دی زندگی ملے
۱۷ ۵ کیونجو خدا اپنے بیٹے نوں دُنیا وچ ایس لئی نیں
گھلتا پئی دُنیا دی عدالت کرے سگوں ایس لئی
۱۸ پئی دُنیا اُنہرے سبوں بچ جائے ۵ چہڑا اُنہرے اُتے
ایمان لیاؤندا ہے۔ عدالت وچ نہیں آؤندا چہڑا ایمان
نہیں لیاؤندا عدالت وچ ہُمنے آگیا ہے کیونجو خدا دے
اکلوتے بیٹے دے نال اُتے اُہ ایمان نہیں لیاؤندا ہے
۱۹ ۵ تے عدالت راہی ہے۔ پئی چانن دُنیا وچ آیا ہے
تے آدمیاں ہنیرے نوں چانن نالوں ودھ پیار کیتا
۲۰ ایس کر کے پئی اُنہاں دے کم بھیرے سان ۵ کیونجو

۳۵۹

Gurmukhi characters

ੳਕਤ

ਸੁਹਾ

ਧਾਰਨ ਜਤੂਰ ਹੈ॥ ੮॥ ਪੈਣ ਜਿਧਰ ਚਾਹੁੰਦੀ ਹੈ ਵਗਦੀ ਹੈ ਅਤੇ ਤੂੰ ਉਹਦੀ ਅਣਜਸੁਟ-
ਦਾ ਪੈਰ ਪਰਿਹਰ ਨਹੀਂ ਜਾਣਦਾ ਜੋ ਉਹ ਕਿਧਰੋਂ ਆਈ ਅਤੇ ਕਿਧਰੋਂ ਜਾਂਦੀ ਹੈ॥ ਹਰ ਕੋਈ
ਜੋ ਆਤਮਾ ਬੇ ਜਨਮੀਆ ਸੋਇਹੋ ਜਿਹਾ ਹੈ॥ ੯॥ ਨਿਕਦੇ ਮੁਸਨੇ ਉਹਨੂੰ ਉਤਰ ਦਿਤਾ ਜੋ ਏ-
ਹ ਗੱਲਾਂ ਕਿਕਰਹੇ ਸੋਕਦੀਆਂ ਹਨ॥ ੧੦॥ ਯਿਸੁ ਨੇ ਉਹਨੂੰ ਉਤਰ ਦਿਤਾ ਕਿਆ ਤੂੰ ਇਸ-
ਰਾਈਲੀਆਂ ਦਾ ਭਾਭੂ ਹੋਕੇ ਏਹ ਗੱਲਾਂ ਨਹੀਂ ਜਮਝਦਾ॥ ੧੧॥ ਮੈਂ ਤੂੰ ਸੱਚ ਸੱਚ ਆਖਨ
ਹਾਂ ਕਿ ਜਿਹੜੀ ਗੱਲ ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਸੋਈ ਕਹਿੰਦੇ ਹਾਂ ਅਤੇ ਜੋ ਅਸਾਂ ਵੇਖਿਆ ਹੈ ਉਸੇ
ਦੀ ਸਾਖੀ ਦਿੰਦੇ ਹਾਂ ਅਰਤਸੀ ਸਾਡੀ ਸਾਖੀ ਨਹੀਂ ਮੰਨਦੇ॥ ੧੨॥ ਜਦ ਮੈਂ ਤੁਹਾਨੂੰ ਸੀਸਾਰੀ
ਗੱਲਾਂ ਦੱਸੀਆਂ ਅਤੇ ਤੁਸਾਂ ਪਰਤੀਤ ਨਾ ਕੀਤੀ ਫੇਰ ਜੇ ਮੈਂ ਤੁਹਾਨੂੰ ਸੂਰਗੀ ਗੱਲਾਂ ਦੱਸਾਂ ਤਾਂ
ਤੁਸੀਂ ਕਿਸ ਬਿਧ ਪਰਤੀਤ ਕਰੋਗੇ॥ ੧੩॥ ਅਤੇ ਸੂਰਗ ਨੂੰ ਕੋਈ ਨਹੀਂ ਚਾੜਿਆ ਪਰ ਉਹ ਜਿ-
ਹੜਾ ਸੂਰਗ ਬੋਧਿਤ ਰਿਆ ਅਰਥਾਤ ਮਨੁੱਖ ਦਾ ਪੁੱਤ੍ਰ ਜੋ ਸੂਰਗ ਵਿੱਚ ਹੈ॥ ੧੪॥ ਅਤੇ ਜਿਸ
ਤੁਹਾਨੂੰ ਮੁਸਾਨੇ ਉਜਾੜ ਵਿੱਚ ਸੱਪ ਨੂੰ ਉਚਾ ਕੀਤਾ ਇਸੇ ਤਰ੍ਹਾਂ ਜਰੂਰ ਹੈ ਜੋ ਮਨੁੱਖ ਦਾ ਪੁੱਤ੍ਰ ਥੀਉ-
ਚਾ ਕੀਤਾ ਜਾਵੇ॥ ੧੫॥ ਤਾਂ ਹਰੇਕ ਨੇ ਨਿਹਚਾ ਕਰਦਾ ਹੈ ਉਹ ਉਸ ਵਿੱਚ ਸਦੀਪਕ ਨੀਉਣ ਪਾਪ
ਤਕਰੇ॥ ੧੬॥ ਕਿਉਂਕਿ ਪਰਮੇਸਰ ਨੇ ਜਗਤ ਨੂੰ ਅਜਿਹਾ ਪਿਆਰ ਕੀਤਾ ਜੋ ਉਸਨੇ ਆਪਣੇ
ਇਕਲੋਤਾ ਪੁੱਤ੍ਰ ਦਿਤਾ ਤਾਂ ਹਰੇਕ ਨੇ ਉਸ ਉੱਤੇ ਨਿਹਚਾ ਕਰਦਾ ਹੈ ਉਹ ਦਾ ਨਾਸ ਨਾ ਹੋਵੇ ਸਗੋਂ
ਦੀਪਕ ਜੀਉਣ ਪਾਵੇ॥ ੧੭॥ ਕਿਉਂਕਿ ਪਰਮੇਸਰ ਨੇ ਪੁੱਤ੍ਰ ਨੂੰ ਜਗਤ ਵਿੱਚ ਇਸਲਈ ਨਹੀਂ
ਪੁੱਲਿਆ ਜੋ ਉਹ ਜਗਤ ਨੂੰ ਵੇਸੀ ਠਰਾਵੇ ਸਗੋਂ ਇਸਲਈ ਜੋ ਜਗਤ ਉਹ ਦੇਵਾਰੀ ਮੁਕਤਿ

Jn. 3.8-17, 1931

Roman characters

Kyún jo Khudá dunyá nún ajihá piár kítá, pai us
apnā iklantá Betá bakhshíá, tán jo jihrá uh de utte
imán li-áwe, uh halak na hoe, sagon uh nún sadá dí
zindagí mile.

1919

Jn. 3.13-19, 1913

A form of Panjabi spoken by Mohammedans of the Central Panjab and by others whose Panjabi is more strongly tinged with Urdu than that of the Sikhs and Hindus. First publication, St. Matthew's Gospel, chapters 5-7 (Persian characters), in 1884 at Lahore by the BFBS; tr. by missionaries of the United Presbyterian Church at Sialkot. St. Matthew's and St. Mark's Gospels, Sialkot, 1885. St. John's Gospel, Amritsar(?), 1889; tr. by R. Bateman of the CMS. St. Luke's Gospel, Amritsar,

1890; St. John's Gospel (in roman characters), Ludhiana, 1891.

New Testament (Persian characters), Lahore, 1912; prepared by Rev. T. Grahame Bailey. Genesis, 1916. Other editions in roman characters: St. Luke's Gospel, 1892; St. Matthew's Gospel, 1899; St. Mark's Gospel, 1901; the Acts, 1917; St. John's Gospel, 1919. Editions in Gurmukhi characters: St. Mark's Gospel, 1916; St. Matthew's Gospel, 1918; St. Luke's Gospel, 1919; St. John's Gospel, 1922.

Arabic characters

آلمچه تاسي

نه د زكزي خيزونه وويل او تاسي ايمان نه راوړي نوكه زه تاسوته د آسمان
خيزونه ووايو مخركې به ايمان راوړي. آلمچه خوك آسمان ته نه دي ختلي
مكرهغه خوك چه له آسمان راكوز شه يعني ابن آدم چه په آسمان
كېن دي آلمچه او لكه چه موسي په بيابان كېن مارپورته كړ دغه سي باندي دي
چه ابن آدم پورته كړي شي آلمچه تاچه هر خوك چه په ده ايمان راوړي ابدې
ژوندون ولري

آلمچه چه الله له جهان سره داسي ميسنه وكړه چه ابن وحيد خپل
ني وكړي تاچه هر خوك چه په ده ايمان راوړي هلاك نه شي بلكه ابدې
ژوندون ولري آلمچه چه الله خپل زوي جهان ته نه دي راستولي چه
په جهان باندې حكم كړي بلكه چه جهان دده په واسطې خلاص شي -
آلمچه خوك چه په ده ايمان راوړي په هغه باندې حكم نه كېږي او هغه
خوك چه ايمان نه راوړي په هغه باندې له اوس حكم شوي دي خوكه چه په
نوم د ابن وحيد د الله ني ايمان راوړي نه دي آلمچه او حكم راوي چه نور په
جهان كېن راغي دي او خلقو له نوره په تياري زياته ميسنه وكړه ولي چه
كارونه د دوي بد وو

Jn. 3.10-19; 1895

Spoken by perhaps 10,000,000 people in eastern and southern Afghanistan, northern Baluchistan and the country between Afghanistan and the Indus valley, northern India.

First publication, the New Testament in 1818 at the Serampore Mission Press; tr. by the Serampore missionaries. (See No. 87) The Pentateuch, 1824. New Testament, BFBS, Hertford, 1863; tr. by Isidor Löwenthal of the American Presbyterian Mission, aided by Robert Clark of the CMS and H. James, Commissioner of the Panjab. The Psalter, BFBS, 1882; tr. by T. J. L. Mayer of the CMS: the Pentateuch, 1890: tr. by T. P. Hughes and Worthington Jukes of the CMS, and Mr. Mayer. Bible, 1895; tr. by Mr. Mayer with the help of Abdur Rahman, containing a revised text of the New Testament published in 1890, prepared by Mr. Mayer, Mr. Hughes and Mr. Jukes. CP: BFBS.



PATPATAR

762

Kanog Kalou qa marse a kalkal na taman hoken:
I qa tar Natine, a bulu kasa, waig kanin i nuruan
tana lon haitum, ma wak na hiruo.

Spoken by some 9,000 people on New Ireland in the New Britain Archipelago. First publication, a primer with Old and New Testament stories in 1919 at Logaweng; tr. by Alfons Pratsch of the Australasian Methodist Missionary Society. St. John's Gospel, BFBS, 1921.

10. Yesus a fetola, gomme a re go eena: Q re o le moruti oa Israel, gomme a ga o tsebe taba tsé?

11. Ruri, ruri, ke a go bōtsa: Re a tseba sé re se bolelago, gomme re dilatse tsa tsé re di bonego, gomme ga le amogele bolatse bya rena.

Kg. 7, 10; 8, 20, 28.

12. Ga ke le boditse tse di mo lefaseh, gomme le sa dumele, le tlo dumela bya'n ga nka le bōtsa tse di kōa legodimon?

13. Gomme ga go e a kilego a rotogela legodimon, ga e se e a folegilego legodimon, e lego Moroa-motho e a lego legodimon.

Kg. 9, 63. Ps. 47, 6. Baef. 4, 9.

14. Gomme ka mo Moše a fegilego noga lesoken, Moroa-motho le eena o tlo fegago byalo,

Num. 21, 8, 9.

15. Gore e moñoe le e moñoe e a dumelago go eena, a se ke a lalaga, eupya a be le bophelo byo bo sa felego.

Mark. 16, 16. Luk. 19, 16.

16. Gobane Modimo o ratile lefase byalo, a ba a le nea Moroa oa gagoe e a tsoetsogo a nnoši, gore e moñoe le e moñoe e a dumelago go eena, a se ke a lalaga, eupya a be le bophelo byo bo sa felego.

Kg. 15, 13; 8, 32.

17. Gobane Modimo ga a ka a romela Moroa oa gagoe lefaseh gore a alole lefase, eupya e le gore lefase le pholose ke eena.

Kg. 9, 39.

18. E a dumelago go eena, a ka se ke a aloloa; gomme e a sa dumelego o setse a alotsoe, kagobane a sa ka a

gobane go be go na le mētse a mantši gona; gomme batho ba na ba tla, gomme ba kolobetsōa.

1 Sam. 9, 4.

24. Gobane Yohannes o be a se'šo a lalaloa k'golegōn.

Math. 14, 3. Luk. 5, 19, 30.

25. Mō mō go diregilego phetolano ea barutōa ba Yohannes le Bayuda ka baka la 'latsō.

26. Gomme ba tla go Yohannes, gomme ba re go eena: Rabbi, eo a bego a na le oene moš'ola oa Yordan, eo o bole-tšego bolatse godimo ga gagoe, bona, o a kolobetsa, gomme bole ba ea go eena.

Math. 3, 13; 3, 11.

27. Yohannes a fetola, gomme a re: Motho a ka se ke a tšea selo, ga a sa se fioe setšōa legodimon.

Kg. 19, 12. Bahebr. 5, 4.

28. Lena ka nnoši le dilatse tsa ka tša gobane ke boletse, ka re: Nna ga ke Kristus, eupya ke romiloe go mo eta pele.

Kg. 1, 30, 30.

29. E a nago le monyalo ke monyadi, eupya mogoea oa monyadi e a emego a mo koa, o a thaba ka gogolo ka baka la lentsu la monyadi. Thabo e ea ka byalo e phethegile.

Math. 9, 13.

30. Eena' o soanetse go gola, nna ke soanetse go kokobela.

1 Sam. 3, 1.

31. E a tsoago legodimon o godimo ga bole. Eo e lego oa lefase ke oa lefase, gomme o a bolela e le oa lefase; eo a tsoago legodimon o godimo ga bole,

Kg. 8, 23.

32. Gomme ke latse ea tše a di bonego le tše a di koelego, gomme bolatse bya gagoe ga bo amogeloe ke motho.

Kg. 5, 19; 8, 26, 28.

33. E a amogelago bolatse bya gagoe,

1904

Spoken in the eastern Transvaal, South Africa. First publication, the New Testament in 1890 by the BFBS; tr. by C. Knothe, of the Berlin Evangelical Missionary Society, with the aid of his colleagues and native helpers. Bible, Berlin Evangelical Missionary Society, Berlin, 1904; tr. by G. Trümpelmann, the New Testament being Knothe's text revised by H. Kuschke and Mr. Trümpelmann. CP: BFBS.

PENDE

764

16 Ndaka ya Nzambi wabaleka kuzumba a ha mavu ngenyi, muene wahuile Mun'enji mumoshi ha mumoshi wabutshiwe kamba, wamutshikina, kashiko mufuako, mbaukala nu monyo wa mailako. 17 Nzambi katumineko Mun'enji ha mavu ha kuzuelesa a ha mavu; wamutsumine mukunda na kukula atu. 18 Kashiko muzuelesa wamutshikina, uvi azelesele kale watuna kutshikina jina dia Mona mumoshi ha mumoshi wabutshiwe kudi Nzambi. 19 Kufua milonga kua atu kudi ndaka ya muanya wajile ha mavu, uvi atu atshikinyine pipa, katshikinyineko muanya mukunda na makalekelo awo akalele abola. 20 Mutu yakasue wanatshita ndaka jiabola kanatshikina muanya, kashiko muza mu muanya kamba, Mbangubela makalekelo ami. 21 Uvi mutu yakasue wanatshita ndaka jiabonga udi muza mu muanya kamba, Makalekelo ami amuenekene, ndaka ya atshitshiwe mu Nzambi.

Spoken by about 135,000 people between the Kasai and Kivilu Rivers in western Belgian Congo, Africa. First publication, St. Luke's Gospel in 1926 by the BFBS; tr. by Miss Agnes Sprünger and Mrs. A. E. Döring of the Congo Inland Mission. New Testament, 1935; tr. by Miss Sprünger, Miss Erma Birky, Mrs. Beulah MacMillan Amie and the natives: Filipo Kafuatu, Yosefe Kitembe, Yone Kapenda, Yakoba Kituku. CP: BFBS.

Asyat gospod' jenvö jurbyt, i syvö ötykvö svužit.

Mt. 4:10b

Spoken by perhaps 65,000 people in Perm and Vyatka, eastern Russia, U.S.S.R. First publication, St. Matthew's Gospel in 1866 at Lon-

PERO

Spoken by some 16,000 people in northern Nigeria, West Africa.

Reduced to written form by Rev. and Mrs. V. E. Walter, of the Sudan. United Mission in about 1927. First publication, St. Luke's Gospel and the Epistle of St. James in 1936 at the Niger Press, Jos, by the SUM; tr. by A. J. Faust (St. James, tr. by Mrs. Faust), SUM. The Epistles of Peter, SUM, Holton, Kansas, 1938.

THE PERSIAN TRANSLATION AND HENRY MARTYN

The gifted young English scholar, Henry Martyn, after his first few months in India, found himself conscripted by his superiors in the Anglican Church establishment for a task that even an older scholar might well have found staggering. This was the translation of the Scriptures into Hindustani, Persian, and Arabic, as a part of a grand scheme of Bible versions for the East. During his short residence at Calcutta, quite near to Serampore, scene of the labors of Carey and his Baptist brethren in producing and printing the Bible in many tongues of India, Martyn had become a friend and admirer of Carey and Marshman, and he knew well their comprehensive program. Yet in carrying out the parallel linguistic task, not chosen by him but imposed upon him, Martyn's respect and affection for his older missionary brethren at Serampore saved him from such rivalry as might easily have arisen between them, had both parties been men inspired by no higher motives than intellectual ambition.

Two remarkable Oriental scholars were from the first placed at Martyn's disposal as teachers and helpers, Mirza Fitrat for Hindustani and Nathanael Sabat for Arabic and Persian. Just as the Sabat-Martyn Arabic New Testament leaned too far towards the "high" or Koranic style to be acceptable to readers other than Moslem scholars (see on Arabic Versions, p. 53), so Martyn's earlier Persian New Testament, made with Sabat's help, was marred by too much Arabic in its vocabulary and idioms. To remedy this fault Martyn determined to spend six months or more in Persia, where he should have the benefit of Persian *literati* in their own land. Such was in fact the scholar, Mirza Saiyad Ali Khan of Shiraz, who became his adviser in the revision of the whole New Testament.

Speaking in his diary of the total difference between the styles adopted in his earlier and later versions, Martyn writes: "The king (of Persia) has signified that it is his wish that as little Arabic as possible may be employed in the papers presented to him. So that simple Persian is likely to become more and more fashionable. This is a change favourable certainly to our glorious cause. To the poor the Gospel will be preached. . . . The

Асватъ господъ енавö юрбыт и сывö öтыквö свужит.

Mt. 4:10

don (Bonaparte); tr. by A. Popoff and F. J. Wiedemann. (See No. 232) Reprinted in Cyrillic characters, BFBS, St. Petersburg, 1882.

766

8 Taṇ tiuṇ pamun shi kan sule gbomä, shi dok ma chekä, te a ta tumbä wuzi, n temä ya mine, n kerä pidi pa qui sai te n wei m? 9 Shi te ma. wegän, te n kawuru an-jerero kan an-fäkenaro, n ka'chu, shai, Ma twalo sikema qui kan ne, keloṇkwi ne wena shi dok shi chekäi. 10 Kiji mo, ne ta kab ma, kam noṇ cheran sik ti shele malaikuni Yamba tokwo an-näqä we mo dok mu mungä kelogäni.

Lk. 15:8-10

Gospel of St. John is likely to be the simplest thing imaginable; and I dare say the pedantic Arab will turn up his nose at it; but what the men of Shiraz approve, who can gainsay?"

All Martyn's journey of ten days from his landing at Bushire to his arrival (June, 1811) at Shiraz, that city of ancient Persian culture, was a torture of alternate external tropic heat and mountain cold, and constant internal fevers. On his arrival he began the enjoyment of boundless Oriental hospitality from a host famed for wealth and culture. Yet Henry Martyn calls it a six months' exile, and writes: "I am often tempted to get away from this prison . . . but by placing myself twenty years on in time, I say, why could I not stay at Shiraz long enough to get a New Testament done there, even if I had been detained there on that account three or six years? What work of equal importance can ever come from me?"

The six months did stretch out into nearly a year, before the work was done and he could leave for England. Another six months, however, separated the traveler, not from England, as it turned out, but from the Turkish town of Tokat, where Martyn's fever-racked body at last found rest in the grave (October, 1912), and from that heavenly goal where his spirit, victorious over all earthly trials, joined the Christ whose words he had given to the great race of Persians.

After the lapse of more than a century it is that Shiraz version which remains the basis of all later revisions of the Persian New Testament.

It seems rather odd that the first translation of any part of the Bible into Persian should have been made and published nearly three centuries before Martyn's day, by a Jew for his fellow-Jews of Persia. It is the Pentateuch, printed in Hebrew letters, in a Polyglot issued in 1546 at Constantinople by the famous Soncino press, alongside three other languages—Hebrew, Chaldee and Arabic. This furnished the text for the Persian Pentateuch printed a century later in the London Polyglot, though the usual Persian character is here substituted for the Hebrew letters used by the Jewish editor.

و شما شهادت مارا نمی پذیرید * چون من شمارا آن چیزهایی که زمینی است گفتم و شما باور نمیکنید چگونه اگر بشما چیزهایی که آسمانی است بگویم باور خواهید کرد * و هیچ کس با آسمان بالا نرفته است مگر آنکس که از آسمان پایین آمده است یعنی فرزند آدم که در آسمان هست * و چنانکه موسی ماربرا در دشت بلند کرد فرزند انسان نیز باید که برداشته شود * تا هر کس که بر او ایمان آورد نجات نشود بلکه زنده گی جاوید یابد * زیرا که خدا آنقدر جهان را دوست داشت که فرزند یگانه خود را از برای فرموده که تا هر کس که بر او ایمان آورد هلاک نشود بلکه زنده گانی جاوید یابد * خدا فرزند خود را بجهان نفرستاد که با جهانیان داری نماید بلکه تا جهانیان بواسطه او محبت یابند * و آنکس که بر او ایمان آورد بر وی حکم نمی شود و آنکس که ایمان نیاورد بر او حکم شد زیرا که بر اسم فرزند یگانه خدا ایمان نیاورده است * و سبب حکم این است که روشنی در جهان در آمده است و مردمان تاریکی را بیش از روشنائی دوست دارند زیرا که افعال ایشان نیکو نبوده است * چه هر کس که بکارهای نا شایسته مشغول است روشنائی را دشمن دارد و نزد روشنائی نمی آید مبادا که افعالش آشکارا گردد * و اما آنکسی که راست کردار است بنزد روشنائی می آید تا ظاهر گردد که افعالش را با خدا کرده است * و بعد ازین

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انجیل یوحنا ۲

عیسی در جواب گفت آمین آمین بنو میکوم اگر کسی از آب و روح مولود نکرد ممکن نیست که داخل ملکوت خدا شود * آنچه از جسم مولود شد جسم است و آنچه از روح مولود گشت روح است * عجب مدار که بنوکتم باید شا از سر نو مولود کردید * باد هر جا که میفرماید میوزد و صدای آنرا میشنوی لیکن نیدانی از آنجا میآید و بجای میروید همین است هر که از روح مولود کرد * بنفودیوس در جواب وی گفت چگونه ممکن است که چنین شود * عیسی در جواب وی گفت آیا تو معلم اسرائیل هستی و اینرا نیدانی * آمین آمین بنو میکوم آنچه میدانم میگویم و آنچه دیدم ام شهادت می دهم و شهادت مارا قبول نمیکند * چون شمارا از امور زمینی سخن گفتم باور نکردید پس هرگاه به امور آسمانی با شما سخن رانم چگونه تصدیق خواهید نمود * و کسی با ایمان بالا نرفت مگر آنکس که از آسمان پائین آمد یعنی پسر انسان که در آسمان است * و همچنانکه موسی مارا در میان بلند نمود همین پسر انسان نیز باید بلند ساخته شود * تا هر که باو ایمان آورد هلاک نکرد بلکه حیات جاودانی یابد * زیرا خدا جهانرا اینقدر محبت نمود که بر یگانه خود را داد تا هر که بر او ایمان آورد هلاک نکرد بلکه حیات جاودانی یابد * زیرا خدا پسر خود را در جهان نفرستاد تا بر جهان داری کند بلکه تا بوسیله او جهان نجات یابد * آنکه باو ایمان آورد بر او حکم نشود اما هر که ایمان نیاورد الا بر او حکم شد است بجهت آنکه باسم پسر یگانه خدا ایمان نیاورده * و حکم این است که نور در جهان آمد و مردم ظلمت را بیشتر از نور دوست داشتند از آنجا که اعمال ایشان بد است * زیرا هر که عمل بد میکند روشنی را دشمن دارد و پیش روشنی نیاید مبادا اعمال او توبیخ شود * ولیکن کسیکه برستی عمل میکند پیش روشنی میآید تا آنکه اعمال او هویدا گردد که در خدا کرده است * و بعد از آن عیسی با شاگردان خود بزمین یهودیه آمد و با ایشان در آنجا سر برده تعید میداد * و بجای نیز در عتوتن نزد یک سالم تعید میداد زیرا که در آنجا آب بسیار بود و مردم میآمدند و تعید میکردند * چونکه بجای هنوز در زندان حبس نشده بود * آنکه در خصوص تطهیر در میان شاگردان بجای و یهودیان مباحثه شد * پس بنزد بجای آمد باو گفتند ای استاد آن شخصیکه با تو در آنطرف

Jn. 3.12-21; 1816; Persian characters

Hebrew characters

וירא לרא גהאן רא אינקדר מחבת נמור כה
פטר יגאנה לוד רא דאר תא הרכה בר או
אימאן אנדר הלאך נגדרד בלכה חיות גאוראני
יאבר :

1909



Jn. 3.5-25; 1932; Persian characters

Spoken by about 10,000,000 people in Iran (formerly Persia).

First publication, the Pentateuch in 1546 in Hebrew characters at Constantinople by E. B. G. Sencino; tr. by Jacob ben Joseph Tawus. The Gospels (in Persian characters), Jacob Flesher, London, 1657; tr. by Abraham Wheelocke on the basis of several manuscripts at Oxford and Cambridge, one dating perhaps from the 14th century. St. Matthew's Gospel, BFB, Serampore, 1809; tr. by Nathaniel

Sabat under the direction of Henry Martyn. *The Gospels*, BFBS, Calcutta, 1813; tr. by Leopoldo Sebastiani. *New Testament*, Russian Bible Society, St. Petersburg, 1815; tr. by Henry Martyn and Mirza Saiyad Ali Khan. *The Psalms*, BFBS, Calcutta, 1816. *Old Testament*, 1828-38; tr. by Thomas Robinson.

Other versions of note: Glen Version: the Psalter, BFBS, London, 1830; tr. by W. Glen, of the Scottish Mission: *Old Testament*, published with aid from the BFBS by the Committee on Missions of the United Associate Synod in Scotland, Edinburgh, 1845. Bruce Version: St. Mark's Gospel, BFBS, 1873; tr. by Robert Bruce of the CMS; the *New Testament*, 1882; tr. by Mr. Bruce with the aid of E. H. Palmer: Bible, 1895. Miller Version: the Acts, Intermission Literature Committee, Teheran (Leipzig printed), 1932; tr. by W. M. Miller and Ahmed Nabastin; St. Luke's Gospel, 1934.

Other editions in Hebrew characters: the Gospels (Martyn's Version), BFBS, 1847. The Psalter (publisher unknown), Vienna, 1883; tr. by Baba Nuriel. *Old Testament*, Bruce's Version, BFBS, 1899-1907; *New Testament*, 1909. CP: BFBS.

PETATS

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Kova a katun te kat je no a ka te magil i no a Sunahan, eiau e hamunasiqoan, na e matohaqoan, na e jinaqoan.

Mk. 3:35

Spoken by about 7,000 people on the Island of Petats and adjacent islands, Solomon Islands. First publication, St. Mark's Gospel in 1934 by the BFBS; tr. by Rev. A. H. Cropp, of the Methodist Missionary Society of New Zealand.

POKOMO

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Nkudzotaleanke, ya kwamba nikwambia, ni hadi muvyajwe kwa dsu. Ruvuto yunavuta yudsakiebfo, na idzwiye unasikia, kenge yunawieko na jwikonakwenda nkunamanya hata, vivyo hivyo kula muntu avyajiwe kwa rubu. Nikodemo kambukuya, kamwambia: Vinawezekanadze hivi? ! Yesu kambukuya, kamwambia: Wewe u muyongwesa jwa Israeli, nolawe nkunavimanya hivi? Amin, amin, nakwambia: Hwivyonamanya hunanena, na hwivyonanona hunashuhudia, nolawe ushahidi wehu ntamunahikiza. Mukidshikiza ninkimwambia mambo ya lumwengu, munahikizadze ninkimwambia mambo ya yuwingu? Na muntu nkakubfa yuwinguni, ela jeje asukie kwa yuwinguni, Mwana jwa Adamu ekuwa yuwinguni. Na dza Musa abfazievyo nyoka yuandani, vivyo na Mwana jwa Adamu ni hadi abfazigwe. Kwakwamba, yude jwonse amuhikizie awe na moja usiwosia.

Koro hivihihi Muungu kajudsaka lumwengu, hata kamuyavya Mwanawe madiani, kwakwamba yude jwonse amuhikizie jeje adsekware, ela awe na moja usiwosia. Koro Muungu nakumuhuma Mwanawe lumwengu ajuhukumu lumwengu, ela lumwengu yubfonyegwe nae. Amuhikizie, nkanahukumigwa hata, kenge asimuhikiza, kamakwisa kuhukumigwa,

Jn. 3:7-17

Spoken by about 15,000 people in eastern Kenya, East Africa. First publication, St. Mark's Gospel in 1894 by the BFBS; tr. by F. Würtz of the Neukirchen Mission. *New Testament*, 1901; tr. by members of the Mission, revised by A. Kraft. *The Psalms*, 1911. CP: BFBS.

POLISH TRANSLATIONS

Early Polish Bibles are associated with the names of the towns where they were published, and these happen to be places made very conspicuous by events of the war and post-war periods of this century. One of these is Brest-Litovsk, where the treaty of peace between Germany and post-revolution Russia was signed in 1917. At this same Brest, in 1563, was printed the second Polish Bible, the first to be rendered from the original texts by competent scholars. The work of translation had lasted six years, and its costs, as well as those of publication, were defrayed by the Protestant Prince Nicholas Radziwill. Doctrinal differences between most of those who would use the book and some at least of the learned translators prevented it from being generally received. It was supplanted therefore, among Protestants, by the Bible which appeared in Danzig in 1632, preceded by the *New Testament* alone as early

as 1606. This old Hanseatic city, now almost entirely German in its population, had a much larger Polish element in the seventeenth century and had been for two hundred years attached, as a free city, to the Polish crown. Here two Protestant scholars labored for nearly thirty years in the preparation of a version which became the acceptable Bible for Polish Protestants, both Lutheran and Reformed.

The Bible of Polish-speaking Roman Catholics has remained from 1593 to the present time the Wujek version, made by a Jesuit scholar of that name at the command of the Pope, and of course conformed to the Clementine Vulgate text, which had been issued just a year before this version appeared at Cracow. Some of its *New Testament* notes are said to be derived from the English Catholic version published at Rheims in 1582.

Wujek Version

nie może wnieść do królestwa Bożego. Co się narodziło 6
z ciała, ciało jest: a co się narodziło z Ducha, duch jest.
Nie dziwuj się, żem ci powiedział: Potrzeba się wam 7
narodzić znowu. Duch kędy chce tennie: i głos jego 8
słyszysz, ale niewiesz zkąd przychodzi, i dokąd idzie:
tak jest wszelki, który się narodził z Ducha. Odpowie- 9
dział Nikodem i rzekł mu: Jakóż to być może? Odpo- 10
wiedział Jezus, i rzekł mu: Tyś jest Nauczycielem w
Izraelu, a tego niewiesz? Zaprawdę, zaprawdę powia- 11
dam tobie, iż co wiemy, mówimy: a cośmy widzieli,
świadczymy: a świadectwa naszego nie przyjmujecie.
Jeżliż ziemskie rzeczy powiedział wam, a nie wierzy- 12
cie: jakoż jeżlibym wam niebieskie opowiadał, wierzyć
będziecie? A żaden nie wstąpił do nieba, jedno który 13
zstąpił z nieba, Syn człowieczy, który jest w niebie. A 14
jako Mojżesz podwyższył węza na puszczy: tak potrze-
ba aby podwyższon był Syn człowieczy. Aby wszelki, 15
który weń wierzy, nie zginął, ale miał żywot wieczny.
Albowiem tak Bóg umiłował świat, że Syna swego je- 16
dnorodzzonego dał: aby wszelki, kto wierzy weń, nie
zginął, ale miał żywot wieczny. Bo nie posłał Bóg Sy- 17
na swego na świat, aby sądził świat: ale iżby świat był

1892

Danzig version, gothic characters

II. 14. A jako * Mojżesz węza na puszczy
wyprowadził, tak musi być wyprowadzony Syn
człowieczy: * 4 Moj. 31, 8. 1 Król. 18, 4.

15. Aby każdy, kto weń wierzy, nie zginął,
ale miał żywot wieczny.

16. Albowiem tak Bóg * umiłował świat,
że Syna swego jednorodzonego dał, aby
każdy, kto * weń wierzy, nie zginął, ale
miał żywot wieczny.

* 1 Jan. 4, 9. † Mar. 16, 16. 1 Jan. 5, 10.

17. Boć nie posłał * Bóg Syna swego na
świat, aby sądził świat; ale aby świat był
zbawiony przezeń.

* Jan. 12, 47.

18. Kto wierzy weń, nie będzie osądzony;
ale * kto nie wierzy, już * jest osądzony, iż
nie uwierzył w imię jednorodzonego Syna
Bożego.

* Jan. 5, 24. r. 6, 40. † Mar. 16, 16.

19. A tenci jest sąd, że * światłość przy-
szła na świat, lecz ludzie bardziej umiłowali
ciemność niż światłość; bo byli źle
uczynili ich.

* Jan. 1, 9.

20. Każdy bowiem, kto źle czyni, niena-
widzi światłości i nie idzie na światłość,
aby nie był zganił ucynki jego.

21. Lecz kto czyni prawdę, przychodzi do
światłości, aby być jawne * uczynki jego,
iż w Bogu są uczynione.

* 1 Jan. 5, 2, 3, 4, 12.

22. Potem przychodzi Jezus i uczniowie

30. On musi rość, a mnie musi ubywać.
31. Kto * z gór przychodzi, nade wszystko
jest; kto * z ziemi jest, ziemia jest, i ziemia
rzeczy mówi; ten, który * z nieba przychodzi,
nade wszystko jest.

32. A co widział * i słyszał, to świadczą;
ale świadectwa jego żaden nie przyjmuje.

* Jan. 5, 19, 30.

33. Kto przyjmuje świadectwo jego, im
zapieczętował, że Bóg jest * prawdziwy.

* Jan. 5, 36.

34. Albowiem ten, którego Bóg posłał,
słowo Boże mówi; boć mu nie pod miarą
dawa * Bóg Ducha.

* 1 Jan. 5, 36. 1 Jan. 5, 37.

35. Ojciec miłuje Syna, i wszystko dał
mu * ręk jego.

* Mar. 11, 27.

36. Kto wierzy w Syna, ma żywot wie-
czny; * ale kto nie wierzy Synowi, nie
ogląda żywota, lecz gniew Boży zstawa
nad nim.

* Mar. 16, 16. 1 Jan. 5, 18.

Rozdział 4.

I. Rozmowa Pawła z Samarytanami 1-20. II. Do-
kazanie, iż Jezus jest prawdziwym Chrystusem 21-35. III. O
Świętym Duchu 36-41. IV. O pokarmie jego 42-48. V. Że
w Efezie była wiara w Chrystusa 49-54. VI. O
Synu Bożym 55-64.

I. 1. A gdy pojął Pan, iż używali Sa-
marzeuśkie, że Jezus więcej uczniom * cz-
nił i więcej miłił Jan;

* Jan. 5, 37

siebie, przeto iż on znał wszystkie,

25. A iż nie potrzebował, aby mu kto
świadectwo wydawał o człowieku; albo-
wiem on wiedział, co * było w człowieku.

* 1 Sam. 16, 7. 1 Król. 29, 17. Ps. 7, 10. Jer. 11, 30.

ROZDZIAŁ III.

I. O Nikodemie, którego w nocy Chrystus
Pan uczył 1-13. II. O węzu zawieszonym na
puszczy 14-22. III. O chrzcie Ś. Jana 23-26.
IV. który wydawał świadectwo uczniom swoim
o Panu Chrystusie 27-36.

A był niektóry człowiek z Faryzeuszów,
imieniem Nikodem, książę żydowski.

2. Ten przyszedł * do Jezusa w nocy
i rzekł mu: Mistrzu! wiemy, żeś przy-
szedł od Boga nauczycielem; bo nikt
tych cudów czynić nie może, które ty
czynisz, jeżliby Bóg z nim nie był.

* Jan. 19, 39.

3. Odpowiedział Jezus i rzekł mu:
Zaprawdę, zaprawdę powiadam ci:
Jeżli się kto nie narodzi znowu, nie
może widzieć królestwa Bożego.

4. Rzekł do niego Nikodem: Jakoż
się może człowiek narodzić, będąc
stary? iżali powtórnie może wnieść w
żywot matki swojej i narodzić się?

5. Odpowiedział Jezus: Zaprawdę,

II. 14. A jako * Mojżesz węza na
puszczy wywyższył, tak musi być wy-
wyższony Syn człowieczy.

* 4 Moj. 21, 9. 2 Król. 18, 4.

15. Aby każdy, kto weń wierzy nie
zginął, ale miał żywot wieczny.

16. Albowiem tak Bóg * umiłował
świat, że Syna swego jednorodzonego
dał, aby każdy, kto * weń wierzy,
nie zginął, ale miał żywot wieczny.

* 1 Jan. 4, 9. † Mar. 16, 16. 1 Jan. 5, 10.

17. Boć nie posłał * Bóg Syna swego
na świat, aby sądził świat, ale aby
świat był zbawiony przezeń.

* Jan. 12, 47.

18. Kto * wierzy weń, nie będzie
osądzony; ale kto nie wierzy, już * jest
osądzony, iż nie uwierzył w imię je-
dnorodzzonego Syna Bożego.

* Jan. 5, 24. r. 6, 40. † Mar. 16, 16.

19. A tenci jest sąd, że * światłość
przyszła na świat, lecz ludzie bardziej
umiłowali ciemność niż światłość; bo
byli źle uczynili ich.

* Jan. 1, 9.

20. Każdy bowiem, kto źle czyni,
nienawidzi światłości i nie idzie na
światłość, aby nie był zganił ucynki
jego.

21. Lecz kto czyni prawdę, przy-
chodzi do światłości, aby być jawne
uczynki jego, iż w Bogu są uczynione.

1924

Spoken by about 22,000,000 people in Poland and by immigrants in
the United States. First publication, Ecclesiastes in 1522 at Cracow
by Hieronim Vietor; tr. by Hieronim of Wieluń The Psalter, 1532;
based on a paraphrastic translation of Johannes Campensis. New Tes-
tament, Aleksander Czech, Königsberg, 1552-3; tr. by Johannes Seclu-
tianus, a friend of Luther. Bible, N. and S. Scharffenberger, Cra-

cow, 1561; translator unknown. Known as the "Cracow Bible."

Other versions of note: Brest Bible: translated and published at the
expense of Nicholas Radziwiłł, Brest-Litovsk, 1563; tr. by a committee
of Polish and foreign scholars. Wujek Version: New Testament, Cra-
cow, 1593; tr. by Jakub Wujek, a Jesuit; Bible, 1599. The standard
Roman Catholic Bible in Polish; revised most recently in 1935. Pub-

lished without notes or Apocrypha by the BFBS, the New Testament (in roman characters), Leipzig, 1830; Bible, 1898. Danzig Version: New Testament, Drukowano u Wdowy G. Guilmothana, Danzig, 1606; tr. by Marcin Janicki, Daniel Mikotajewski and Jan Turnowski: Bible, A. Hünefeld; Danzig, 1632. The standard Bible of Evangelical Poles. First BFBS edition, 1828, N. T.; Bible, 1836. First ABS edition, New Testament, 1893; Bible, 1918. Revised Version: Gospels and the Acts, Trinitarian Bible Society, London, 1873; tr. by a committee consisting of two Roman Catholics, a Lutheran pastor and a Reformed Church pastor; New Testament, 1876, completed by Count Karol Wegierski; further revised by a committee of eight, BFBS, Vienna and Warsaw, 1881. Mariavite Version: New Testament, the Mariavite Church, Płock, 1928; tr. by the Mariavite Archbishop, O. J. M. Michał Kowalski. CP: ABS, BFBS.

PONÉRIHOUE

772

Obouri mbaa napaa aboro naé pa mounou noumé
boursa Pwi Droué, waéboursi trépa aji ma wago,
ma é néigé koo, ma nyakoo.

Mk. 3:35

Spoken along the middle east coast of New Caledonia, South Pacific.
First publication, St. Mark's Gospel in 1910 at Paris (London printed by the BFBS; tr. by Maurice Leenhardt, of the Paris Missionary Society.
CP: BFBS.

POPO

773

Do amedek-pekpe-ame ke la wə Mawu be jroa
eye nyi nōvi nye nusu, nōvi nye nyonu kuḍo nq
nye.

Mk. 3:35

Spoken in Dahomey, French West Africa. First publication, St. Mark's Gospel in 1920 by the BFBS; tr. by Rev. D. A. Tekoe and other native clergy of the Wesleyan Methodist Missionary Society.

PONAPE

771

15 Pwe meamen pojona i, jota
pan lokidokila, a en aneki maur
joutuk.

16 Pwe iet duen Kot kotin
kupura jappa, me a kotikidoki
japwilim a Ieroj, pwe karoj, me
pojona i, ender jalonala, a en
aneki maur joutuk.

Rom. 8. 8; 8. 32; 1 Ios. 4. 9

17 Pwe Kot me kotin porone
don jappa japwilim a Ol, kaidin
en kadeikada jappa, a pwe
jappa en kamauri kila i. L. 12. 47

18 Me pojona i, jota pan paka-
deikada, a me jo pojona i, iei
pakadeikadar, pweki a jota pojona
mar en japwilim en Kot ieroj.

36; L. 8. 34

19 A iet kadeik o, marain
pwara don jappa, a aramaj pok
on rotorot mon marain, pweki
ar wiawia kan me jued. L. 1. 8, 9-11

taij o karoj kin pwarala re a.

L. 1. 26-34

27 Ioanej japen majani: Ara-
maj amen jota kak aneki meakot,
ma a jo aneki jan nanlan.

Ipra. 5. 4

28 Komail pein kadede kin ia,
me i indada: Kaidin Krijtuj
nai, pwe nai me pakatarador
mo a.

L. 1. 20, 23, 27

29 Me li amen kijin nin on, iei
ol kamod. A kompoke pan ol
kamod kin u roneron perenki
nil en ol kamod; ari, iei ai
peren unjokala.

Mat. 22. 3

30 I en kakairida, a nai en
kakairidi.

31 Me kotido jan poa, i me poedi
karoj, a me kijan jappa, iei men
jappa, o a kin kajokajoia duen
jappa. A me kotido jan nanlan,
me poedi karoj,

L. 8. 33

1935

Spoken by over 6,000 people on Ponape Island, largest of the Caroline
Islands, North Pacific. Reduced to written form by L. H. Gulick and
A. A. Sturges, of the ABCFM about 1859. First publication, St.

Matthew's Gospel, chapters 1-7 in 1859 at the Mission on Ponape; tr. by
Mr. Gulick. St. John's Gospel, ABS, Honolulu, 1862; tr. by Mr.
Gulick and revised by Mr. Sturges: St. Luke's Gospel and the Acts, 1866;
St. Matthew's and St. Mark's Gospels, 1870: Galatians and Titus,
1873; tr. by E. T. Doane: Genesis and Exodus, New York, 1876.

New Testament, 1887; tr. by Mr. Sturges and Mr. Doane: Joshua,
1882; tr. by Mr. Doane: Judges and Ruth, 1883; 1 and 2 Samuel,
and 1 and 2 Kings, 1889. Syring version: St. Mark's Gospel,
Liebenzeller Mission, Liebenzell, 1913; tr. by Mr. Wiese of the Lieben-
zeller Mission. New Testament and the Psalms, ABS (printed in Great
Britain), 1935; tr. by Rev. A. Syring, as a revision of the old version.

CP: ABS.

PORTUGUESE TRANSLATIONS

It seems almost incredible that no vernacular New Testament—not to say, Bible—in Portuguese should have existed until 1681, and that when it came it was issued, not in Portugal itself, but in the East Indies, rendered by a Protestant missionary, J. F. d'Almeida, laboring among Europeans of various tongues and nations. Still more remarkable is the earliest source of Portuguese Old Testaments. The Lutheran missionaries to whom belongs the honor of giving to India its first vernacular Scriptures—the men of the Danish mission at Tranquebar—brought out, at about the same time as their Tamil Bibles for the natives, a succession of portions in Portuguese covering the whole Old Testament (1719-1744). They used for some of these portions an unpublished manuscript left behind by d'Almeida at his death. They had financial help also from a Dutch Governor-General of the East Indies, and from the British Society for the Promotion of Christian Knowledge (which had also helped them with their Tamil Scriptures).

It was not till 1781, just a century after d'Almeida's New Testament, that a Portuguese New Testament was printed in Portugal itself. It was the work of a priest named de Figueiredo, who compared the original Greek with the Vulgate text from which he translated. It was so richly annotated that it ran to six octavo volumes. And it required seventeen more such volumes to contain the similarly annotated Old Testament. It is a one-man edition and corresponds roughly to the Italian work of the contemporary Antonio Martini. Like that, it has been revised and reissued many times. Without its notes and minus the apocryphal books, it has been issued, like Martini's, by the British & Foreign Bible Society. D'Almeida's older version has also been revised and republished many times by the Bible Societies and others, and a new version was prepared by the Societies for Brazil, but efforts to agree upon a single revised text equally acceptable in Portugal, Brazil, and the colonies have had many difficulties to meet.

d'Almeida Version

Escreptura, e na palavra que Jesus tinha dito.

23 E, estando elle em Jerusalem pela paschoa, no dia da festa, muitos, vendo os signaes que fazia, crêram no seu nome.

24 Mas o mesmo Jesus não confiava n'elles, porque a todos conhecia,

25 E não necessitava de que alguém testificasse do homem, porque elle bem sabia o que havia no homem.

Jesus instrue Nicodemos acerca do novo nascimento.

3 E HAVIA entre os phariseus um homem, chamado Nicodemos, príncipe dos judeus.

2 Este foi ter de noite com Jesus, e disse-lhe: Rabbi, bem sabemos que és

homem, que está no céu.

14 E, como Moysés levantou a serpente no deserto, assim importa que o Filho do homem seja levantado;

15 Para que todo aquelle que n'elle crê não pereça, mas tenha a vida eterna.

16 Porque Deus amou o mundo de tal maneira, que deu o seu Filho unigênito, para que todo aquelle que n'elle crê não pereça, mas tenha a vida eterna.

17 Porque Deus enviou o seu Filho ao mundo, não para que condemnasse o mundo, mas para que o mundo fosse salvo por elle.

18 Quem crê n'elie não é condemnado; mas quem não crê já está condemnado; porquanto não crê no nome do Unigênito Filho de Deus.

1911

Figueiredo Version

14 E como Moisés no deserto levantou a serpente, assim importa que seja levantado o Filho do homem;

15 Para que todo o que crê nêle não pereça, mas tenha a vida eterna.

16 Porque * assim amou Deus ao mundo, que lhe deu seu Filho unigênito, para que todo o que crê nêle não pereça, mas tenha a vida eterna.

17 Porque Deus não enviou seu Filho ao mundo para condenar o mundo, mas para que o mundo seja salvo por elle.

18 Quem nêle crê, não é condenado; mas o que não crê, já está condenado, porque não crê no nome do Filho uni-

29 O que tem a espôsa, é o espôso; mas o amigo do espôso, que está com elle, e o ouve, se enche de gôsto com a voz do espôso. Pois já êste meu gôzo é cumprido.

30 Convém que elle cresça, e que eu diminua.

31 O que vem lá de cima, é sobre todos. O que é da terra, é da terra, e fala da terra. O que vem do céu, é sobre todos.

32 E o que viu e ouviu, isso testifica; e ninguém recebe o seu testemunho.

33 O que recebeu o seu testemunho, confirmou que Deus é verdadeiro.

1927

Brazilian Version

ram-se seus discipulos de que elle dissera isto, e creram na Escreptura e na palavra que Jesus havia dito.

Muitos creram em Jesus.

23 Estando elle em Jerusalem na festa da Paschoa, muitos, vendo os milagres que elle fazia, creram no seu nome; 24 mas o proprio Jesus não confiava nelles, porque conhecia a todos, 25 e não precisava que alguém lhe dêsse testemunho do homem; pois elle mesmo conhecia o que havia no homem.

saber, o Filho do homem. 14 Como Moysés levantou a serpente no deserto, assim importa que o Filho do homem seja levantado, 15 para que todo o que nelle crê, tenha a vida eterna.

A missão do Filho.

16 Pois assim amou Deus ao mundo, que deu seu Filho unigênito, para que todo o que nelle crê, não pereça, mas tenha a vida eterna. 17 Pois Deus não enviou o Filho ao mundo para julgar o mundo, mas para que o mundo seja salvo por elle.

1927

Spoken by more than 45,000,000 people in Portugal and her colonial possessions and in Brazil. First publication, a Gospel harmony in 1495 at the earliest Christian press established at Lisbon, by Valentin Fernandez; tr. by an unknown translator, based on the Latin work of Ludolphus of Saxony. New Testament, Viuva de J. V. Someren,

Amsterdam, 1681; tr. by João Ferreira d'Almeida, a Portuguese minister at Batavia, intended for the use of Portuguese communities in the East Indies. Parts of the Old Testament tr. by Danish missionaries, Tranquebar, 1719-32. Bible, at the Officina do Seminario, Batavia, 1748, 53; tr. by d'Almeida (Genesis-Ezekiel) and J. op den Akker, revised by

João Maurits Mohr and Lebrecht Augusto Behmer, ministers at Batavia. The New Testament revised by Mohr published at Batavia, 1773. First published by BFBS: New Testament, 1809; 1819. Several times revised and corrected by BFBS. First ABS edition: New Testament, 1839, Bible, 1847.

Other versions of note: Figueiredo Version: New Testament, Na Regia Officina Typográfica, Lisboa, 1778-81; tr. by Antonio Pereira de Figueiredo; the Psalter, 1782; Old Testament, 1782, 1783-90. Revised, 1819. First BFBS edition: New Testament, 1818; Bible, 1821. First ABS edition; New Testament, 1839. Trinitarian Bible Society Version: St. Mark's Gospel, TBS, London, 1839; tr. by Thomas Boys, with the aid of Portuguese scholars at Lisbon, based on the d'Almeida text: Bible, 1841-47. Joaquim Version: New Testament, at Maranhão, Brazil, 1847; tr. by Joaquim, Bishop of Coimbra, Count of Arganil and Lord of Coja (several times reprinted, most recently, 1935).

Mattos Version: New Testament, with English, ABS, 1857; prepared by A. de Mattos, possibly based on the TBS version. BFBS Version (begun as an attempt to make a version for Brazil and Portugal): St. Matthew's Gospel, BFBS, Lisboa, 1886; tr. by a committee in Portugal under R. Stewart. St. Mark's Gospel, 1888; St. Luke's Gospel, 1889. St. John's Gospel and the Acts, 1890. Romans and Corinthians, 1893; Galatians-Colossians, 1898; Thessalonians-Philemon, 1900; Hebrews, 1901. Saraiva Version: the Psalms, Vanorden & Comp., S. Paulo, 1898; tr. by F. R. dos Sanctos Saraiva. Franciscan Version: St. Matthew's and St. Mark's Gospels, by the Franciscan Press, Bahia, 1902; tr. by a group of Franciscans. St. Luke's and St. John's Gospels, 1903; the Acts, 1904; Romans and Corinthians, 1906.

Brazilian Version, prepared for use in Brazil, sponsored by the BFBS and the ABS: St. Matthew's Gospel, BFBS and ABS, Rio de Janeiro, 1905; tr. by a committee consisting of W. C. Brown, of the Episcopal Church, J. R. Smith, of the American Presbyterian Church South, J. M. Kyle, of the American Presbyterian Church North, A. B. Trajano, E. C. Pereira, Hippolyto Campos, Virgilio Varzea, Mario de Artagao, and Alberto Meyer. Gospels and Acts, 1906; New Testament, 1910; Bible, 1917; Bible, corrected edition, 1926. Rohden Version: New Testament, "Vozes," Petropolis, Brazil, 1934; tr. by Dr. Huberto Rohden (R.C.). CP: ABS, BFBS, NBSS.

PORTUGUESE: Galician dialect

775

Adorarás ao Señor teu Dios, e a el solo servirás.

Mt. 4.10

Spoken in Galicia, northwestern Spain. First publication, St. Matthew's Gospel in 1861 at London (Bonaparte); tr. by Jose Sanchez de Santa Maria. (See-No. 232)

PUTHSU

779

(No specimen available.)

Spoken in the Maputo district, Mozambique, East Africa. First publication, SPCK, Selections in 1904. St. Matthew's Gospel, 1911.

INDO-PORTUGUESE

776

14 ¶ E como que Moyses
ja levanta o serpente ne o
deserto, até assi o Filho de
Homem miste ser levantado:
15 Que quemseja te cré
n'elle nadia perece, mas
acha vida eterna.

16 ¶ Parque de tal ma-
neira Deos ja ama per o mun-
do, que elle ja da seu Filho
unigenito, que quemseja te
cré n'elle nadia perece, mas
acha vida eterna.

17 Parque Deos nunca ja
manda seu Fillo ne o mundo
o mundo pera condena; mas
que o mundo por meyo
d'elle podia ser salvado.

18 ¶ Quem te cré n'elle
nao tem condenado: mas
quem nunca cré ja tem con-
denado, videque elle nunca
ja cré ne o nome de o uni-
genito Filho de Deos.

vi, e tinha bautizados.

24 Parque ainda Joao nao
tinha lançado em prisaõ.

25 ¶ E ja sucede entre as
discipulos de Joao e os Ju-
deos hum questaõ tocando
purificação.

26 E ellotros ja vi per
Joao, e ja falla per elle, Rabi-
bi, elle quem tinha com ti
outra banda de Jordaõ, pera
quem tu ja da testemunho.
olha, o mesmo te bautiza, e
todos te vi per elle.

27 Joao ja reposta e ja
falla, Hum homem nao pode
recebe nada, senaõ aquel tem
dado per elle de os Ceos.

28 Vossotros mesmos per
mi tem testemunhas, que eu
ja falla, Eu nao tem o Christo,
mas que eu tem mandado
diante d'elle.

29 Elle per quem tem n

1826

Spoken formerly by some 50,000 descendants of Portuguese and Dutch settlers in Ceylon and the adjacent shores of India. First publication; St. Matthew's Gospel in 1819 at Colombo by the BFBS; tr. by Robert Newstead of the Wesleyan Missionary Society. The Psalter, 1821. The Gospels, 1823; tr. by W. Buckley Fox. New Testament, London, 1826; tr. by Mr. Newstead and a committee of Europeans and Portuguese. Genesis, 1826; tr. by Mr. Newstead. The Pentateuch, Colombo, 1833; tr. by Mr. Newstead and B. Clough.

POTO or LIFOTO

777

Libanza amungwa mokili fa ona ko, afa Mwana
wa indi wa mompoko, neina te motu la motu
komoimisa e'alimwa, mba akwa ebiko ya libikela.

Spoken along the main stream of the Congo from Mobeka to Yambinga, Belgian Congo. First publication, St. Luke's Gdsel in 1898 at London by the BMS; tr. by W. L. Forfeitt, of the BMS. St. John's Gospel, Upoto (Bolobo printed), 1900; St. Matthew's and St. Mark's Gospels, 1902. The Psalter, 1905; tr. by Kenred Smith. 1 Timothy-Philemon and James-Jude, 1905; tr. by W. R. Kirby. Romans-Galatians, 1907.

POTTAWOTOMI

778

Otihi Hesus okenan, Nkohe, lean, Mihiminrto,
otukqli rlwunuperkatrk, numrketo'w Tr prnmue-
gein, Klrmnrto wentino kerpmitwut.

Mt. 4.10

Spoken by Indians living in Kansas and Oklahoma in the 1840s.

First publication, St. Matthew's Gospel and the Acts in 1844 at Louisville, Kentucky, by the American and Foreign Bible Society; tr. by Johnston Lykins, a Baptist missionary.

9 Nicodemo paiman cutichispa, nerka: ¿Imainatataj caika ruacuyta atin?

10 Jesús, paiman cutichispa, nerka: ¿Kanka Israela maestron canqui, manataj caita yachanchuichu?

11 Chekamanta, chekamanta niyqui, maichus yachaskanchejta parlanchej, ricuskanchejtataj testificanchej; manataj testimonioy-cutaka recibinqueichejchu.

12 Sichus jallp'a imasta nerkaichej chaika, manataj creen-queichejchu, ¿imainatataj creen-queichej sichus janajpacha caj-cunata niyqueichejman chaika?

13 Manataj pipis janajpachamanka huicharerkachu, mana chai janajpachamanta uraycamurka chai, runaj Churin janajpachapi caj.

14 Imainatatajchus Moisés ch'inpampapi catarita okararka, ajinallatataj runaj Churinka okariska canan tian:

15 Pillapis paipi creejka ama huañunanpaj, antes huiñay causayniyoj cananpaj.

16 Imaraicuchus Dios chai jinatapuni cai mundota munacurka, c'ata Churinta korka, tucuy jakai paipi creej ama huañunanpaj, antes huiñay causayniyoj cananpaj.

17 Imaraicuchus Dioska Churinta mana cai mundota condenananpajchu cachamurka, antes painejta cai mundo salvaska cananpaj.

18 Paipi creejka mana condenaskachu; paipi mana creejri, ñapis condenaskaña, Diospa c'ata Churinta sutinpi mana creeskanraicu.

19 Caitaj condenacionka, c'anchayka mundoman jamurka, runataj lakayajcunata c'anchaymanta astahuan munacurkancu; obrasnincu sajras caskanraicu.

9 Respondió Nicodemo, y dijo: ¿Cómo puede esto hacerse?

10 Respondió Jesús, y dijo: ¿Tú eres el maestro de Israel, y no sabes esto?

11 De cierto, de cierto te digo, que lo que sabemos hablamos, y lo que hemos visto, testificamos; y no recibis nuestro testimonio.

12 Si os he dicho cosas terrenas, y no creéis, ¿cómo creeréis si os dijere las celestiales?

13 Y nadie subió al cielo, sino el que descendió del cielo, el Hijo del hombre, que está en el cielo.

14 Y como Moisés levantó la serpiente en el desierto, así es necesario que el Hijo del hombre sea levantado;

15 Para que todo aquel que en él creyere, no se pierda, sino que tenga vida eterna.

16 Porque de tal manera amó Dios al mundo, que ha dado á su Hijo unigénito, para que todo aquel que en él cree, no se pierda, mas tenga vida eterna.

17 Porque no envió Dios á su Hijo al mundo para que condene al mundo, mas para que el mundo sea salvo por él.

18 El que en él cree, no es condenado; mas el que no cree, ya es condenado, porque no creyó en el nombre del unigénito Hijo de Dios.

19 Y esta es la condenación: porque la luz vino al mundo, y los hombres amaron más las tinieblas que la luz; porque sus obras eran malas.

Diglot with Spanish; 1922

Spoken by about 1,000,000 Indians in the mountains of Bolivia, South America. First publication, St. John's Gospel in 1907 by the ABS (London printed); tr. by George Allan, of the Bolivian Indian Mission, from the Peruvian version of Mme. Turner (See No. 783). The Gospels, ABS and BFBS (New York printed), 1917; tr. afresh by Mr. Allan, Crisologo Barron, V. Salazar, Joseph Hollis and Emiliano Tapia. New Testament, 1922; tr. by Mr. Allan and Mr. Barron. The Psalms, 1929; tr. by Mr. Allan and Margarita Allan Hudspeth. CP: ABS, BFBS.

ECUADOREAN QUECHUA 781

10 Chasna cancunaman nini Diospac angelcunapac ñaupacpi cushicuy tiyan, shuc yuyaita cutic juchayucmanta.

25 Naupa churi chagrapi carcapash; shamushpa, huasiman cuchuyashpa, pingullishcata tushushcata uyarca;

26 Shuc ruracuta cayashpa, imami

Lk. 15:10

Spoken by perhaps 1,000,000 Indians in northwestern Ecuador, South America. First publication, St. Luke's Gospel in 1917 by the ABS and BFBS (New York printed); tr. by Mrs. W. D. Woodward, of the Gospel Missionary Union. Thorough revision, 1938; by Mrs. Woodward with assistance of other missionaries. CP: ABS, BFBS.

Jina caynupam cuyargan Diosninchie pachata (runacunata) jucnaylla Churinta goycurgan llapan tagaychu yaracujjuncunata, mana chincanampajj astau mana ushiay cahuyta charanampajj.

Spoken by Indians in the Department of Huánuco, east central Peru.

First publication, St. Matthew's Gospel in 1917 by the SGM; tr. by T. Webster Smith of the Evangelical Union of South America, assisted by Sr. Lazaro Chocano. The Gospels, BFBS and ABS (Great Britain printed), 1923.

PERUVIAN QUECHUA 783

Imaynatac Moises machac-huayta purunpampapi uccarircan, inallatatacmy canan uccariscac Cearic Churin: paypi ñic huiñay causainiyoc canampac. Imaynataracsi Dios teesimuyuta ccuyarcac, phihui Churinta cceorcan tucuy saccay paypi ñicpa mana muchuspa huiñay causayniyoj canampac. Manasya Diosca Churinta teesimuyuman cachamurcanchu teesimuyuta muchuchinanpacchu, ashuansi teesimuyoc quespinampac, pay raycu.

Pin paypi ñic manan muchuyman urmanchu: ichacca mana ñic, ñan muchunña; imaraycun mana ñircanchu Diospa phihui Churimpa sutimpi.

Jn. 3:14-18; 1902

Spoken by several million Indians in the mountains of southern Peru, South America. Reduced to written form by Domingo de Santo Thomas in about 1560. First publication, St. John's Gospel in 1880 at Buenos Aires by the BFBS; tr. by J. H. Gybbon-Spilsbury, of the South American Missionary Society. St. Luke's Gospel, ABS, Buenos Aires, 1901; tr. by Clorinda Matto de Turner, a native of Cuzco. St. John's Gospel, the Acts and Romans, 1901; St. Mark's Gospel, 1903; St. Matthew's Gospel, 1904. St. Luke's Gospel, ABS, Lima, 1912; revised by Dr. Thomas B. Wood.

QUICHÉ 784

16 Rimal jèg'u ri xulo-k'ok'ej ri Dios ri wachulén, chi u yom ri xajun u G'ojol xalg'ualaxie, rech g'u ronojel ri encojou raré, man casach taj, xa g'o junalie u g'aslenal.

16. Porque de tal manera amó Dios al mundo, que dió á su Hijo unigénito, para que todo aquel que cree en él, no perezca, sino que tenga vida eterna.

Diglot with Spanish

Spoken by some 500,000 Indians between Lake Atitlan and the Pacific, southern Guatemala, Central America. First publication, St. Mark's Gospel in 1898 at Guatemala City by the BFBS; tr. by Felipe Silva, a government official. St. John's Gospel, ABS, Quezaltenango, Guatemala, 1925; tr. by Dr. and Mrs. Paul Burgess of the Presbyterian Mission and Rev. Amos Bradley of the Primitive Methodist Mission. St. Matthew's Gospel, 1926.

Bengali characters

আতানা যে কই ইশ্বরনি খুসি হাংরে কুসিয়া, উ
আংই কজাংবো, আরও আংই মমজাতাং, জিভা
কজমবোতাং আরও শুনিবো আংই জিভা.

Mk. 3.35

Spoken by about 20,000 people in the Goalpara District of Assam, India. First publication, St. Mark's Gospel in 1909 at Calcutta by the BFBS; tr. by Rev. A. C. Bowers of the ABMU.

RADÉ

786

Koyôa-

dah hlei pô nga' klei Aê Diê cêäng, mnuh anän jing ayong
adei kâo, aîmai kâo leh anän ami' kâo.»

Mk. 3.35

Spoken near Banmethuot, Annam, French Indo-China. First publication, St. Mark's Gospel in 1937 at Paris by the SGM (Hanoi printed); tr. by Gordon Smith, of the Christian and Missionary Alliance.

RAGA

787

God ma dabe maragai ureure, ma lin Nituna
voragaituwa, be ihei ma binihimasiginia vi hav
mate tehe, take vi hago rahuana vai tuai.

Spoken on Pentecost Island, New Hebrides. First publication, portions of the Book of Common Prayer with Bible selections, in 1882 at the Melanesian Mission Press; tr. by Thomas Ulgau, a native of Mota. Selections from the Gospels, Dunedin, 1902; tr. by A. Brittain and W. H. Edgell, of the Melanesian Mission. Genesis, Mission Press, Norfolk Island, 1908; tr. by H. N. Drummond. St. Luke's Gospel, BFBS, Norfolk Island, 1910. St. John's Gospel, Melanesian Mission Press, Guadalcanar, 1925; St. Matthew's and St. Mark's Gospels and the Acts, 1932.

RAGETTA

788

Na népaiañ: Anute inan Eñel egin mon sigia-
dime aupasekai taimon buben tulufunip idañsemay
mewoi.

Lk. 15.10

Spoken by some 10,000 people near Astrolabe Bay, New Guinea. First publication, a primer with Scripture selections in 1924 at Logaweng; tr. by Rev. H. George of the American Lutheran Mission. St. Luke's Gospel, BFBS, 1925. The Acts, 1 Thessalonians, Philemon and James, 1935.

Fun mok Anute asu lon did dañañ tan dañan
inau.

Gen. 1.1

Spoken on Siar Island, near Astrolabe Bay, New Guinea. First publication, Bible stories in 1911 at Barmen by the Rhenish Mission.

RAGOLI or LURAGOLI

790

saye; kigira si ha li nomu-
ndu u nyala kukola vilole-
kidzu yivi vya u kolanga,
Nyasaye na a ta li halala
naye. 3 Yesu ya tivula na a
mu volera, Ligali, ligali, nku
volera, Mundu na a tivulwa
liivulwa lyomigulu, si a nya-
la kulola ubwami bwa Nya-
saye. 4 Nikodemo ya mu
volera, Mundu a nyala ndi
kwivulwa hali kaviri na a
va mukulundu? a nyala kui-
ngira munda mwa mama
wewe hali kaviri yivulwe
kandi? 5 Yesu ya tivula,
Ligali, ligali, nku volera,
Mundu mulala a tivulwa
liivulwa lyamadzi nelya Ro-
ho si a nyala kuingira mu
bwami bwa Nyasaye. 6
Kyombiri gwivula nu mbiri;
kandi kya Roho yivula ni
roho. 7 U ta genya nku
voley, Ga mu dukira kwi-
vulwa liivulwa lyo migulu.
8 Imbuudza i huudza ha i
yanzanga, na ive u hulira
lihuma lyayo, navutswa si
u manya wa i twulanga,
kinga wa i tsitsanga: ni
ndiyo ku vandu vosi va
Roho yivula. 9 Nikodemu
ya tivula na a mu volera,
Vindu yivi vi nyala ndi
kuva? 10 Yesu ya tivula
na a mu volera, Ive u veye
mwegidzi wa Israeli, na
vindu yivi si u hulira mba?
11 Ligali, ligali, nku vo-
lera, Ku vola ga ku manya,
kandi ku lolekidza vya ku

loli; navutswa lilolekidza
lyetu si mu bugirira mba.
12 Ni mmu volera vindu
vyomu lirova na mwinye mu
ta vi suuvira mba, mu la
suuvira ndi ni mmu volera
vindu vyo migulu? 13 Ka-
ndi si ha li nomundu wa
tsia migulu, navutswa uyu
ya twula migulu, niye Mwa-
na wa Adamu, a veye migu-
lu. 14 Kandi kuli Musa ya
ginga inzoka mwigendinya-
ma, kandi Mwana wa Ada-
mu a la gingwa ndiyo; 15
ku vandu vosi u mu suu-
vira a duke kuva neliva
mwoyo li ta hera muye.

16 Nyasaye ya yanza avo-
mkivala ndi, ya va ha
Mwana wewe muderwa, ku
vosi u mu suuvira a ta diva
mba, navutswa a ve neliva
mwoyo li ta hera mba. 17
Kigira Nyasaye si ya tuma
Mwana wewe kuudza mu
kivala kukalagira avomki-
vala; navutswa kuhonnya
avomkivala. 18 U mu suu-
vira si a kalagirwa: u vula
kumusuvira u mali kuka-
lagirwa kigira u vula kusuu-
vira lieta lyo Mwana mude-
rwa wa Nyasaye. 19 Kandi
likalaga ni yili, ubulavu
bwingiye mu kivala na va-
ndu va yanza kisundi kuvita
ubulavu; kigira miyinzzi gya-
vo gyi veye midamano. 20
Kigira ku vosi u kola ubu-
damano a dunyira ubulavu,
kandi si ya tsia ku bulavu

1928

Spoken by about 250,000 people northeast of Lake Victoria, Kenya, East Africa. Reduced to written form by Emory J. Rees, W. R. Hotchkiss, and J. J. Willis, of the Friends Mission, about 1902 or 1903.

First publication, St. Mark's Gospel in 1911 privately published at Marion, Indiana, U.S.A.; tr. by Mr. Rees; revised, ABS, 1914. The Gospels and Acts, at the mission press, 1917; revised, with 1 John, ABS, 1921. New Testament, 1928. Daniel, with some Psalms, at the mission press, 1927; tr. by Mr. and Mrs. J. W. Ford: Genesis, 1930; Exodus, Ruth, Joel, Esther, Jonah, 1932; Psalms, 1934; Leviticus, 1935. CP: ABS.

ngai e ancano ra, te kite ra koe i tona aruru, kare ra koe i kite i te ngai no reira mai aia ra, e te ngai e aereia atu e ia ra: koia tika oki te tangata katoa ta te Vaerua e anau ra. 9 Kua tuatua mairā Nikodemo kiaia, na ko mairā, Eaa ia au mea e tika'i? 10 Kua karanga aturā Iesu, na ko atura kiaia, Ko te Orometua koe a to Iesaela, e kare koe i kite i teianei tuatua? 11 Tika, tika tika! taku e karanga atu kia koe, Ko ta matou i kite ra, ta matou ia e tuatua nei, e ta matou i akara ra, ta matou ia eakakite nei; kare ra ko to e āriki mai i ta matou tuatua. 12 I tuatua na au kia kotou i te tuatua no teianei ao, e kare kotou i akarongo, eaa u kotou e akarongo ei kia akakite atu au kia kotou i te tuatua o te rangi? 13 Kare rava e tangata i tae ki runga i te rangi, mari ra ko tei aere mai ki raro mei runga mai i te rangi ra, ko te Tamaiti a te tangata i runga i te rangi ra.

14 Mei ia Mose i akateitei i te ovi i te medebara ra, koia katoa te Tamaiti a te tangata ra, kia akateitei katoa ia e tika'i. 15 Kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore. 16 I'aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore. 17 Kare oki te Atua i tono mai i tana Tamaiti ki te ao nei e akaapa mai i to te ao, kia ora ra to te ao iaia. 18 Te akarongo iaia ra, kare aia e akaapa: te kore e akarongo ra, kua akaapa takereia na ia, i te mea, kare aia i akarongo i te ingoa o te Tamaiti anau tai a te Atua ra. 19 Teia taua akaapa ra, ko te mārāma kua tae mai ki te ao nei, e i anoaano akenei te tangata i te pōiri, kare te mārāma, no te mea te kino ua ra ta ratou tuatua. 20 Ko te rave i te kino ra, kua makitakita anake ia ki te mārāma, kare oki e aere mai ki te mārāma, ko te kitea aea tana tuatua. 21 Ko te akono i te tuatua-mou ra, ka tae mai ia ki te mārāma kia kitea meitakia e, te tau ra tana tuatua ki te Atua.

22 E muri akera, aere aturā Iesu ma tana au pipi ki te enua ko Iudea, noo atura i reira ma ratou katoa, e baptizo iora i te tangata. 23 Te ba-

petizo katoa ra oki a Ioane i Aino, i waitata ua i Salima, no te mea e mangani to reira vai; e kua aere maira te tangata, e baptizoia iora. 24 Kare rā Ioane i uria ki roto i te aro tapekaanga. 25 Kua tamāro iora te au pipi a Ioane e te ngati Iuda i te tamā anga. 26 Aere atura ratou kia Ioane ra, e kua karanga atura kiaia, E Rabi te tangata i noo korua i te pae i Ioridana ra, ko taau i akakite ra, i na, te baptizo ua ra aia, e te aere ua maira te tangata katoa kiaia. 27 Kua tuatua mairā Ioane, na ko maira, Kare o te tangata mana e rauka, mari ra ko tei oronga mai no te rangi ra. 28 Ko kotou uorai tei kite iaku, e kua tuatua au e, Kare au i te Mesia, i tonokia mai au e na mua iaia. 29 Ko te tane ou ra, te tangata ia nana te vaine; ko te oa ra o taua tane ou ra, ko te noo ua i te pae i te akarongo anga kiaia ra, e rekareka maata tona i te reo o te tane ou ra: e teianei kua tika rava toku rekareka anga. 30 Ka tupu aia i te maata anga, ka oki ra au i te mea ngiti anga. 31 Ko te aere mai mei runga ra, ko tei maata ia; ko to te one ra, no te one ia, e no te one oki tana tuatua: ko to runga mai i te rangi ra, ko tei maata ia. 32 Ko tana i akara ra, ko tana i akarongo ra, ko tana rai e tuatua nei; kare ra e tangata e āriki mai i tana tuatua. 33 Ko tei āriki mai i tana tuatua, kua tuatua pu ia e, e tuatua-mou ta te Atua. 34 Ko ta te Atua i tono maira, ko ta te Atua rai tuatua tana e tuatua ra: kare oki te Atua i oronga rikiriki ua mai i te Vaerua nona. 35 Te akaperepere nei te Metua i te Tamaiti ra, e kua oronga ua mai i te au mea katoa ki tona rima. 36 Ko te akarongo i te Tamaiti ra, e ora mutu kore tona: e te kore e akarongo i te Tamaiti ra, kare aia e kite i te ora; te vai ra ia te riri o te Atua ki ruuga iaia.

PENE IV.

Te vaine Samaria: te vai ora: te tu o te akamori; te mou i te waitata anga: te tamaiti a te tangata mana i te akaora angaia.

EKITE akera te Atua e, kua akakite te Atua e Pharisea e, e maata ta Iesu i akariro ei pipi, e tana i bape-

1928

Spoken in the Cook Islands, South Pacific.

First publication, Gala-

tians in 1828 at Huahine, Society Islands, by the LMS; tr. by John Williams. St. John's Gospel, 1829; 1 Peter, Bunanua, Tabiti, 1832; St. Mark's Gospel, Huahine, 1832; tr. by Charles Pitman. St. Matthew's Gospel, Rarotonga, 1833; tr. by Aaron Buzacott. Other New Testament parts so printed, 1833-5; tr. by Buzacott, Williams, and Pitman.

New Testament, BFBS, 1836. Genesis, LMS, Rarotonga, 1838; tr. by Mr. Pitman; other Old Testament parts, 1842-46. Bible, BFBS, 1851; tr. by Buzacott, Williams and Pitman. The natives refunded to the BFBS the entire costs of the New Testament and the Bible. The fourth Bible printed in a language of Oceania. Several times revised, by William Gill, George Gill, William Wyatt Gill, E. R. W. Krause, and Taunga, a native preacher.

CP: BFBS.

scodlin chi ais nat dal Spiert. * Eccl. 11, 5.
9. Nicodemo respondet e'l disch: Co's pon far quaiastas chosas?

10. Gesu respondet e'l disch: Tu est il doctor d'Israel, e non sast quaiastas chosas?

11. In vardà, in vardà eu at di, cha nus tschantshain quai cha nus savain; e testificain quai cha nus avain vis, ma vus non ardschvais nossa testimonianza.

12. Sch'eu s'ha dit las chosas terrenas, e vus non crajais; schi co gnais a crair, sch'eu's di las chosas celestialas?

13. Ma ingün non ais it sün tschel, oter co quel, ch'ais gnü giò datschel: cioè, il figl del crastian, chi ais nel tschel.

14. E sco * Mose ozet la serp nel desert, usche sto il figl del crastian i gnir adozà. * Num. 21, 9. * Gioan. 12, 31.

15. Acio cha scodlin chi craja in el non gaja a perder, ma haja la vita eterna.

16. Perche cha Deis ha tant amà il muond, ch'el ha dat seis unigenit figl, acio cha scodlin chi craja in el non gaja a perder, ma haja la vita eterna.

17. Perche cha Deis * non ha trams seis figl nel muond, acio ch'el condanna il muond; anzi, acio cha'l muond vegna salvà tras el. * Luc. 9, 56.

18. Chi craja in el non sarà condannà; ma chi non craja ais agia condannà; per quai ch'el non ha cret nel nom del unigenit figl da Dieu.

19. Ma quaiasta ais la condannaziun, * cha la glüm ais gnüda nel muond, e la gliud ha amà las schüzrezzas plü co la glüm; perche lur ouvras eiran malas. * Gioan. 1, 10, 11.

20. Perche * scodlin, chi fa chosas malas, üdiescha la glüm, e non vain pro la glüm; acio cha sias ouvras non sajan convittas. * Glob. 24, 13, 17.

21. Ma quel chi fa ouvras da vardà vain pro la glüm, acio cha sias ouvras sajan palesadas; perche ch'ellas sun fattas in Dieu.

22. Davo quaiastas chosas, Gesu con seis scolars, gnit nel pajais della

23. Ma Gioanne battezaiv' eir el in Enon, sper Salim; perche là eiran auas bleras, e'l pövel gniva, ed eira battià.

24. Perche Gioanne non eira amo stat miss in preschun.

25. Dinuonder füt moventà dals scolars da Gioanne tna questün cunter ils Güdeus davart la purificaziun.

26. E gnitten pro Gioanne, e'l dschettan: Maister, mera quel, * chi eira con tai sper il Giordan, al qual tü dettast testimonianza, battaju, e tuots vegnan pro el. * Gioan. 1, 15, 27, 28, 34.

27. Gioanne respondet e disch: Il crastian * non po ardschaiver inguotta, scha non l'ais dat da tschel. 1 Cor. 4, 7.

28. Vus istess in' eschat perdüttà, ch'eu ha dit: Eu non sun Cristo; ma * sun tramsiss avant el. * Mat. 2, 1.

29. Quel, chi ha la spus, ais il spus; ma * l'ani del spus, chi ais presaint, e'l oda, s'allegira grandamang della vusch del spus; perquai, quaiasta mi' allegrezza ais complicita. * Cant. 5, 1.

30. El sto crescer, ed eu gnir diminui.

31. Quel, chi vain giò dal ot, ais * sur tuots. Quel, chi ais our dalla terra, ais dalla terra, e dalla terra tschantsh'el. Gioan. 1, 15, 27. 1 Cor. 15, 47.

32. E testifica quai * ch'el ha vis, ed udi; ma ingün non ardschaiva sia testimonianza. * Gioan. 8, 26.

33. Quel, chi ha ardschvü sia testimonianza, * ha sagellà, cha Deis ais da vardà. 1 Gioan. 5, 10.

34. Perche quel, cha Deis ha tramsiss, tschantsha ils plets da Dieu; perche cha Deis non al dà il Spiert a masüra.

35. Il bap ama il figl, * e l'ha dat ogni chosa in man. * Mat. 11, 27.

36. Chi craja nel figl ha la vita eterna, ma chi non craja l'figl, non vezerà la vita, ma l'ira da Dieu dmura sur el.

CHAP. IV.

Il raschunamaint da Cristo con la Samaritana, e l'frat da quel; ün figl d'ün offizial del rai vain guarì.

QUR lura il Segner gnit a savair, cha ls Fariseers avavan udi, cha

1867

Romansch is a descendant of the old "lingua rustica" of the Romans, spoken by some 46,000 people in southeastern Switzerland, and now one of the four official languages of Switzerland. This dialect is spoken in the lower Engadine Valley. First publication, the Psalms in metre in 1562 at Basel by Iachiam Kündig; tr. by Durich Chiampel, the first book printed in the dialect. Genesis, Heinrich Hamberger, Turin, 1657; tr. by Joan Pitschen Salutz. Exodus, Jacob Henric-Dorta, Scuol, 1662; The Psalms, 1666; tr. by N. A. Vulpius and J. A. Vulpius. Bible, Jacob Dorta a Vulpera, juven F., Scuol, 1679, 78; tr. by Jacob Dorta and J. A. Vulpius. First BFBS edition: New Testament, Basel, 1812; Old Testament, Coira, 1815, with the Basel Bible Society. Gaudenz-Filli version: New Testament and Psalms, Engadin Press, Samaden & San Moritz, Switzerland, 1932; tr. by J. U. Gaudenz and R. Filli (Psalms).

ROMANSCH: Oberland dialect

793

3. Jesus faget resposta a schet á gli: Pilver, pilver jou gig á ti: Chi ca nascha buc da niev ansi, po buca vër il reginavel da Deus.

4. Nicodemus schet á gli: Co po in carstiaun nascher, cur el ei vegls? po el ir aunc ina gada en la persuna da sia munna, a nascher?

5. Jesus faget resposta: Pilver, pilver jou gig á ti: * Chi ca nascha buc da l' aua a dil Spirt, po buca ir en il reginavel da Deus. * Tit. 3, 5.

6. Quel ca ei naschiu da la carn, el carn; a quel ca ei naschiu dil Spirt, ei spirt.

7. Buca ta smarvigliar, ca jou tgi hai giti: Vus stoveits nascher da niev ansi.

8. Il suffel suffia nua ca el vult, a ti audas sia rumur, mo

15. Par ca scadin, ca crei en el, vomi buc á perder, mo hagi la vita perpetna.

16. * Parchei Deus ha tenu il mund aschi car, ca el ha dau siu † parsulnaschiu figl, ** par ca scadin, ca crei en el, vomi buc á perder, mo hagi la vita perpetna. * Rom. 5, 8. 1 Joh. 4, 9.

† Rom. 8, 3. ** Marc. 16, 16.

17. * Parchei Deus ha buca tramesse siu figl en il mund, par ca el cundemni il mund, mo par ca il mund vegni salv tras el.

* Luc. 9, 56. Joh. 9, 39; 12, 47.

18. * Chi ca crei en el, ven buca cundemnaus; mo chi ca crei buc, ei già cundemnaus, par quei ca el ha buca cartiu en il num dil parsulnaschiu figl da Deus.

* Joh. 5, 24; 6, 40. 47. 1 Joh. 5, 10.

19. Mo quest ei la cundemnazion, * ca la glisch ei ve-

1869

Spoken in the Oberland region of canton Grisons, central Switzerland.

First publication, the New Testament in 1648 at Basel by Joan. Jacob Genab; tr. by Lucius Gabriel. Bible, Andrea Pfeffer, Coira, 1718, 17; tr. by Steffan Gabriel, the younger, with the New Testament of 1648. New Testament revised, 1856; by Otto Carisch. First BFBS edition: Old Testament, Coira, 1818; New Testament, 1820. CP: BFBS.

ROMANSCH:

794

Upper Engadine dialect

vardet, in vardet, at di eau: Sch'al-chün nun nascha danövmaing, nun po el vair il reginam da Dieu. 4. Nicodemo al disch: Cu po ün crastiaun nascher, cur l'ais vegl? po el darcho entrer nel corp da sia mamma, e nascher? 5. Gesu respondet: In vardet, in vardet, at di eau: Sch'alchün nun naschadad ova e da spiert, nun po el entrer nel reginam da Dieu! 6. Què ch'ais naschieu dalla charn, ais charn; mo què ch'ais naschieu dal spiert, ais spiert. 7. Nun't müravgliar, ch'eau't he dit: Vus stovais nascher danövmaing. 8. Il

gnieu giò da tsel, il Figl del crastiaun, chi ais in tsel. 14. E scu Moises ozet la serp nel desert, uschè stu il Figl del crastiaun gnir adoza, 15. acciò cha scodün, chi craja in el, nun giaja a perder, mo hegia la vita eterna.

16. Perche Dieu ho taunt amo il muond, ch'el ho do sieu sulge-nuien Figl, acciò cha scodün, chi craja in el, nun giaja a perder, mo hegia la vita eterna. 17. Perche Dieu nun ho tramisse sieu Figl nel muond, per güdicher il muond, ma per cha'l muond vegna salvo tres el. 18. Chi craja in el, nun vain

1861

Spoken in the Upper Engadine Valley, eastern Switzerland (See No. 792). First publication, the New Testament in 1560 at Poschiavo (?) by Stevan Zorsch; tr. by Juchiam Bifrun. Other versions of note: Griti Version: New Testament, Georg Decker, Basel, 1640; tr. by J. L. Griti. Menni Version: New Testament, Senti and Hummel, Coira, 1861; tr. by J. Menni, N. Kirchen and J. B. Tramer. Reprinted by BFBS, 1883.

BULGARIAN ROMANY

795

Coká phenáv tuméngé: Kamlošánen o ángelja e Dêvléskere, jek bilačó manúš kána pišmáni ovél.

Lk. 15.10

Spoken by Gypsies living in eastern Bulgaria. First publication, St. Luke's Gospel in 1912 by the BFBS; tr. by Bernard Gilliat-Smith. CP: BFBS.

CENTRAL BULGARIAN ROMANY

796

Cyrillic characters

Гѣподеско теѣж Давлѣске те поклонѣзе, ци сáмо лѣске те служѣзо.

Mt. 4.10

Spoken by Gypsies living between Sofia and

the Black Sea, Bulgaria. First publication,

St. Matthew's Gospel in 1932 at Sofia by the

BFBS and ABS; tr. by Angel Atanasakieff, a

Bulgarian. St. John's Gospel, 1937.

CP: ABS, BFBS.



SOUTH GERMAN ROMANY 797

Kava ta kerelo ho kamela o Devel, kava hi miro phral, miri phen, ta miri dai.

Mk. 3.35

Spoken by Gypsies living in southern and western Germany, who are largely musicians. First publication, Selections in 1910 by the BFBS; tr. by Engelbert Wittich. St. Mark's Gospel, Berlin, 1912.

LETTISH ROMANY

798

Iake milidža Dêvel svetos, so otdija Peskîres jek ločine Čhâves, sobi svako, pačaišnaskîro an Leske, menazgininel, ne mejâl leske džiben bekonscokîro.

Spoken by some 5,000 Gypsies in Latvia, Estonia, Lithuania and Poland. First publication, St. John's Gospel in 1933 at Riga by the BFBS; tr. by Janis Leimanis. CP: BFBS.

36. Muk savor'o Izraelskro kher čačes te ġānel, kaj mro Devel kerelas e korkore Ježišis, so tumen na-šađan pro kašt, Rajes he Kristos.

Acts 2.36

Spoken by perhaps 50,000 Gypsies in Czechoslovakia and Ukraina. First publication, the Acts in 1936 at Prague by the BFBS; tr. by Mr. and Mrs. Vrba, Antonin Daniel and Professor S. E. Mann.

NORTH GERMAN ROMANY

800

Gade gamellass o Dēl i Luma, hod beske tschatsche Schawes dass, hod ssa, sso badschan bre les, de na chassaiwen, hamen mindig o eregescho Draio d'avel le.

Spoken by Gypsies north of Berlin, who are mostly horse traders. First publication, St. John's Gospel in 1930 at Berlin by the BFBS; tr. by Jaija Sattler, aided by Frau Pastor Frieda Zeller of the Berlin City Mission. CP: BFBS.

SPANISH ROMANY or
GITANO

801

Andiar sangue penelo, que sinará osuncho anglal es majares dé Undebél por yeque chor sos querela aberuco.

Lk. 15.10; 1872

Spoken by Gypsies in Spain. First publication, St. Luke's Gospel in 1837 at Madrid by the BFBS; tr. by George Borrow, then agent of the BFBS at Madrid. Revised, 1872.

YUGOSLAV ROMANY

802

10) Ake mothovav tume gadija kam veselin pe e Devlehče angjelujra pala jekh bilačo manuš savo pokaji pe
15) Thaj džando kothar avilah vov ke jekh manuš ande go a phuv. Gova manuš bičhaldah le ande pi

Lk. 15.10

Spoken by about 150,000 Gypsies in Srem, Vojvodina, Banat and Bosnia, Yugoslavia, and in Bulgaria, southeastern Europe. First publication, St. Luke's Gospel in 1938 at Parnoforo, by the BFBS; tr. by Rade Ublik.

Yesu a yangula a ku: Nđi hlalaya mfuri nđi li ku wene: Loko mhunu a nga psaliwi hi mati ni Moya, a nga ši koti ku nhingena anfuwini wa Sikwembu Nkulukumba. Le'ši psaliwiki hi nyama i nyama, ni le'ši psaliwiki hi Moya i Moya. U nga tshuki u hlalaya hi leši nđi ku byeliki nđi ku: Ši fanekele nwi psaliwa da buhifi. Amoya wu hungela lomu wu randaka kone, kutani u yingela řitu da wone; kambe a ku tibi lomu wu humaka kone ni lomu wu yaka kone. Hi šošo ku mani na mani lweyi a psaliwaka hi Moya. Ninkodema a yangula a ku ku yene: Sana leši ši nga humelelisa kuyini? Yesu a yangula a ku ku yene: U mufundisa wa Yisrael, kutani a ku ši tibi! Nđi hlalaya mfuri nđi li ku wene lešaku hi hlalaya leši

ntukeliki tilwini, loko a nge lweyi a šikiki tilwini, a nga Nwana wa mhunu lw'a nga tilwini. Kutani šanga h'eši Moše a nga hayeka nyoka ahuleni,* hi šošo ši fanekele aNwana wa mhunu a hayekisiwa ši-šone, akuba mani na mani lweyi a pfumelaka ku yene a nga subu, kambe a kuma butomi le'byi nga gamikiki.

Hikuba Sikwembu Nkulukumba a randi misaba ša ku nhati, a ko a nyika Nwan'a kwe. lwe wa ku ba ša-kwe, akuba mani na mani lweyi a pfumelaka ku yene a nga lahleki, kambe a kuma butomi le'byi nga gamikiki. Hikuba Sikwembu Nkulukumba a nga rumelanga Nwan'a kwe amisabeni akuba a ta ta yabanyisa misaba, kambe hi lešaku misaba mi ta hulušwa hi yene. Lweyi'a

Jn. 3.5-11, 14-17; 1932

Spoken by some 1,000,000 people in southern Portuguese East Africa.

First publication, St. John's Gospel and 1 Corinthians in 1896 by the BFBS; tr. by H. Bertoud and other missionaries of the Swiss Romande Mission. New Testament, Lausanne, 1903. Bible, London, 1923; tr. by Pierre Loze of the Swiss Romande Mission and H. L. Bishop of the Wesleyan Methodist Missionary Society. CP: BFBS.

RORO

804

(No specimen available.)

Spoken in southeastern New Guinea. First publication, Selections in 1891.

ROTTI

805

Ela au afāda emi dei, te-aa se Manetualāin hatahóli lalāinala latadāle leondiak bāe neu-aa hatahóli masālak esa ana sāle dālena.

Lk. 15.10

Spoken by about 80,000 people on Rotti and Timor Islands, Netherlands East Indies. First publication, St. Luke's Gospel in 1895 by the NBS (Leyden printed); tr. by J. Fanggidaej, headmaster of a native school at Babau, Timor.

gaogao ta, ma Le' 'on famori kop la sik se' tape'ma, 15 la le'et ma ne pilif sin la po 'e ia mair se 'es gata'aga.

16 Ne 'e fuamamau ne hanis 'on 'Aitu se ran te', ia na 'on Le' 'eseat ma ne ia 'ese, la le'et ma ne pilif se ia la se mao, la ia la po ma mair se 'es gata'aga. 17 Ne 'eake 'Aitu fekau'akim 'on Le' ta se ran te', la ia la a'lelea ran te', la ran te' la a'mair ma 'e ia. 18 Le'et ne pilif se ia kat a'lel ra; ka le'et ne kat pilif ra, ia a'lel vah, 'e reko ia kat pilif ra se as ne Le' 'es 'esea 'on 'Aitu. 19 Ma a'lel ta te'is: ne taf ta leumea se ran te', ma famori 'oaf ke se maksul ta 'e taf ta; po 'e 'oris garue raksa'. 20 Ne le'et ma ne a'mou re te raksa'a, ia fesia' se taf ta, ma ia kat leum ra se taf ta, kop ma 'on garue la rae'ak. 21 Ka le'et ne a'mou re te aire, ia leum se taf ta, la 'on garue la no'ak, ne iris re ma 'e 'Aitu.

22 Ma vah'ia te 'i, ma Jisu ma 'on lelea' rak te la' se Jutia. Ma ia nono ma iris 'e tae, ma papetaios te. 23 Ka Jone tape'ma noh papetaios te 'e Inoni, ne 'el se Selimi, ne tan ma'oi 'ie 'e 'on rerege: ka lelea' 'ie leum, ma ia papetaios iris.

1930

Spoken by some 4,000 people on Rotuma Island, about 300 miles north of Fiji, South Pacific. First publication, *Selections from St. Matthew's Gospel, the Psalms and 1 Corinthians* in 1857 at Hobart, Tasmania; tr. by Joseph Waterhouse, of the Wesleyan Methodist Missionary Society. *St. Luke's Gospels, the Acts, chapters 1-7, 1 Thessalonians and James, Ferguson and Moore, Melbourne, 1867; tr. by W. Fletcher. (St. Luke lacks 3: 23-28.) New Testament, BFBS, Sydney, 1870; most recently revised, 1930. CP: BFBS.*

ROVIANA

807

Ura tataru va sisigiti ni Tamasa sari na tinoni papese, ke poninia Sa sa Tuna Ekei, pude saripu ranea Asa si lopu kaqu mate palai, ba kaqu tagoa ri sa tinoa hola.

Spoken by perhaps 50,000 people on New Georgia, Solomon Islands, South Pacific. First publication, a primer with Scripture selections in 1912 at Sydney; tr. by Rev. J. F. Goldie, of the Australasian Wesleyan Methodist Missionary Society. *St. Mark's Gospel, BFBS, 1916; St. Matthew's and St. John's Gospels, 1931.*

RUKUBA

810

Ana Kuru Ku na koh ni kiyha, iba ngi i shi nu Ku na bra Uvi Akui uyhin utetek, na ayi na a ta sa isuni ka wi, tanna a la, ana a hik ingyas ibiya.

Spoken by about 10,000 people on the Bauchi Plateau, northern Nigeria, West Africa. First publication, *St. Mark's Gospel* in 1924 by the BFBS (Minna, Nigeria, printed); tr. by C. F. Hummell of the Sudan Interior Mission. *St. John's Gospel, privately printed, Niger Press, Jos, Nigeria, 1931.*

4 Nikodemo aramubaz' ati: Umunt' abash' ate kubyarw akuze? Yakwongera kujya mu nda ya nyina, akabyarwa? 5 Yesu aramusubiz' ati: Nukuri nukuri ndakubgira yuk' umunt' utabyawe n'amazi n'Umwuka, atabasha kwinjira mu bgami bg'Imana. 6 Ikibyärwa n'umubiri nachyo n'umubiri, n'ikibyärwa n'Umwuka nachyo n'umwuka. 7 Ntutangäre kuko nkubgiye yuko bibakwiriye kubyärw' ubga kabiri. 8 Umuyag' uhuh' ah'ushaka, wumva guhuha kwawo, ntumeny' ah'uva chyangw' ah'ujya. Nikw amer' uwabyawe n'Umwuka wese. 9 Nikodemo aramusubiz' ati: Ibyo bibasha bite kubaho? 10 Yesu aramusubiz' ati: Ni wowe mwigisha w'Abisirayeli, ntiwameny' ibyo? 11 Nukuri nukuri ndakubgira yuko tuvug' ibyo tuzi, duhamy' ibyo twabonye, kandi ntimwemer' ibyo duhamya. 12 Ubgo nababgiy' iby'isi, ntimwemere, ni mbabgir' iby'ijuru, muzemera mute? 13 Nta wazamutse mw ijuru, kerets' uwavuye mw ijuru, akamanuka hasi, uwo n'Umwana w'umuntu. 14 Kand' uko Mose yamanits' inzoka mu butayu, nik' Umwana w'umunt' akwiriye kumanikwa: 15 ng'umwizera wes' ahäbg' ubugingo budashira.

16 Kukw Imana yakunz' abari mw isi, nichyo chyaturye, itang' Umwana wayo w'ikinege, ng' umwizera wes' adapfa näbi, ariko, ahäbg' ubugingo budashira. 17 Kukw Imana itätumy' Umwana wayo mw isi guchir' abari mw is' urubanza: ahubgo ngw abari mw isi bakizwe na we. 18 Umwizera ntachirwahw iteka: utamwizér' amaze kurichirwaho, kukw atizéy' izina ry'Umwana w'Imana w'ikinege. 19 Nihw iteka rivuye, yuk' umuchyo waje.

1931

Spoken by some 7,500,000 people between Lakes Kivu, Victoria and Tanganyika, Belgian Congo, and Tanganyika, East Africa. First publication, the Gospels in 1914 by the BFBS; tr. by Rev. K. Roehl, of the German Evangelical Missionary Society. *St. Mark's Gospel, 1927; tr. by Rev. H. E. Guillebaud of the CMS, aided by M. J. Honorez of the Belgian Protestant Mission and M. H. Monnier of the Seventh Day Adventist Mission. The Gospels, 1929. New Testament, 1931. The Psalms, 1933; tr. by Mr. Guillebaud aided by Samsoni. CP: BFBS.*

RUK or TRUK

809

Iue, Rut apasa, Ko sap tungor rei U pue pauta la en, o luin sowni ai fit uk; pue ia om fai la ie, ngang epue fai la; o ia om nonom ie, ngang epue nonom trek; nomi aramas epue nai aramas, nom Kot epue nai Kot;

Ruth 1.16



Spoken by some 10,000 people on the Truk group of islands, in the Caroline Islands, North Pacific. First publication, *Genesis and Exodus* in 1892 by the ABS; tr. by R. W. Logan, of the ABCFM. *Leviticus, Ruth, Esther and the Psalms, with a revision of Genesis and Exodus, 1900; tr. by Francis M. Price. The Mortlock people use these Old Testament portions and the Truk people the Mortlock New Testament. CP: ABS.*

Cyrillic characters

КАП 3.

ШІ ера ѡн ом дѣн Фарисей,
Nikodimъ нѹмеле азѣ, воіер аа
Іудѣаор.

2 Ачест'а а венѣт кѣтрѣ Іисусъ
ноаптеа, шѣ ѣ а зѣс азѣ:
Равві, шѣмъ кѣ де аа Дѹмне-
зеѣ азѣ венѣт ѣмвѣдѣторѣ; кѣ
нѣмѣнѣ нѹ поате ачесте семне
сѣ факѣ каре тѣ фачѣ, де нѹ
ва фѣ Дѹмнезеѣ кѹ дѣнсуа.

3 Рѣснѹне-а Іисусъ, шѣ ѣ а
зѣс азѣ: аминъ, аминъ грѣсѣкъ дѣе:
де нѹ се ва наште чѣнеба де
сусъ, нѹ ва нѹтеа вѣдеа ѣмвѣ-
рѣдѣа азѣ Дѹмнезеѣ.

4 Зѣче кѣтрѣ еа Nikodimъ:
кѹмъ поате омыа сѣ се наскѣ
фѣида вѣтрѣнъ? азѣ доарѣ поате
а доа оарѣ сѣ ѣнтрѣ аѣ нѣнѣ-
челе маїчѣ саа, шѣ сѣ се наскѣ?

5 Рѣснѹне-а Іисусъ: аминъ,
аминъ грѣсѣкъ дѣе: де нѹ се ва
наште чѣнеба дѣн азѣ шѣ дѣн
ауа, нѹ ва нѹтеа сѣ ѣнтрѣ аѣ-
нтрѣ ѣмвѣрѣдѣа азѣ Дѹмнезеѣ.

6 Че есте нѣскѣ дѣн тѣру,
тѣру есте; шѣ че есте нѣскѣ
дѣн аѣаа, аѣа есте.

7 Нѹ те мѣра кѣчѣ амъ зѣс
дѣе, кѣ се каде воѣ а вѣ нѣ-

а зѣс азѣ: тѣешѣ ѣмвѣдѣторѣ
азѣ Ісраїа, шѣ ачестеа нѹ де
шѣи!

11 Аминъ, аминъ грѣсѣкъ дѣе:
кѣ, че шѣмъ грѣмъ, шѣ че амъ
вѣзѣт мѣртѣрѣсѣмъ, шѣ мѣртѣ-
рѣсѣа нѣсѣтрѣ нѣ о прѣмѣиѣ.

12 Дакѣ челе нѣмѣнѣшѣ
амъ снѣс воѣ, шѣ нѹ кредѣѣ;
кѹмъ, де воѣ спѹне воѣ челе
черѣшѣи, вѣѣ кредѣ?

15 Шѣ нѣмѣнѣ нѹ сѣа сѣитъ аѣ
чѣр, фѣрѣ нѣмѣи чѣа че сѣа
погорѣт дѣн чѣр, Фѣа омы-
азѣ, каре есте аѣ чѣр.

14 Шѣ прѣаѣмъ Моїсѣ а
ѣмвѣдѣт шарѣеле аѣ нѣсѣе,
аѣа се каде а се ѣмвѣдѣа Фѣа
омыазѣ;

15 Ка тот чѣа че кредѣ аѣ-
нтрѣ еа сѣ нѹ шарѣ, чѣ сѣ аѣ-
вѣ вѣаѣрѣ вѣнѣкѣ.

16 Кѣ аѣа а ѣмѣт Дѹмне-
зеѣ аѣмеа, кѣт шѣ прѣ Фѣа
сѣѣ чѣа нѣнѣ-нѣскѣтъ а а аѣт,
ка тот чѣа че кредѣ аѣнтрѣ еа
сѣ нѹ шарѣ, чѣ сѣ аѣвѣ вѣаѣрѣ
вѣнѣкѣ.

17 Кѣ н'а трѣмѣ Дѹмне-
зеѣ прѣ Фѣа сѣѣ аѣн аѣме ка
сѣ ѣмвѣче аѣмеа, чѣ ка сѣ се

Roman characters

21. Dar El le vorbea despre Tem-
plul trupului Său.

22. Tocmai de aceea, cînd a în-
viat din morți, ucenicii Lui și-au
adus aminte că le spusese vor-
bele acestea; și au crezut Scrip-
tura și cuvintele pe cari le spu-
sese Isus.

23. Pe cînd era Isus în Ierusa-
lim, la praznicul Paștelor, mulți
au crezut în Numele Lui: căci
vedeau semnele pe cari le făcea.

24. Dar Isus nu Se încredea în
ei, pentru că fi cunoștea pe toți.

25. Și n-avea trebuință să-l facă
cineva mărturisiri despre niciun
om, fiindcă El însuși știa ce este
în om.

3 1. Intre Farisei era un om
cu numele Nicodim, un frun-
taș al Iudeilor.

2. Acesta a venit la Isus, noaptea,
și i-a zis: „Învățătorule, știm că
ești un învățător, venit dela Dum-
nezeu; căci nimeni nu poate face
semnele pe cari le faci Tu, dacă
nu este Dumnezeu cu el.”

3. Drept răspuns, Isus i-a zis:
„Adevărat, adevărat îți spun că,
dacă ua om nu se naște din
nou, nu poate vedea împărăția
lui Dumnezeu.”

4. Nicodim i-a zis: „Cum se poate
naște un om bătrîn? Poate el
să intre a doua oară în pînte-
cele maicii sale, și să se nască?”

5. Isus i-a răspuns: „Adevărat,
adevărat îți spun, că, dacă nu
se naște cineva din apă și din

10. Isus i-a răspuns: „Tu ești
învățătorul lui Israel, și nu pri-
cepi aceste lucruri?”

11. Adevărat, adevărat îți spun,
că noi vorbim ce știm, și mărtu-
risim ce am văzut; și voi nu
primiți mărturia noastră.

12. Dacă v'am vorbit despre lu-
cru pămîntesc și nu credeți,
cum veți crede cînd va voi vorbi
despre lucrurile cerești?”

13. Nimeni nu s'a suit în cer,
afara de Cel ce S'a pogorit din
cer, adică Fiul omului, care este
în cer.

14. Și, după cum a înălțat Moise
șarpele în pustie, tot așa trebuie
să fie înălțat și Fiul omului.

15. Pentru că oricine crede în
El să nu piară, ci să aibă viața
veșnică.

16. Fiindcă atît de mult a iubit
Dumnezeu lumea, că a dat pe
singurul Lui Fiu, pentru că ori-
cine crede în El, să nu piară,
ci să aibă viața veșnică.

17. Dumnezeu, în adevăr, n'a
trimis pe Fiul Său în lume ca
să judece lumea, ci ca lumea să
fie mîntuită prin El.

18. Oricine crede în El, nu este
judecat; dar cine nu crede, a și
fost judecat, pentru că n'a crezut
în Numele singurului Fiu al lui
Dumnezeu.

19. Și judecata aceasta stă în
faptul că, odată venită lumina
în lume, oamenii au iubit mai
mult întunerecul decît lumina,
pentru că faptele lor erau rele.

1934

1838

Spoken by about 13,000,000 people in Rumania. A descendant of Latin, with a large mixture of Slavonic, Greek and Turkish words.

First publication, the Gospels in 1561 at Braşov (Rumania) by the translator; tr. by Coresi, a deacon (the second book printed in Rumanian). The Acts and the Epistles, 1563(?); the Psalter, 1570. Genesis and Exodus, Oraştie, 1582; printed and tr. by Şerban and Marien, a deacon and a student. New Testament, Belgrade, 1648; tr. by Silvestru, a monk, and others. Bible, Bucharest, 1688; tr. by Nicolae Milescu and others. First BFBS edition: New Testament, 1817; Bible, 1819. First ABS edition: Bible, 1918.

Other versions of note: Ivireanul Version: New Testament, Bucharest, 1703; tr. by Antim Ivireanul. Balăşescu Version: Old Testament, BFBS, Iaşi, 1865-9; tr. by Professors N. Balăşescu, Jerome, F. Dubău and C. Erbicénu. Revised by W. Mayer, of the London Jews Society, with his revision of the New Testament, Budapest, 1873. Nitzulescu Version: the Gospels, 1895; tr. by N. Nitzulescu; New Testament, 1898.

Cornilescu Version: the New Testament and Psalms, Soc. Evanghelica Romana, Bucharest, 1920; tr. by M. Cornilescu: Bible, 1921, with some aid from BFBS. Revised text published by BFBS, 1924. Balan Version: New Testament, Tipografia si Librăria Românească S.A., Ora-dea-Mare, Rumania, 1925; tr. by Dr. Ioan Balan. Galaction Version: the New Testament, Biblical Institute of the Orthodox Rumanian Church, Bucharest, 1927; tr. by Gala Galaction. All editions before 1859 printed in Cyrillic characters; most recent editions only in roman characters. CP: ABS, BFBS.

RUMANIAN: Macedonian dialect

812

La Domnulŭ Dumneđelu a teđŭ va s't' inčlînŭ, ŝi
maŝi pre neŝŭ va s'adorŭ.

Mt. 4.10

Spoken in parts of Macedonia, Albania and Thessaly. First publi-
cation, the Liturgical Gospels in 1881 at Bucharest by the Orthodox
Church. St. Matthew's Gospel, BFBS, Bucharest, 1889; tr. by Lazar
Demetrius, a school teacher at Monastir.

RUNDI

813

Kukw

Imana yakunze abari mw isi, n'icho gituma yatanze Umwana
wayo w'ikinege, ng'uw'umwizera wese adapfa nabi, ariko
ahabwe ubugingo budashira.

Spoken in the region between Lakes Kivu and Tanganyika, Belgian
Congo. First publication, St. Luke's Gospel in 1920; tr. by Roman
Catholic missionaries. St. Matthew's and St. John's Gospels, BFBS,
1935; tr. by Rev. N. P. Andersen, of the Danish Baptist Mission.

Cyrillic characters

- 16 Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына
своего едиnorodнаго, дабы всякій, вѣрующій въ Него,
- 17 не погибъ, но имѣлъ жизнь вѣчную. Ибо не послалъ
Богъ Сына своего въ міръ, чтобы судить міръ, но
чтобы міръ спасенъ былъ чрезъ Него.
- 18 Вѣрующій въ Него не судится, а невѣрующій уже
осужденъ, потому что не увѣровалъ во имя едиnorod-
наго Сына Божія. Судъ же состоитъ въ томъ, что
свѣтъ пришелъ въ міръ; но люди болѣе возлюбили
тму, нежели свѣтъ; потому что дѣла ихъ были злы.
- 20 Ибо всякій, дѣлающій худыя дѣла, ненавидитъ свѣтъ,
и не идетъ къ свѣту, чтобы не обличились дѣла его,
- 21 потому что они злы. А поступающій по правдѣ
идетъ къ свѣту, дабы явны были дѣла его, потому что
они въ Богѣ содѣланы.
- 22 Послѣ сего пришелъ Иисусъ съ учениками своими
въ землю Іудейскую, и тамъ жилъ съ ними, и кре-
стилъ.
- 23 А Іоаннъ также крестилъ въ Енонѣ, близъ Салима,
потому что тамъ было много воды; и приходили туда,
- 24 и крестились. Ибо Іоаннъ еще не былъ заключенъ
въ темницу.
- 25 Тогда у Іоанновыхъ учениковъ произошелъ споръ
съ Іудеями объ очищеніи. И пришли къ нему, и
сказали ему: равви! тотъ, который былъ съ тобою
при Іорданѣ, и о которомъ ты свидѣтельствовалъ, вотъ,
- 27 Онъ креститъ, и всѣ идутъ къ Нему. Іоаннъ сказалъ
въ отвѣтъ: не можетъ человѣкъ ничего принимать на
28 себя, если не будетъ дано ему съ неба. Вы сами мнѣ
свидѣтели въ томъ, что я сказалъ: не я Христосъ, но
29 я посланъ предъ Нимъ. Имѣющій невѣсту есть же-

1875

New orthography

ворил это, и поверилъ Писанию и слову,
которое сказалъ Иисусъ.
23. И когда Онъ былъ въ Иерусалимѣ
на праздникѣ Пасхи, то многіе, видя
чудеса, которые Онъ творилъ, уверовали
во имя Его.

24. Но Самъ Иисусъ не вѣрилъ Себѣ
имъ, потому что зналъ всехъ.

25. И не имѣлъ нужды, чтобы кто за-
свидѣтельствовалъ о человеке; ибо Самъ
зналъ, что въ человеке.

ГЛАВА 3.

Между фарисеями былъ некто, именемъ
Никодимъ, одинъ изъ начальниковъ Іу-
дейскихъ.

2. Онъ пришелъ къ Иисусу ночью и ска-
залъ Ему: Равви! мы знаемъ, что Ты—
Учитель, пришедшій отъ Бога; ибо та-
кихъ чудесъ, какіе Ты творишь, никто
не можетъ творить, если не будетъ съ нимъ

15. Дабы всякій, верующій въ Него,
не погибъ, но имѣлъ жизнь вечную.

16. Ибо такъ возлюбилъ Богъ миръ, что
отдалъ Сына Своего едиnorodнаго, дабы
всякій, верующій въ Него, не погибъ,
но имѣлъ жизнь вечную.

17. Ибо не послалъ Богъ Сына Своего
въ миръ, чтобы судить миръ, но чтобы миръ
спасенъ былъ чрезъ Него.

18. Верующій въ Него не судится,
а не верующій уже осужденъ, потому
что не уверовалъ во имя едиnorodнаго
Сына Божія.

19. Судъ же состоитъ въ томъ, что свѣтъ
пришелъ въ миръ; но люди болѣе возлю-
били тьму, нежели свѣтъ, потому что
дела ихъ были злы.

20. Ибо всякій, долающій злое, не-
навидитъ свѣтъ и не идетъ къ свѣту, чтобы
не обличились дела его, потому что они
злы;



of Czar Alexander I.

1822, tr. by Gerasim P. Pavsky. Genesis-Ruth, 1825; tr. by the
Holy Synod's committee.

Old Testament, 1868-75; tr. by the Syn-
od's committee, of which D. A. Chwolson was the principal translator.
(New Testament revised by E. I. Loviagin; Gospels, 1860; Acts-Revela-
tion, 1862.)

Other versions of note: BFBS Version: Proverbs and Isaiah, BFBS,
1866; tr. by V. A. Levinsohn; Jeremiah, Lamentations, Ezekiel, 1867;

Daniel, Hosea-Malachi, 1868; 1 and 2 Samuel, 1870; 1 and 2 Kings, 1872; tr. largely by D. A. Chwolson; Chronicles-Esther, Job, Psalms, Ecclesiastes and the Song of Solomon, 1873; Old Testament, 1875. (Printed with Synod's New Testament, 1877.) Makarios Version: Jeremiah and Lamentations, publisher not given, Moscow, 1860; tr. by Archimandrite Makarios. Job, Ezekiel, Daniel, and Hosea-Malachi, 1861; Pentateuch, Song of Solomon, Ecclesiastes, Proverbs and Isaiah, 1863; Joshua-Judges, Samuel and Kings, 1867; Chronicles-Esther, 1868. The complete Old Testament possibly printed in a periodical, 1860-68. Pavsky Version: the Psalter, 1822 (see above); Chronicles, Ezra, Nehemiah, Esther, Proverbs, Ecclesiastes, Song of Solomon, 1862; Joshua, Judges, and Ruth, 1863. Tolstoy Version: a Gospel harmony, Geneva, 1890; tr. by Leo Nikolaievitch Tolstoy. First BFBS edition: New Testament, 1838; Bible, 1877. First ABS edition: New Testament, 1917; Bible, 1918. CP: ABS, BFBS. See "The Slavic Versions" under No. 874.

WHITE RUSSIAN

815

Slavonic characters

Ты робіш, калі-б ня быў з ім Бог.

3. І адказаў яму Ісус і сказаў: запраўды, запраўды кажу табе: калі хто не народзіцца на нова, ня можа бачыць Царства Богага.

4. Нікадэм кажа Яму: як можа чалавек нарадзіцца, калі ён стары? Няўжо-ж ён другі раз можа ўвайсці ў чэрава маткі сваёй і нарадзіцца?

5. Ісус адказаў: запраўды, запраўды кажу табе: калі хто не народзіцца з вады і Духа, ня можа ўвайсці ў Царства Бажае.

6. Спараджонае з цёла ёсць цёла, а спараджонае з Духа ёсць дух.

7. Ня дзівуйся, што Я сказаў табе: трэба вам нарадзіцца на нова.

8. Дух дыхае, дзе хоча, і голас яго чуеш, а ня ведаеш, скуль прыходзіць і куды адыходзіць: гэтак і ўсякі спараджоны з Духа.

9. Нікадэм адказаў і сказаў Яму: як гэта можа быць?

10. Ісус адказаў яму і сказаў: ты вучыцель Ізраіля і гэтага ня ведаеш?

15. каб усякі, хто веруе ў Яго, ня згинуў, але меў жыццё вечнае.

16. Бо так палюбіў Бог сьвёт, што аддаў Сына Свайго Адзінароднага, каб усякі, хто веруе ў Яго, ня згинуў, але меў жыццё вечнае.

17. Бо не паслаў Бог Сына Свайго ў сьвёт, каб судзіць сьвёт, але каб сьвёт быў збаўлены праз Яго.

18. Хто веруе ў Яго, ня будзе асуджаны, а хто ня веруе, той ужо засуджаны, бо ня ўвёраваў у імя Адзінароднага Сына Богага.

19. Суд жа такі, што Сьвятло прыйшло ў сьвёт, але людзі налюбілі цёмру больш за сьвятло, бо ўчынкі іх былі бліягі.

20. Бо кожны, хто робіць благое, ненавідзіць сьвятла і ня ідзе да сьвятла, каб ня выявіліся ўчынкі яго, бо яны бліягі.

21. А хто чыніць праўду, ідзе да сьвятла, каб відочнымі былі ўчынкі яго, бо яны ў Богу ўчынены.

22. Пасля гэтага прыйшоў Ісус з вучнямі Сваймі ў зямлю Жыдоўскую і там быў з імі і хрысціў.

Spoken by about 12,000,000 people in Poland, Lithuania, and western Russia. First publication, Job and Ecclesiasticus in 1517 at Prague; tr. by Franciscus Skorina. Samuel-Kings, Joshua, Judges, Ruth, Ecclesiastes, Song of Solomon and Wisdom, 1518. Pentateuch, Esther, Proverbs, Lamentations, Daniel and Judith, 1519. The Acts and the Epistles, and the Psalms, Vilna (?), 1525. St. Luke's Gospel, Central Translations Institute, London (Lodz printed), 1926; tr. by Dr. A. Luckiewicz: St. John's and St. Matthew's Gospels, 1927; St. Mark's Gospel, 1928. New Testament and Psalms, BFBS, Helsingfors, 1931; tr. by Mr. Luckiewicz and D. Malej. See "The Slavic Versions" under No. 874.

SAKATA

816

Lebombi Nzambi ahuni bari ti otime nde Mua nende nendamo, lebo leyika muri nama namokika la, te ayike ya moi mo itite.

Spoken by some 70,000 people in southeastern Belgian Congo, Africa.

First publication, St. John's Gospel in 1937 by the BFBS; tr. by Rev. Walle Sundberg, of the Swedish Baptist Mission, aided by Ipipi Zakens and Petero Katerusha.

SALAMPASU

817

Mulonga muntu mujima ukulondanga nga mumu muswili Saka-Ntanga, yeyi mwana-makwami na makwami na mpangiami, na makwami.

Mk. 3:35

Spoken in southern Belgian Congo. First publication, St. Mark's Gospel in 1938 by the BFBS and ABS (London printed); tr. by Mrs. Gertrude Kramer, of the Four Square Gospel Mission.

SAMAREÑO

818

14 Ngan sugad man nga hi Moises nagpatindog han halas didto ha kamingawan, kinahanglan nga sugad man an Anak han Tawo nga pagtindogon.

15 Basi gud an ngatanan nga natoo ha iya, diri mawara, kondi ma may kinabuhi nga waray katapusan.

16 Kay an Dios naghigugma gud han kalibutan, nga iya iginhatag an iya Bugtong nga Anak, basi nga an ngatanan nga natoo ha iya, diri mawara, kondi ma may kinabuhi nga waray katapusan.

17 Kay an Dios waray pagpakani han iya Anak ngadto ha kalibutan pagsirot han kalibutan, kondi nga an kalibutan maluwas tungud ha iya.

18 An natoo ha iya, diri ginhukman hin sirot, kondi an waray too, ginhukman na hin sirot; kay waray tumoo han ngaran han Bugtong nga Anak han Dios.

19 Ngan ini amo an pagkahukom hin sirot: nga an Kalamragan nakani ha kalibutan, ngan an mga tawo naghigugma han kasisidman labi han Kalamrag, kay an ira mga buhat magnil-ad.

20 Kay an ngatanan nga nagbubuhat han mangil-ad, nadiri han Kalamragan, ngan diri napaharani han Kalamragan, bangin sawayon an ira mga buhat.

21 Kondi, an nagbubuhat han kamatuuran, naharani ha Kalamragan basi humayag an ira mga buhat, kay ipinapagbuhat han Dios.

26 Ngan hira dinaup ngadto kan Juan, ngan siniring ha iya: Rabbi, an kaupud nimo nga aadto han tabok han Jordan, nga hiya an imo ginpapamatuuran, kita, nanmaptis hiya ngan an ngatanan nagingadto ha iya.

27 Hi Juan nagbaton, ngan nagsirot: An tawo diri mahihimo hin pagkarawat hin bisan ano, kon diri iginhatag ha iya tikang ha langit.

28 Kamo ngahaw nagpapamatuud ha akon han akon iginising: Ako diri hi Kristo, kondi ako ginpakani una ha iya.

29 An kinasal nga lalaki amo an nagmamangno han asawa; kondi an sangkay han kinasal nga lalaki, nga natukdaw ngan namamati ha iya, nalipay gud tungud han tingug han kinasal nga lalaki: busa, ini nga akon kalipay natuman.

30 Kinahanglan nga hiya magdugang, kondi ako kinahanglan magibay.

31 An nakanhi tikang ha igbaw amo an labaw ha ngatanan: an ha tuna amo ha tuna ngan nagayakan tungud ha tuna; an tikang ha langit, amo an labaw ha ngatanan.

32 Ngan an iya hinkit-an ngan hinbatian amo an iya ginpapamatuud; kondi waray bisan hin-o nga nakarawat han iya iginpapamatuud.

33 An kinarawat han iya iginpapamatuud, nagbutang hin tigaman nga an Dios matuud.

34 Kay an Ginpakani han Dios nagayakan han polong han Dios;

1937

A Visayan dialect spoken by about 500,000 people on the islands of Leyte (Oriental) and Samar, Philippine Islands. First publication, the Gospels of St. Mark, St. Luke, and St. John and the Acts in 1908 at Manila by the ABS; tr. by Eric Lund, of the ABMU, aided by Gregorio Macariola. St. Matthew's Gospel, 1909. New Testament, 1928; tr. by Mrs. Andrew J. Hall, of the Presbyterian Mission. The Psalms, 1933. Bible, 1937. CP: ABS.

SAN CRISTOVAL: 824
Fagani dialect

Mu orosikatomagi, ginia na marewana afaafa ni kaaranii mai. Mt. 3.2

Spoken on San Cristoval Island, Solomon Islands, South Pacific.
First publication, a Gospel harmony in 1892 at the Mission Press, Norfolk Island; tr. by R. B. Comins, of the Melanesian Mission.

SAN CRISTOVAL: 825
Rumatari dialect

Mama hahaha, Naatamu ni apuna. Narahana mu ni rao mai. Mt. 6.9b

Spoken on San Cristoval Island, Solomon Islands, South Pacific.
First publication, Selections in 1926.

SAN CRISTOVAL: 826
Star Harbor dialect

Mu kafu orisigi na takofeami, ma kamu mato aporo me, renia ni tarofi kasigi na tanueraana iami. Acts 3.19

Spoken on San Cristoval Island, Solomon Islands, South Pacific.
First publication, a catechism with Scripture selections in 1928 at Sydney by the South Seas Evangelical Mission; tr. by Norman C. Deck.

SAN CRISTOVAL: 827
Tawarafa dialect

Suria tani ma nenuni ne tanugi na moro e oqanigi God, naia nagoaku na mane, ma nagoaku na fefene, ma inaku. Mk. 3.35

Spoken on San Cristoval Island, Solomon Islands, South Pacific.
First publication, St. Mark's Gospel in 1927 by the BFBS; tr. by Miss Clara Waterston.

SAN CRISTOVAL: 828
Wango dialect

Inia God a taahia i marewana a oani, a banea i tai garena otohuni adona nei nai hihihinia abwai aia, ma ai daua i tahi tarau. Jn. 3.16

Spoken on San Cristoval Island, Solomon Islands, South Pacific.
First publication, the Book of Common Prayer, with four Psalms, in 1884 at Norfolk Island, by the Mission Press. A Gospel harmony, 1890; tr. by R. B. Comins of the Melanesian Mission. Selections from the Gospels, 1902; tr. by R. P. Wilson. St. Luke's Gospel, 1905.

GREAT SANGIR 829

e, tawe mailang, kaiso pia pëbawiahë kakalë e; * u naun kerene kakëndag' u Mawu Ruata su dunia e, hakiu i Sie nangonggo u Ahuseh man sëmbaru e, tadeau isai-sajewen mangimang si Sie e, tawe mawinasa, kaiso pia pëbawiahë takahëpusangeh e.

Spoken on Great Sangir Island, between the Celebes and Philippine Islands, Netherlands East Indies. First publication, St. Matthew's Gospel in 1889 at Leyden by the NBS; tr. by Clara Steller, daughter of a missionary. St. Mark's Gospel, 1890; St. Luke's Gospel, 1893; St. John's Gospel, 1894; the Acts, 1896. St. Matthew's Gospel, Amsterdam, 1927; tr. by Dr. K. G. F. Steller; St. Mark's Gospel, 1933; St. Luke's Gospel, 1934. CP: NBS.

SIAOW SANGIR 830

* Ute kere i Musa seng napakarange u katoang ene su tanalinggi, kerenee Ahusu-taumata mam-beng iapakarange; * tadeau senkatau-senkatau ko mangiman si Sie, kumbahan mawinasa, kaiso managuang pëtatembiahe kakal. * Karna kerenee Ruata seng kimendagu dunia, hakiu i Sie seng nangonggo u Ahuse-ese mausenbau, tadeau senkatau-senkatau, ko mangiman si Sie, kumbahan mawinasa, kaiso managuang pëtatembiahe kakal ene.

1880

Spoken on Siaow and Tagulandang Islands, between the Celebes and Philippine Islands, Netherlands East Indies. First publication, a Scripture History containing selections in 1872 at Meester-Cornelis, Batavia by the Rehoboth-Mission Press; tr. by C. J. M. L. Schröder, of Gossner's Mission. St. Luke's Gospel, 1875; tr. by F. Kelling; St. John's Gospel, NBSS, 1877; St. Luke's and St. John's Gospels, BFBS, 1880. New Testament, BFBS, Leyden(?), 1883. The Psalter, London, 1886; Proverbs, 1888. CP: BFBS.

SANGO 831

bè na Lo, lo yèké na fini ti la' kouè la' kouè. 16 Tèti Nzapa andoyè sessé so tonga so, Lo mou Melèngué ti Lo Guèngulé oko, tèti jo so ama na bè na Lo alingbi koui pèpé, mais lo yèké na fini ti la' kouè la' kouè. 17 Tèti Nzapa ato Melèngué ti Lo na sessé so ti fa' mbanga ti sessé so pèpé, mais tèti ajo ti sessé so lingbi ouara salut na ya Lo. 18 Jo so ama na bè na Lo, mbanga ati' na li ti lo pèpé; mais jo so ama na bè na Lo pèpé, mbanga ati'

1935

A trade language spoken by perhaps 150,000 people along the Ubangi River, in Belgian Congo and French Equatorial Africa. First publication, St. John's Gospel in 1927 at Englewood, Colorado, U.S.A., by the First Baptist Church; tr. by Guy M. Laird, of the Mid-Africa Mission. Philippians, Littleton, Colorado, 1928. St. Mark's and St. John's Gospels, BFBS, 1934; tr. by Mr. Laird and Rev. F. Rosenau. New Testament, 1935; tr. by Mr. Laird, Mr. Rosenau and members of other missions, with native helpers. CP: BFBS.

त्वं यदुक्तं तत्राश्चर्यं मा मन्यस्व । आत्मरूपो वायु र्यच्छेत्ति तत्र ८
 वाति, तत्स्वनस्य त्वया श्रूयते, न ज्ञायते तु स कुत आयाति कुत्र
 याति वा । आत्मतो जातः सर्वमनुष्यस्तादृग्भूतः । नौकदीमः प्रति- ९
 भाषमाणस्तमवादीत्, सर्वमेतत् कथं भवितुं शक्नोति ? यीशुः प्रति- १०
 भाषमाणस्तमाह, त्वमिस्त्रायेलस्य गुरुस्तथाप्येतन्न जानामि ? सत्यं ११
 सत्यं, त्वामहं ब्रवीमि, वयं यज्जानीमस्तत् कथयामः, यच्च दृष्टवन्तस्तत्र
 शास्त्रं ददामः, तथाप्यस्मात्साक्ष्यं युष्माभिर्न गृह्यते । पार्थिवविषयान् १२
 कथितवति मयि यदि यूयं न विश्वसिथ, कथं तर्हि स्वर्गीयविषयान्
 कथितवति मयि विश्वसिष्य ? नापरः कोऽपि स्वर्गमारुरोह, केवलं १३
 स्वर्गाद्वरूढः स्वर्गवासी मनुष्यपुत्रः । अपि च यथा मरौ मोहिना १४
 सर्प उच्चीकृतस्तथा मनुष्यपुत्रो यद् उच्चीकारिष्यते तत्तस्यावश्यम्भावि,
 तस्मिन् विश्वासी सर्वमनुष्यो यथा न विनश्यानन्तं जीवनं लप्स्यते । १५
 यत ईश्वरो जगतीत्यं प्रेम चकार, यन्निजमेकजातं पुत्रं ददौ, १६
 तस्मिन् विश्वासी सर्वमनुष्यो यथा न विनश्यानन्तं जीवनं लप्स्यते ।
 ईश्वरो हि स्वपुत्रं जगति प्रहितवान् न जगतो विचारसायनायं, १७
 प्रत्युत जगद् यत् तेन त्राणं लभेत तदर्थं । यस्तस्मिन् विश्वसिति १८
 तस्य विचारो न क्रियते । यो न विश्वसिति तस्य विचारः
 सम्भूतः, यतः स ईश्वरस्यैकजातपुत्रस्य नास्ति न विश्वसितवान् ।

Jn. 3.8-18; 1910

A classical language of India, fixed in its present form not later than 300 B.C., no longer a living language but the key to most of the vernaculars of northern India. It is still spoken and written by pandits (scholars) over all India. First publication, the New Testament in 1808 at Serampore by the Mission Press; tr. by William Carey and his colleagues. (See No. 87) The Pentateuch, 1811; Joshua-Esther, 1815; Job-Song of Solomon, 1818. Bible, 1822.

Other versions of note: Yates revision: the Psalms, in verse; American and Foreign Bible Society and the BMS, Calcutta, 1839; revised by William Yates: New Testament, 1841; Proverbs, 1842; Genesis and part of Exodus, 1843; Isaiah, 1845. Wenger revision: Pentateuch, Bible Translation Society, Calcutta, 1848; revised by John Wenger, carrying on Yates' work. New Testament, Bible Translation Society and American and Foreign Bible Society, Calcutta, 1851; Judges-Esther, 1852; Job-Canticles, 1858; the Prophetical Books, 1859. The standard current text. CP: BFBS.

Editions in Bengali characters: St. Luke's Gospel, BFBS, Calcutta, 1854; Genesis, 1855; Psalms, 1856; Proverbs, 1857. Edition

Grantha characters

‘यत्तं णांशुर्गोरा जगतीत्यं प्रेमचकार,
 यत्तिष्ठेद्वेकजातं पुत्रं ददौ तस्मिन् विश्वासी
 सर्वमनुष्यो यथा न विनश्यानन्तं जीवनं लप्स्यते ।
 ईश्वरो हि स्वपुत्रं जगति प्रहितवान् न जगतो विचारसायनायं,
 प्रत्युत जगद् यत् तेन त्राणं लभेत तदर्थं । यस्तस्मिन् विश्वसिति
 तस्य विचारो न क्रियते । यो न विश्वसिति तस्य विचारः
 सम्भूतः, यतः स ईश्वरस्यैकजातपुत्रस्य नास्ति न विश्वसितवान् ।

in Oriya characters, the Psalms, BFBS, Cuttack, 1858. Edition in Malayalam characters, St. John's Gospel, BFBS, Mangalore, 1876. Edition in Grantha characters, St. John's Gospel, BFBS, Madras, 1886. Edition in Kanarese characters, St. Matthew's Gospel, BFBS, Mangalore, 1890. Edition in Telugu characters: St. Luke's Gospel, BFBS, Madras, 1893. CP: BFBS.

SANTA CRUZ

(No specimen available.)

Spoken on the Santa Cruz Islands north of the New Hebrides, South Pacific. First publication, selections from the Gospels in 1890 at Norfolk Island by the Mission Press; tr. by A. E. C. Forrest of the Melanesian Mission. Selections from the New Testament, 1894; tr. by members of the Mission.

SANTA CRUZ:

834

Reef Islands dialect

A ta e vasivasi a taumafa a God; siai kone vakhinokhino ia manava e vasivasi ia e mafuna-funa.

Psalm 51.17

Spoken on the Reef Islands of the Santa Cruz group, South Pacific. First publication, a prayer book with Scripture selections in 1918 at Norfolk Island by the Melanesian Mission Press.

SANTA CRUZ:

835

Reef Islands: Nifiloli dialect

Tumono wuu, Nenum na uko. Nukipejalikivem na one.

Mt. 6.9b

Spoken on Nifiloli Island in the Reef Islands, Santa Cruz group, South Pacific. First publication, Selections in 1926.

SANTA CRUZ:

836

Reef Islands: Pileni dialect

Opa ieluna, Toinoa e Tapu. Te malama ou ke au.

Mt. 6.9b

Spoken on Pileni Island, in the Reef Islands, Santa Cruz group, South Pacific. First publication, Selections in 1926.

SANTA CRUZ:

837

Tikopia dialect

Epa te vaerani; Tou Inoa e tapui: Tou kaenana ke oko mai.

Mt. 6.9b

Spoken on Tikopia Island in the Santa Cruz group, South Pacific. First publication, the Lord's Prayer in 1918 at Norfolk Island by the Melanesian Mission Press.

833

SANTA CRUZ: Utupua dialect 838

Uma nuu, Ninome elapu. Bojoeme ilo.

Mt. 6.9b

Spoken on Utupua Island in the Santa Cruz group, South Pacific. First publication, Selections in 1926.

SANTA CRUZ:

839

Vanikolo dialect

Alia nau. Neneno e tapu. Iemie mare gaima.

Mt. 6.9b

Spoken on Vanikolo Island in the Santa Cruz group, South Pacific. First publication, Selections in 1926.

(For No. 840 see the next page.)

SANTO: Hog Harbor dialect

841

Yetar monas urerep, maharir Walthin tetekun, we urerep tamilrem di te yevineth, iur talhe-na not tor.

1907

Spoken about Hog Harbor on the eastern part of Espiritu Santo Island, New Hebrides, South Pacific. First publication, St. Mark's Gospel in 1905 at Melbourne by the BFBS; tr. by E. Mackenzie of the New Hebrides Mission. St. Luke's and St. John's Gospels, the Acts and the Epistles of St. John, 1913. St. Mark's, St. Luke's and St. John's Gospels, the Acts, Philippians and 1 John, 1930; prepared by Mr. and Mrs. W. Anderson.

SANTO: Nogugu dialect

842

Atua om ro tou kin ne lepa sokon oti, nikin til i notun pulan mwer tewa, me ti toua ta omtowa i nikin, ma sap aja, nikin meuri roprop.

1918

Spoken on the northwestern part of Espiritu Santo Island, New Hebrides, South Pacific. First publication, St. John's Gospel in 1901 at Melbourne by the BFBS; tr. by J. Noble Mackenzie, of the New Hebrides Mission. St. Mark's and St. Luke's Gospels and the Acts, London, 1906. Ephesians, James to Jude, Melbourne, 1918.

Roman characters

ar onako bam baḍaea? Sari sarigiñ metamkana, Ale do baḍaekle ropeda, ar le nelakatak reak goha le emeda; ar aleak goha bape aṅgoceda. Dharti reakkoñ laiapere, bape paṭiaukḱankhan, serma reakkoñ laiapere do cekatepe paṭiaukoḱa? Ar okoe hō sernate do bako rakapākana, serma khone ārgoeni chada, metakme, sernare menae Manwa Hopongi. Ar cetleka Musā do hahankarre bine rakapleḍea, onkagi Manwa Hopon hō rakapocoḱ hoyokṭaea; jemon jahāegi ko paṭiauk unire jaejug jion ko ṇam.

Ente Isor do dhartirengo nonkae dulapketkoa, je aḍen ekaput Hopone emkedeā, jemon unire joto paṭiaukko aloko nostok, bickom jaejug jion ko ṇam. Cedaḱje Isor do dhartite aḍen Hopon dhartirengo bicarḱo lagiṭ do bae kolledeā, menkhan jemon dhartirengo do uni hoteteko bancaok. Unire paṭiaukiḱ do bae bicarocoḱa; lañ paṭiaukiḱ do nit hōe bicarocoakana, ente Isor ren ekaput Hopon reak ṇutumre bae paṭiaukḱan do. Ar bicartet do nokōe, marsal do dhartite beḱakana, ar hoṛko do marsal khon bickom ṇutgiko dulapḱeda; ente onkoak kamiko do baṛiḱgi tahḱkana. Ente baṛiḱak ko kamiet miṭ ke miṭ hoṛ do marsal ko hirkhawakkana, ar marsal then do bako hijukkana, jemon onkoak kamiko alo dusauktako. Menkhan sari sari kaḱmikaniḱ do marsal thene hijukkana, jemon uniaḱ kamiko Isorre kamikana mente sodoroḱtae.

Jn. 3.11-21; 1926

Bengali characters

এন্তে ঐশ্বর দ ধারতিরেন কো হুনাঃ এ ছলাড়কেং কোআ,
আইঃরেন একাপুত হপনে এমকেদেতায়ী, যেমন উনিরে
সানাম পাতিয়াউংকো আলোকো নটোঃ; বিচকোম জায়কুগ
জিগুন কো ঞগম।

Oriya characters

ଅକସ୍ମିନ୍ ଇଶ୍ଵରଆଃ ମନେ ଲେବାଏ ସେନଃଆ, ଉନିଗେ ବକବଂ
ଦ, ଆର ମିସେରାଦଂ ଆର ଏଞ୍ଜାଦଂ ଦ।



Mk. 3.35; 1929

Spoken by several hundred thousand people in western Bengal and westward into the Santal Parganas, India. Reduced to written form by E. L. Puxley of the CMS in about 1860. First publication, St. Matthew's Gospel in 1868

at Calcutta by the BFBS; tr. by Mr. Puxley. The Psalms, 1871. St. Mark's Gospel (Bhowanipore printed), 1876; tr. by CMS missionaries. St. Luke's and St. John's Gospels, 1877; the Acts, 1879. St. Matthew's Gospel, 1882; tr. by a committee representing the CMS, Presbyterian (Scotland), Baptist and Danish missions, headed by F. T. Cole, of the CMS. New Testament, completed by the publication of the Epistles and Revelation, Calcutta Bible Society, Bhowanipore, 1887; The Psalms, BFBS, Bhowanipore, 1889; revised by Mr. Cole and a committee.

Bible, BFBS, Calcutta, 1914; tr. by a committee headed by L. O. Skrefsrud and P. O. Bodding, of the Danish Indian Home Mission.

Editions in Bengali characters: St. Luke's Gospel, BFBS (Bhowanipore), 1886; St. John's Gospel, 1893; St. Luke's Gospel, Calcutta (Pokhuria printed), 1901.

Other versions of note: Baptist Version: St. Matthew's Gospel (Bengali characters), Mission Press, Midnapore, 1870; tr. by J. Phillips of the General Conference of Free Baptists. St. Mark's Gospel, 1887; St. Luke's Gospel, 1888.

Danish Mission Version: the Gospels, Indian Home Mission, Ebenezer, 1892; tr. by L. O. Skrefsrud of the Danish Indian Home Mission: New Testament, BFBS, Calcutta (Pokhuria printed), 1908.

Editions in Oriya characters: St. Mark's Gospel, BFBS, 1929; Psalms, 1933. CP: BFBS.

SANTO: Santo Bay dialect

843

Atua momeje ra tajua hina ulu, suria morahu na
Matuna motea hasa, sura va te tajua morohoroho
mea mosamate maa molavi na mauri rusi tuitui.

Spoken in the northeastern part of Santo Espiritu Island, New Hebrides, South Pacific. First publication, St. Matthew's Gospel, Jonah, Haggai and Malachi in 1904 by the BFBS; tr. by James Sandilands, of the New Hebrides Mission, with native help. The Acts, Melbourne, 1906; tr. by Charles E. Yates. St. John's Gospel, Philippians and Timothy, London, 1909. CP: BFBS.

SANTO: Tangoa dialect

844

Natana God mo oboi zea na tharana, mo tau Natuna vorace, vara enira isoiso la rasua ila sobo komora, ila lavi na nauri tui. God mo sobo rule Natuna i nai na tharana vara i ari na tharana; mo rulea vara i zuri na tharana cinia. Tea mo rasua mo sobo aria: tea mo sobo rasua mo aria moiso, natana mo sobo rasu na cizan Natun God vorace. Nona aria sei, vara nalarani mo nai na tharana, enira tamloci la oboi na roroca mo tavera cin na nalarani; natana nora cinau la sasati. Natana tea nona cinau cina burogo, mo cite na nalarani mo sati, mo sobo nai na nalarani, vara ila sobo usia na nona cinau.

Jn. 3.16-20; 1912

Spoken in the southern part of Espiritu Santo Island, New Hebrides, South Pacific. First publication, Scripture selections in 1889 at Tangoa by the Mission Press; tr. by Joseph Annand, of the Presbyterian Church in Canada. St. Matthew's Gospel, 1892(?); St. John's Gospel, 1894; Epistles of St. John, the Acts and Galatians, NBSS, 1912; St. Matthew's Gospel, 1923.

SANTO: Tasiriki dialect

845

Matana God te malena tano, te tovoa Natuna mo 'ese nasa, te takuni mo ronoa, i pai kei mate, i pai vatia mauri mo le'ereki.

Spoken in southwestern Espiritu Santo Island, New Hebrides, South Pacific. First publication, *St. John's Gospel* in 1909 by the BFBS; tr. by F. G. Bowie, of the New Hebrides Mission. *Genesis and Jonah*, Melbourne, 1912. *St. Mark's Gospel and the Acts*, London, 1924. CP: BFBS.

SARAWAK

846

32 Jilama suang kuku keling disor. Tuntut iror tad disor, Entangi, nior indu mor maya sa-tari mor di-ribau gium ijun. 33 Simbar Isa maya di iror, Isai gat indu-ku entawa sa-tari-ku? 34 Selajur nintong nor keliling jilama suang yang kuku ngeliling disor nior, selajur betuntut, Entangi, tior gat indu-ku maya sa-tari-ku! 35 Karna barang isai ngal kandak Allah ior sa-tari-ku yang mayanai, maya sa-tari-ku yang kekimu, maya indu ku.

Mk. 3:32-35

Spoken by about 4,000 people in Sarawak, northern Borneo, East Indies. First publication, *St. Mark's Gospel* in 1938 by the BFBS; tr. by Rev. Boland A. Brewster, of the Borneo Evangelical Mission.

SEBEI SUK

847

(No specimen available.)

Spoken north of Mt. Eglon and northeastward, Uganda, East Africa. First publication, a primer with Scripture selections in 1930 at Kache-liba, Suk; tr. by H. Paget Wilkes of the Bible Churchmen's Missionary Society.

SENA

848

Pakuti uyo wa ku-cita mafunilo a Mulungu, ndie mbale-anga na mbale-anga wa nkazi na mama.

Mk. 3:35

Spoken by about 200,000 people along the Zambezi River from the coast about 400 miles inland, Mozambique and Rhodesia, South Africa. First publication, *St. Mark's Gospel* in 1897 by the BFBS; tr. by W. J. Anderson of the Zambezi Industrial Mission. *The Acts*, chapters 1-15, 1901.

SENECA

849

14 Neh dih he'ni o yee ah' ne Moses', de o'yah dah'-gwah dōh' nos ha'is dah he o weh deh dye nō gee nyōh, neh huh dih' kuh ha'eh gwah nā yaa wāh' haa yah'da-deh Nō'wā'wak nōō gwēh', dā o wā yah'dah gwaht,

15 Neh neh, sōn'dih gwa'nah ot' ā o wā'i wa gwēn ni-yōs tāh ah' ta ye'i wah dōh, neh gwaa' ā ya gō yān daht nāā yō'i wa da dyeh' ne' yoh heh'ō weh.

16 ¶ Neh sāh'ah ne' sōh jih' ha nō'oh gwah Na'wēn-ni yōh' he'yo ān ja deh, Neh Nō'a wak neh'' shō' kuh sgat ho wi'yā yāh tot gah wāh' ha o'gwēh da wiīh heh yō ān'ja deh'; neh neh, Sōn'dih gwa'nah ot' ā o wā'i wa-gwēn ni yōs, tāh ah' ta ye'i wah dōh', neh gwaa', nā yō'i-wa da dyeh' ā ya'go yān daht' ne' yoh heh'ō weh.

Spoken by perhaps 3,000 Indians then in New York, U.S.A. First publication, *St. Luke's Gospel* in 1829 by the ABS; tr. by Thompson S. Harris. *The Gospels*, 1872; tr. by Asher Wright. *St. Matthew's and St. Mark's Gospels* may have been printed earlier at the Seneca Mission.

SENGELE

850

Ibango nkong'ako

Wangi alanga bolongo ndee apa Wana lo Nde lo ententa l'itina ndee boto la boto looyambela ayala nkosilela yaaka ayala la 7 bokolo bo edie.

1930

Spoken west of Lake Leopold II, Belgian Congo, Africa. First publication, *St. Mark's Gospel* in 1915 at Bolobo by the Baptist Missionary Society; tr. by Rev. J. A. Clark. *St. John's Gospel and 1st Epistle*, 1916; *St. Matthew's and St. Luke's Gospels*, 1917.

SENGOI

851

Sabagei adēh loh hanno Jah ha dunnya adēh, loi kiok ya Iloi Ikenon du kihaloi ajēh, supaye barang bo pun kipechahya ha Iloi to pe jehanam, ketapi kiberkop sui du kekal.

Spoken by about 15,000 people in Parak State and Pahang and Kelantan, Malay Federated States, Asia. First publication, Scripture selections ("The Way of Salvation") in 1935 by the SGM.

SENJI

852

(No specimen available.)

Spoken near the coast, around Beira, Mozambique, East Africa. First publication, *St. Luke's Gospel* in 1906(?) at Inhambane by the American Methodist Episcopal Mission; tr. by members of the mission.

Cyrillic characters—Serbian

15. Рече му жена: Господе! дај ми те воде да не жедним нити да долазим овамо на воду.

16. Рече јој Исус: иди зовни мужа својега, и дођи овамо.

17. Одговори жена и рече му: немам мужа. Рече јој Исус: добро си казала: немам мужа;

18. Јер си пет мужева имала, и сад кога имаш није ти муж; то си право казала.

19. Рече му жена: Господе! ^{г Лука 7.16.} ^{24.19.} ^{Јован 6.14.} ^{7.40.} ^{а Суд. 9.7.} ^{5 Мој. 12.5.} ^{11.} ^{1 Цар. 9.3.} ^{2 Днев. 7.12.} ^{а Мал. 1.11.} ^{1 Тим. 2.8.} ^{видим} да си ти пророк.

20. Оци наши молише се Богу на овој гори, а ви кажете да је у Јерусалиму мјесто гдје се треба молити.

21. Рече јој Исус: жено! вјеруј ми да пде вријеме ^{кад се не ћете молити} оцу ни на овој гори ни у Јерусалиму.

37. Јер је у том истинита бесједа да је други који сије а други који жње.

38. Ја вас послах да жњете гдје се ви не трудисте; други се трудише, а ви у посао њихов уђосте.

39. И из града онога многи од Самарјана вјероваше га ^{за бесједу же} не која свједочаше: каза ми све што сам учинила.

40. Кад дођоше дакле Самарјани к њему, мољаху га да би остао код њих; и ондје оста два дана.

41. И много их више вјерова за његову бесједу.

42. А жени говораху: сад не вјерујемо више за твоју бесједу, јер ^{у сами} ^{чусмо и познамо} да је овај занста спас свијету, Христос.

43. А последије два дана изиђе одан-

а Јован 4.29.

у Јован 17.8.
1 Јов. 4.14.

1903

Roman characters—Croatian

je na nebu.

14 I kao što Mojsije podiže zmiju u puštinji, tako treba i Sin čovečji da se podigne, 15 da svaki koji u njega veruje ima život večni. 16 Jer Bog toliko ljubi svet, da je i Sina svoga jednorodjenoga dao, da ni jedan koji u njega veruje ne propadne, nego da ima život večni.

17 Jer Bog ne posla Sina svoga na svet da sudi svetu, nego da svet spasi kroza nj. 18 Koji u njega veruje, ne sudi mu se, a koji ne veruje već je osudjen, jer ne verova imenu jednorodjenoga Sina Božjega. 19 A sud je u tome što svetlost dodje na svet, a ljudi zavoleše više tamu nego svetlost, jer njihova dela bejahu zla. 20 Jer svaki koji zlo čini, mrzi na svetlost i ne ide k svetlosti, da se ne otkriju dela njegova; 21 ali ko po istini radi, ide k svetlosti, da se vide dela njegova, jer su po Bogu učinjena.

4 Kad Gospod sazna da su fariseji čuli da on više učenika dobija i krštava nego Jovan 2 (Isus pak sam ne krštavaše, nego učenici njegovi), 3 ostavi Judeju i otide opet u Galileju.

4 Kako je trebalo da prodje kroz Samariju, 5 tako dodje u grad Samarijski koji se zove Sihar, blizu polja koje Jakov dade Josifu, sinu svome. 6 Tu bejaše studenac Jakovljev, i Isus, umoran od puta, sedjaše kraj studenca. To je bilo oko šestoga sata.*)

7 Jedna žena Samarjanka dodje tu da zahvati vode. Isus joj reče: Daj mi da pijem. 8 (Jer učenici njegovi bejahu otišli u grad da kupe jela). 9 Reče mu žena Samarjanka: Kako ti, Judejin, da išteš od mene, žene Samarjanke, da ti dam da piješ? —, jer se Judeji ne mešaju sa Samarjanima. 10 Isus joj odgovori: Da ti znaš dar Božji, i ko je taj koji ti govori: Daj mi pa pijem, ti bi i sama iskala od

1933

Spoken by more than 10,000,000 people in southern and western Yugoslavia. First publication, the Liturgical Epistles and Gospels (in black letter) in 1495 at Venice; tr. by Bernardinus Spalatensis, a Franciscan. New Testament printed at the press of Baron Jan Ungnad, at Urach, near Tübingen 1563; tr. by Antonius Dalmata and Stephanus Consul Istrianus. One edition was printed in Glagolitic and one in Slavonic characters. Isaiah-Malachi (Roman character), 1564; tr. by Leonardus Mercheritsch(?). Bible (Cyrillic character), Budapest, 1804; tr. unidentified. Bible (Roman character), Budapest, 1831; tr. by Matia Petar Katančić, a Franciscan.

Other versions of note: Stojković Version: New Testament (Cyrillic characters), Russian Bible Society, St. Petersburg, 1824; tr. by Atanasije Stojković (BFBS, Leipzig, 1830). Vuk Version: New Testa-

ment (Cyrillic characters) (publisher not given), Vienna, 1847; tr. by Vuk Stefanović Karadžić (copyright purchased by BFBS, 1847).

Skarić Version: Bible (Roman characters) (publisher not given), Vienna, 1861; tr. by Ivan Matija Skarić. Daničić Version: the Psalms BFBS, Vienna, 1864; tr. by Gjuro Daničić, printed in Cyrillic and Roman character editions. Genesis, 1865; Pentateuch, Budapest, 1866; Bible (containing Vuk's New Testament), Belgrade (Budapest printed), 1868. Stefanović Version: the Gospels and Acts (Cyrillic characters), BFBS, Belgrade, 1930; tr. by Rev. Dr. D. Stefanović; New Testament, 1934. Bakotić Version: New Testament (Roman characters), BFBS, Belgrade, 1930; a revision of the Vuk-Daničić version prepared by Dr. Lujo Bakotić: Bible, 1933. CP: BFBS.

See "The Slavic Versions" under No. 874.

Nasema tena, Kila mutu nafanya kazi ya Mungu, yeye ndiyo ndugu yangu au mwanamume au mwanamuke na mama yangu vilevile.

Mk. 3.35

A "lingua franca" spoken on the farms near Mt. Eglon, Uganda and Kenya, East Africa. First publication, St. Mark's Gospel in 1931 by the BFBS; tr. by Hamilton Paget Wilkes, of the Bible Churchmen's Missionary Society.

SHAMBALA

855

kikuti: Shuti muvyalwe ka mbili! Mpeho ikunta ihokunda; waiva kuvumila kwakwe, miya nku-taila, ikoanduka ao ikohita kwa hehela; ne kila avyelweye ni mpehongwa alivyo. Nikode-mo azamhitula, angwe: Ivi vidahikana zeze? Yesu azamhitula, azamuti: Iwe u mfuzi ywa Kiisilayeli, kangi ivi nkuvitaila? Kweli nakuti: Tibilikila tivyotaila; tienevyo tavi-longela uwona, miya uwona wetu nkamwuhokela. Vya inu shi nikivimiyambila, mkishevitozesha, mtozesha zeze, nikimiyambila viya vya lwingu? Nkakuna akwezileye mwe lwingu kushima yuja asheeleye mwe lwingu, ni nwanangwa ywa muntu. Sa Mose akwezizevyo nyoka mwe nvika, nwanangwa ywa muntu yohu nezeakwezirwe sa viya-ho, kangwe kila mwemtozesha ainkwe nkalamo ya kale na kale. **Hambu Mulungu azaikundisha inu shi, kimwinkila nwanee mwe ike. kangwe ndiye amtozeshe ashezaaya, miya nezeainkwe nkalamo ya kale na kale.** Hambu Mulungu nkamtumile nwanee mwe inu shi, ailahe inu shi, miya inu shi ivunilwe ndiye. Mwemtozesha nkalahwa, ashitozeshaye aibindile kulahwa, kwa kuti nkatozeshe zina ja nwanangwa ywa Mulu-ngu mwe ike. Mlaho ni unu kuti: Langaila jiza-ingila mwe inu shi, miya wantu wazakundisha lwiza kuzinka langaila, hambu miyoshwele yawe ni mibada. Hambu kila mweyoshola vibada aihilwa ni langaila kangi nkabula he langaila, kangwe ndima zakwe zishebunkuke. Miya mwe-yoshola vye kweli ahita kwe langaila, kangwe ndima zakwe zimanyike, kuti ziyosholwe na Mulungu.

Jn. 3.8-21; 1930

Spoken by about 60,000 people in northeastern Mozambique. First publication, selections from Genesis in 1894 at Gütersloh, Germany, by the Evangelical Missionary Society for German East Africa; tr. by Ernst Johanssen. St. Mark's Gospel, 1896; tr. by Paul Wohlrab; St. John's Gospel, Privilegierte Württembergische Bibelanstalt, Stuttgart, 1901; tr. by Mr. Johanssen; St. Matthew's Gospel, 1902; St. Luke's Gospel, BFBS, 1903; tr. by Karl Roehl. New Testament, BFBS, Tanga, Mozambique, 1908; tr. by members of the mission. Revised, BFBS, London, 1930; by Pastor Roehl. CP: BFBS.

Shan characters

လိင်သေတၢ်ၤ နှိုတ်လိုတ်အခင် မိခင်နှိုတ်လိုတ်ကျော်။ ကာခင်ခံတင်
ကာခင်ဂိုတ်လိင်သေတၢ်ၤ နှိုတ်လိုတ်အခင်မိခင်မိလိုတ်ကျော်။-ယုပေ
မီးတင်ကာခင်လိက် လွင်ကာခင်ဂ် ဂျော်လတ်လေဝ်ဝု၊ တက်လံာ်ခံတင်
ကာခင်ခိုင်ဂိုတ်လိင်၊ ဝုအခင်အခင်ခင်

လုံခြုံစွာမုေး ကျခင်းကင်းကင်းမင်းခေါင်ကော်၊ မိတ်သွယ်
လုံခြုံစွာမင်းခေါင်ကော်၊ နှစ်ရှစ်လွင်ကင်းမင်းမုေးကျတိုင်း၊ ဤကျ
တိုင်းခင်းလုံ၊ ပိုင်လိပ်ကင်း၊ ကျေးကင်းခံတင်ကင်းကိုင်လိပ်ခေါင်ကော်၊
နှစ်သုံးနှစ်ခင်းခင်းမင်းခေါင်ကော်ခေါင်ကော်၊ ဝါခင်းခေါင်ကော်။

ခင်မောင်တင်မောင်ခိုင်လင်သံလေဝ၊ လွင်တီပိုင်ခေတ်ကိမ်းလဲ
 ထိုင်ခင်ပိုင်ခ၊ မိုင်ကန်ဝ၊ ခင်ခေတ်လိုင်၊- ယေသုမောင် ခိုင်လတ်
 လေဝ၊ မိုင်ခင်သံမ၊ ဩ၊ ခင်ကန်ကိသ၊ ခိုင်လတ်လဲ၊ ယူလေကံရှလွင်တီ
 ပိုင်ခေတ်ပိုင်၊- ကပ်ဝ၊ တီးပိုင်တီလိုင်၊ ဂှင်ခေတ်လတ်လွင်တင်ကန်ကပ်
 လပ်ကပ်ရှကော။ ခံသက်သေလွင်တင်ကန်ကပ်လပ်ကပ်ရှခင်ကော။ ခင်
 ဝ၊ ခင်ခေတ်ခေတ်၊ လွင်တင်ကန် ဂှင်ခံသက်သေခင်ခင်လိုင်သူကံရှပ
 ကံကပ်၊- ပေ၊ ကပ်လတ်လွင်ခိုင်ပိုင်လိခိုင်ခင်ခေတ်သူလေသူယင်ကံ
 ယိုင်ခိုင်၊ မိုင်ကန်ကပ်လတ်လွင်ခိုင်ပိုင်ခင်ဂှင်တီသူခင်ခေတ်၊ သူတက်ယိုင်
 လိုင်ခင်ခင်ပိုင်၊- လိုင်သေလုပ်ကံခင်ကန်လုပ်သေ၊ ဝ၊ တီခိုင်ခင်ဂှင်မ၊
 လေခေတ်၊ ယူ ဝ၊ ခင်ခိုင်ခင်ဂှင်ခင်ခေတ်၊ ယူလိုင်သေခေတ်သေကန်ခိုင်ခေတ်
 ခိုင်ခိုင်ခင်ဂှင်ပိုင်ယင်၊- လိုင်ခင်ကန်ခင်ယိုင်ယိုင်ဝ၊ ဝ၊ ခင်ခိုင်ခေတ်
 ခင်ခေတ်၊ လုပ်ကန်တက်သေ၊ ခံတင်ကန်ယိုင်ဝ၊ ကော၊- လွင်မခင်လံ၊
 ခင်ပိုင်ခင်လိုင်ကန်ယိုင်မတ်လုပ်လပ်တင်သိုင်တင်လိုင်ခင်ခင်တက်ကံ
 လဲရှတီထိုင် တင်လုပ်တင်လိလေ တက်လဲ၊ ကသက်ယိုင် ဝ၊ ခင်ခိုင်၊ လင်
 ပိုင်ခေတ်၊- ခင်ပိုင်ခင်လိုင်ကန်ယိုင်မတ်လုပ်ယိုင်၊ ပိုင်ခင်လပ်တင်သိုင်
 တင်လိုင်ခင် တက်ကံလဲရှတီထိုင် တင်လုပ်တင်လိလေ တက်လဲ၊ က
 သက်ယိုင် ဝ၊ ခင်ခိုင်၊ ဩ၊ ပိုင်ခင်လပ်ဂှင်ကန်လေဝ၊ ဂှင် တင်လဲ၊ တေ၊ ထိုင်
 ရှတီထိုင် ပေ၊ လိုင်ခိုင်လုပ်လပ် ကန်ခေတ်၊ ပိုင်ခင်ခေတ်၊ တီမခင်လပ်
 ခင်ခေတ်၊- ဩ၊ ပိုင်ခင်လပ်ဂှင်လုပ်လပ်မ၊ ခင်လေဝ၊ ကခေတ်လဲ၊
 လိယင်ကပြတ် တီကန်လေဝ၊ ဂှင်ထဲ၊ ကံခေတ်၊ ဂှင်မ၊ ခိုင်ခင်လဲရှတီ
 ထိုင်တင်ကန် ခေတ်ခေတ်ကပ် ဂှင်ပိုင်ခင်ခင်လေဝ၊- ဝ၊ ကန်ခေတ်

In. 3. 7-17; 1921

Spoken by more than 1,000,000 people in northeastern Burma and southwestern China. First publication, *St. Matthew's Gospel* in 1871 at Rangoon by the ABMU; tr. by J. N. Cushing: *St. Mark's Gospel*, 1872; *St. Luke's Gospel*, 1873; *the Gospels*, 1880. New Testament, 1882. Bible, 1892. New Testament revised, 1905.

Yunnanese Shan script

Mk. 3:35

Spoken by about 3,000,000 people in western Yunnan, China.
First publication, *St. Mark's Gospel* in 1931 by the BFBS; tr. by Rev.
E. Johansson of the Swedish Free Mission and a Yunnanese Shan teacher,
Kong.

SHANGA

858

Ngokuti Marure wa ka yi da nyika
kudari wa ka yi pa Mwana wa ke, a
ri ega, kuti nani nani a no mu tenda
ha a fi, kabeta a a be no hwomi
hwu tsi nga peri.

Spoken inland from Sofala, Mozambique, East Africa. First pub-
lication, the *Gospel and Epistles of St. John* in 1935 at London by the
Trinitarian Bible Society; tr. by P. Loze. *St. Mark's Gospel*, and
Corinthians, 1937.

SHAWNEE

859

wawa ini mviaheci namayrga; macimi gelvuv mvtv ki utvhpandr-
nrwv ni dabwawanav. 12 Qahqi wetvmolvku vsisgi si wiahi ma-
cimi mvtv ki dapwahdr-nrwv, nahiwa gah si gelvuv dapwahdr-
nrwv wetvmolvku manqvdowi si wiahi? 13 Chena mvtv wiyafv
manqvtugi mah' lrfiwa, inv wakv mankvugi waci lrsiwatv, data-
pilvhi nili u Qihfvli ilani, yapitv mankvugi. 14 Chena yasi
Mosise nemvtwhrei nili mvnadoli ini lr belasgi, yone datapilvhi
qelvhi inv u Qihfvli ilani si nemvdhofuci; 15 wvhsi waciganvhi
goqa-nafv-grei dapwahsa manvuvhi bonvgi u weyrwilici goqa-
lrqvi lanvwawewa.

16 Xvga yone u tasi vqhalatv Mvnatu ini yalakuqvh-kvmigigi,
waciganvhi meliwa u nakudo-srkvnvli u Qihfvli, wvhsi goqa-nafv-
grei dapwahtv-wrta nili bur iqinaci, wakv bonvgi goqa-lrqvi la-
nvawewa. 17 Xvga Mvnatu mvtv u tah wrwenaskvwrli nili
Uqihfimrli ini yalakuqvh-kvmigigi wvhsi wiah-lvhkuwrtv-malici
ini yalakuqvh-kvmigigi; wakv wi hini yalakuqvh-kvmigigi
wrpvnasodagi srpwi nili. 18 Hinv da-dapwahtv-wrtv nili mvtv
wiah-lvhkuwrfu: inv buryr dapwahsatv naiahkv mahtv-kuwrfu,
xvga inv mvtv naiahkv u dapwahtv ini u wefowa inv nakudo-srkv
u Qihfvli Mvnatu. 19 Chena vlv-yomv ini lvhkuwrfowa, yasi ini
wvvhfayrgi ini yalakuqvh-kvmigigi biayrgi, macimi ilaneki
vqhalatv-muwrci grjekv ini bapagijrgi notv ini wvvhfayrgi;
xvga u pakvtafewanwv mvjrifi. 20 Xvga jrgi wiyafv majrifi
yasi lvwetv u segalatv ini wvvhfayrgi, macimi mvtv ini wvvh-

1929

Spoken by more than 1000 Indians in Oklahoma, U. S. A. First
publication, *St. Matthew's Gospel* in 1836 at Shawnee by the Shawnee
Baptist Mission; tr. by Johnston Lykins and James Andrew Chute. *St.*
John's Gospel, American Baptist Board of Foreign Missions, Stockbridge,
Indian Territory (Oklahoma), 1846; tr. by Francis Barker. Chief
Alford Version: the Gospels, Dr. W. A. Galloway, Xenia, Ohio, 1929;
tr. by Thomas Wildeat Alford (Canwrpiasikv).

or Berberi

Arabic characters

أَمْشَى أَوْ تَنْبِخْ يَلَى أَفْرَجْ غُرْمَلِشَاتِ إِنْ لَلَّ
شِيَوِ الْمَذْنَبِ إِنْ تَايْتَوِي

Lk. 15:10

Spoken in the Atlas Mountains, south of Fez, Morocco, north
Africa. First publication, *St. Luke's Gospel* in 1919 by the BFBS;
tr. by Victor Swanson of the Gospel Mission Union.

NORTHERN SHILHA or Rifi 861

Arabic characters

لَإِنْ مَمَيَا أَيُّكَيْخَسَ اللَّهُ إِدُونِشْتَ أَرَامِي يُؤَكِّشَا مَيِّسَ
يَجْنِ إِنْسَ حُمَا وَرَ يَهْدِشَ قَاعَ وَتِي غَائِمِينَ زَيْسَ لَكِنْ
أَنْسَتِيرِي تُؤَذَرْتُ إِنْ رَبْدَا ♦

Spoken along the Mediterranean coast of northern Morocco, north
Africa. First publication, *St. Matthew's Gospel*, chapters 1-9, in
1885 by the BFBS; tr. by William Mackintosh. *St. Matthew's Gospel*,
1887; *St. John's Gospel*, 1890.

SOUTHERN SHILHA or Susi 862

Arabic characters

أَشْكُ بِحَكْمِ بَهْرَ الْحَبِّ زَيْبُ كُلِّ
مُدُنٍ لَسْبَلُ فَلَسْنُ حَتَّى يَوْشَ لِيْ لَإِيْ
يَنْ بَدْرُ لَأَيُّوْ هَلَكْ كُلِّ مَشْرُشْ يُمَشْ
وَلَيْسَ رَعَشْ قِلْ تُكَزُّوْ لَعْمَسْ *

Spoken in the Atlas Mountains from near Marakesh to Dra, southern
Morocco, north Africa. First publication, *St. John's Gospel* in 1906
at Algiers by the BFBS; tr. by Cuthbert Nairn and David Muir of the
South Morocco Mission.

16 Kipa piñ mār yī Jwōk ki men dwōñ, abāñ mūjo Wādē, ayōto akiel, kipa ñan oyie ki en, pā lañ, de oyit i nēn mōg git atēr. 17 Ama Jwōk aur Wādē piñ, de pañ ki men cayo piñ, dena men yel piñ.

Spoken by about 1,300,000 people along the White Nile and the Sobat River, southern Anglo-Egyptian Sudan. Reduced to written form by Rev. E. L. McCreery about 1902.

First publication, St. John's Gospel in 1911 at Constantinople by the ABS; tr. by Mr. E. L. McCreery, aided by a native. St. John's Gospel, ABS, Beirut, 1926; tr. by Cuthbert B. Guthrie, David S. Oyler, D.D., and J. A. Heasty of the United Presbyterian Mission at Doleib Hill. St. Matthew's Gospel, Cairo, 1928.



SHONA

865

5 Jesu akapindura akati, Zwirowkwaswo, zwirowkwaswo, ndinoti kwa uri, Kana munu asingazwarwe ne mvura no Mweya, aangapinde mu umambo bga Mwari. 6 Ichu chakazwarwa ne nyama ndeche nyama; na chakazwarwa no Mweya ndecho mweya. 7 Usashamiswa nokuti ndinoti kwa uri, Ungadai uchazwarwa noko kudenga. 8 Mepo inovuvuta pa inoda, unonzgwa murumo wayo, asi auzibe pa inobva napa inoenda: bakadaro bese bakazwarwa no Mweya. 9 Nogodima akapindura akati kwa ari, Izwi zwinogoba seyiko? 10 Jesu akapindura akati kwa ari, Iwe uri mudzidzisi wo kwa Israeri, auzwizibe izwi here? 11 Zwirowkwaswo, zwirowkwaswo, ndinoti kwa uri, Tinoreba zwa tinoziba, ne zwa takawona tizwisimbisa: asi amukugamchira kusimbisa kwedu. 12 Kana ndichikureberai ne zwiri pa nyika musingatende, mungagotenda seyiko, kana ndikakuudza zwo kudenga? 13 Apano munu wakakwira kudenga, ndiyeyo wakaburuka kudenga, Mwanakomana wo munu ari kudenga. 14 Sa Mosesi wakasimutsa nyoka ku masowi, zwakadaro no Mwanakomana wo munu ungadai achisi-mutswa wo; 15 kuti bese banotenda kwa ari, barege kufa, babe no unpenyu bgusingapere.

16 Mwari akaida nyika akadai, akapira Mwanakomana wake wakazwarwa oga, kuti bese banotenda kwa ari barege kufa, babe no upenyu bgusingapere.

1929

Spoken by several thousand people in Mashonaland, Southern Rhodesia, South Africa. First publication, St. Mark's Gospel in 1898 by the BFBS; tr. by John White, of the Wesleyan Methodist Missionary Society. St. Matthew's Gospel, 1901; St. John's Gospel, 1903. New Testament, 1907; tr. by Mr. White with native assistance. Genesis, 1906; tr. by A. Walton: 1 and 2 Samuel, 1907; tr. by E. W. Lloyd of the SPG. The Psalms, 1914; tr. by Mr. Walton; Isaiah, 1922; tr. by Mr. White. St. John's Gospel, 1929; revised by Mr. White and two natives. CP: BFBS.

Persian characters

میتنه کتو کونی
خداين مرضي جبه يانين ميتنه ميں جا رہا گه شمس گه ماں شير

Mk. 3.35

Spoken by about 2000 people around Gurez in the Kishenjunga valley, Kashmir, India. First publication, St. Mark's Gospel in 1929 at Lahore by the BFBS; tr. by Habib Kulu under the supervision of Rev. H. C. Robertson of the Central Asian Mission.

SHONA:

866

Swina dialect, or Chimanyika

14 Sezwo Mosisi akasimudza nyoka mu sango, ndizwo Murumbwana we munhu wakafanira kusi-mudzwa:

15 Kuti wese wanodawira kunayiye wasingafi, asi wawane wupenyu wusingagumi.

16 Mwari wakadisa pasi kwazwo, ndizwo wakapa Murumbwana wake mumwe wakabarwa, kuti wese wanodawira kunayiye wasingafi, asi wane wupenyu wusingagumi.

17 Zwo Mwari asakatumba Murumbwana wake pasi kuzorasa pasi; asi kuti pasi riponiswe ndiye.

18 Uyo unodawira kunayiye ha araswe; asi uyo asingadawiri, waraswa zwino, zwo asingadawiri mu Zita re Murumbwana wa Mwari, mumwe wakabarwa.

19 Uko ndiko kuraswa, kuti kupenya kwakawuya pasi, wanhu wakadisa dima kune kupenya, ngekuti mabasa awo akange akayipa.

20 Wese wanoyita zwakayipa wanowenga kupe nya, ha wawuye mu kupenya, kuti mabasa awo asingatsewurwi.

21 Asi uyo unoyita idi anowuya mu kupenya, kuti mabasa ake awoniso, kuti akayitwa ndi Mwari.

22 Masure kwe izwi zwiro Jesu wakawuya ne wadzidzi wake pa nyika ye Judiya; akagara apo nayiwo, achibapatidza.

23 Johane wakange achibapatidza pa Enoni pedhlo ne Salemi, ngekuti kwakange kune mvura zhinzhi apo: wakawuya wachibapatidzwa.

24 Zwo Johane akange asati ayiswa mu tirono.

25 Kwakange kune nharo pakati kwe wadzidzi

1908

Spoken in Mashonaland, Southern Rhodesia, South Africa. First publication, Scripture selections in a prayer book in 1898 by the SPCK; tr. by D. R. Pelly of the SPG. St. Mark's Gospel, 1903; tr. by E. H. Etheridge; the Gospels and Acts, 1905. New Testament, 1908; latest reprint, 1937.

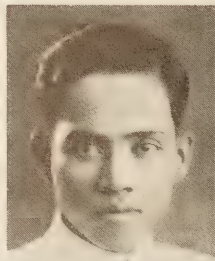
Siamese characters

ท่าน ถึง สิ่ง ที่ เกี่ยว กับ โลก นี้ และ ท่าน ไม่ เชื่อ, ถ้า เรา จะ บอก ถึง สิ่ง ที่ เกี่ยว กับ สวรรค์ ที่ ไหน ท่าน จะ เชื่อ? ไม่มี ผู้ ใด ได้ ขึ้น ไป ยัง สวรรค์, เว้น ไว้ ท่าน ที่ ลง มา จาก สวรรค์, คือ บุตร มนุษย์ นั้น. โมเซ ได้ ยก ขึ้น ใน ป่า ฉั่น ใด, บุตร มนุษย์ จะ ต้อง ถูก ยก ขึ้น ฉั่น นั้น, เพื่อ ทุก คน ที่ ได้ วางใจ ใน พระองค์ จะ ได้ ชีวิต ชั่ว นิรันดร์."

เพราะว่าพระเจ้าทรงรักโลก, จนได้ประทานพระบุตร
องค์เดียวของพระองค์, เพื่อทุกคนที่วางใจในพระบุตร
นั้นจะมีได้พินาศ, แต่มีชีวิตชั่วนิรันดร์. เพราะพระเจ้า
เจ้ามิได้ทรงใช้พระบุตรของพระองค์เข้ามาในโลกเพื่อจะ
พิพากษาโลก, แต่เพื่อจะให้โลกรอดได้เพราะพระบุตร
นั้น. ผู้ใดได้วางใจในพระบุตรไม่ต้องถูกพิพากษา, แต่
ผู้ใดมิได้วางใจก็ต้องถูกพิพากษาอยู่แล้ว, เพราะเขามี
ได้วางใจในนามพระบุตรองค์เดียวของพระเจ้า.

Jn. 3.13-18; 1926

Spoken by several million people in southern and central Siam and, increasingly, in northern Siam. The Siamese character is derived from the Cambodian and consists of 44 consonants and 32 vowels written above, below, before or after the consonant. It was devised in the 12th century. First publication, St. Luke's Gospel in 1834 at Singapore by the LMS; tr. by Karl F. A. Gutzlaff of the Netherlands Missionary Society. St. Matthew's Gospel, 1835; tr. by J. Taylor Jones of the ABMU, aided by Charles Robinson of the ABCFM and with reference to a manuscript translation of the New Testament made by Gutzlaff.



New Testament, Bangkok, 1839-43, with financial aid by the ABS and the American and Foreign Bible Society; tr. mostly by Mr. Jones. The Psalms, ABS, Bangkok, 1860; tr. by D. B. Bradley. Other Old Testament parts from year to year until all but Chronicles had been published in 1875; tr. by S. G. MacFarland, N. A. McDonald, S. C. George, J. N. Culbertson, D. McGilvary and Mr. Bradley. Chronicles, 1883; tr. by J. W. Van Dyke. Bible, 1896; tr. by the above, revised or freshly translated by John Carrington. Mattoon Version: St. Mark's and St. John's Gospels, American Missionary Association Press, Bangkok,

1851; tr. by Stephen Mattoon, of the American Presbyterian Mission; St. Matthew's Gospel, 1853; St. Luke's Gospel, 1854. The Gospels, Romans and Corinthians, ABS, Bangkok, 1864; revised by American missionaries. Revised Version: the Gospels, ABS, Bangkok, 1926; tr. by a committee of Siamese pastors and scholars headed by Rev. Paul A. Eakin. The Acts and Romans, 1927; Corinthians and Galatians, 1929; Ephesians-Revelation, 1930. CP: ABS.

SIDAMO

868

Amharic characters

መገኑ ፡ መለ ፡ አሰኖሁ ፡ ሮዲአየ ፡
ሮዶአየ ፡ አመአየ ፡ ኢሶቲኒ ።

Spoken by some 150,000 people between the Abbay River and Lake Rudolf, Ethiopia, north Africa. First publication, St. Mark's Gospel in 1933 by the BEFS (Addis Ababa printed); tr. by Glen Cain of the Sudan Interior Mission with the aid of three native elders.

SIHONG

(No specimen available.)

Spoken in the Sibong district of southern Borneo, Netherlands East Indies. First publication, *Genesis*, chapters 1–26:5, in 1858 at Bandjermassin, Borneo, by the Rhenish Missionary Society; tr. by E. Denninger.

SINDHI: Kachchhi dialect 871

Devanagari characters

तूं पिंड खे बुदा के जिको तीजो बुदा आहे नम एं चम
जीव भंदगी कर ।

Mt. 4.10

*Spoken by about 500,000 people in Bombay and Baroda, western India.
First publication, St. Matthew's Gospel in 1834 at Bombay by the
BFBS; tr. by James Gray, chaplain to the East India Company.*

(For No. 872 see next page.)

SLAVE 873

Syllabic characters

[illegible]

Roman characters

15 Eyitta tene oyi yego ye keniethe nite
tsiedathe ka ile ; kulu ithlasi onda ga agonte.
16 Tta Niotsi otie nun gonieto eyitta te yazi
inthligi zon nakhe ganiti, tene oyi ye keniethe
nite tsiedethe ga ile, kulu ithlasi oonda ga
olili. 17 Tta Niotsi te Yazi nun tsun dea nun

1905

Spoken by Indians living along the Mackenzie River, northwestern Canada, North America. First publication, *St. Mark's Gospel* (syllabic characters) in 1868 by the BFBS; tr. by W. W. Kirkby of the CMS. *St. John's Gospel*, 1870; *St. Matthew's and St. Mark's Gospels*, 1886; tr. by W. C. Bompas, transliterated by William Day Reeve; *St. Luke's and St. John's Gospels*, 1890. New Testament, 1891. Editions in roman characters: *St. Mark's Gospel*, 1874; tr. by William Carpenter Bompas of the CMS. *The Gospels*, 1883; *The Acts*, 1890; *Romans-Revelation*, 1891. *The Gospels*, 1905; revised by W. Spendlove. CP: BFBS.

869 SINDHI

Devanagari characters

साहिं, जो तुझ जो खुदा, तँहिं खे पूजिजे, चाँहिं हगो उन्हीं
जो हों बंदगी किजं ।

Mt. 4.10; 1850

Arabic characters (for Moslems)

چالاء ته خدا دنيا کي اهو پيار ڪيو آهي، جو پنهنجو هڪڙوئي
مُٺ ڏنو اٿس، ته جيڪو ڪم مٿس ويسا اٿي، سو چَٽ نه ٿي،
پر هميشه جو جياپو پائي ♦

1917

Arabic characters (for Hindus)

چوڻه ايتور حڪت کي اهڙو پيار ڪيو آهي، جو پنهنجو مڪڙڙي
پنوءَ ڏٺو اٿس تو جو ڪوڪ مٿس وسراش ڪوي سولمن نه ٿڃيا
پرنت جيون پاڻي ♦

1908

Gurmukhi characters

ਛਾ ਖਾਂ ਤ ਈਸ਼ਰ ਜਗਤ ਖੇ ਇਹਜੇ ਪਿਆਰੇ ਰਖਏ ਜੋ ਪਹੰਜੇ
ਹਿਕਿਜੇ ਈ ਜਲਅਲੁ ਪੁਟੁ ਡਿਠਾਈਂ ਤ ਜੇਏ ਕੇ ਤਹਿੰ ਤੇ ਫੇਸਾਰੁ
ਆਲੇ ਸੇ ਨਾਸੁ ਨ ਬਿਏ ਵੇਤਰਿ ਸਰਾ ਜਿਅਲੁ ਲਹੇ ॥

1877

Banya characters

[illegible]

1926

Spoken by some 3,000,000 people in Sindh and neighboring districts, western India. First publication, St. Matthew's Gospel in 1825 at Serampore by the Mission Press; tr. by the Serampore missionaries (See No. 87). St. Matthew's Gospel (Devanagari characters), BFBS, Bombay, 1850; tr. by G. Stack. St. John's Gospel (Arabic characters), BFBS, Karachi, 1858; tr. by A. Burn of the CMS; reprinted in Gurmukhi characters, 1859. Genesis, 1860; St. Matthew's and St. Mark's Gospels, London, 1868; St. Luke's Gospel, 1869; the Acts, 1870. Mr. Burn's translations were issued both in Arabic and Gurmukhi characters.

New Testament, 1890; tr. by C. W. Isenberg and G. Shirt. *The Psalter*, BFBS, Ludhiana, 1879; tr. by Mr. Shirt: *Proverbs*, 1885; *Isaiah*, 1890. Revised Version: *St. Mark's and St. John's Gospels*, BFBS, Lahore, 1908; tr. by a committee of missionaries and Sindhi scholars headed by R. Redman, issued in editions prepared for Moslems and for Hindus. *St. Matthew's and St. Luke's Gospels*, 1911. *St. Matthew's Gospel in Banya characters*, 1913.

Sinhalese character

ශෝහන්, 3.

සදකාල ජීවනාලමන පිණිස ඔබවඩු ලබන්ට
බිනාය.

- 16 මක්නිසාද දෙවියන්වහන්සේ තමන්ගේ
ඒකාන්ත සුත්‍රයාණන් අදහාගන්නා සියල්ලන්
විනාශයට නොපැමිණ සදකාල ජීවනාලමන
පිණිස උන්වහන්සේ දෙමින් ලෝකයට එප
- 17 මණ්ට්‍රෙමකළසේක. දෙවියන්වහන්සේ තමන්
සුත්‍රයාණන් කරුණකොටගෙන ලෝකය ගල
වන්ට මිය විනිශ්චයකරන්ට උන්වහන්සේ
- 18 ලෝකයට නොඑවූසේක. උන්වහන්සේ අදහා
ගන්නා විනිශ්චය නොකරනලද්දේය; අදහා
නොගන්නා දෙවියන්වහන්සේගේ ඒකාන්ත
සුත්‍රයාණන්ගේ නාමය අදහා නොගත් බැවින්
- 19 දැනුන් විනිශ්චයකරනු ලැබ සිටියි. විනිශ්චය
නම් ලෝකයට ආලෝකය පැමිණි බවත් මනු
ෂ්‍යයන්ගේ ක්‍රියා නපුරුව තිබෙන බැවින්
ඔවුන් ආලෝකයට වඩා අභිකාරයට ප්‍රියවූ
- 20 බවත්ය. මක්නිසාද නපුරුකම් කරන සියල්
ලෝ ආලෝකයට වෙරවෙති. තවුන්ගේ ක්‍රියා
ඔප්පු නොවෙන පිණිස ආලෝකයට නොඑති.
- 21 නුවන් සැබැව කරන්නා තමාගේ ක්‍රියා දෙවි
යන්වහන්සේ තුළ කරනලද්දී ප්‍රකාශවන
පිණිස ආලෝකයට එන්නේයයි කියේක.
- 22 ඉන්පසු සේසුස්වහන්සේද උන්වහන්සේගේ
ගෝලයේද සුදු දේශයට පැමිණියෝය; එහිදී
උන්වහන්සේ ඔවුන් සමග නැවතී සිට බව
- 23 තිස්මකළසේක. ශෝහන්ද සාලිම් ලඟවූ බො
හෝ වතුර ඇති ඒනොන් යන ස්ථානයෙහි
බවිතිස්මකරමින් සිටියේය; මනුෂ්‍යයෝ ඇවිත්
බවිතිස්මකරනු ලැබුවෝය.

1905

Spoken by about 5,000,000 people in Ceylon, south of India. First publication, the Gospels in 1739 at Colombo by the Government Printing Press; tr. by Willem Konijn, edited by J. P. Wetzelijs. The Acts, J. F. C. Dornheim, Colombo, 1771; tr. by two Sinhalese interpreters under the direction of Simon Cat of the Dutch Church. New Testament, 1772-80; tr. by H. Philipsz and J. J. Fybranas. Genesis, 1783; tr. by Mr. Philipsz; Exodus and Leviticus, 1786; Numbers and Deuteronomy, 1789(?). Bible, BFBS, Colombo, 1823, 17; tr. by William Tolfrey, aided by A. Armour, B. Clough, James Chater, Abraham de Thomas, C. E. Layard, Mudaliyar P. Perera, and W. B. Fox, Mr. Tolfrey doing the larger part of the translating. The New Testament in this version was published in 1817. The fifth Bible printed in a language of Asia. Revised by Abraham de Thomas: New Testament, 1827; Bible, 1830.



Other versions of note: Cotta Version: St. Matthew's Gospel, Church Mission Press, Cotta, 1826; tr. by Samuel Lambrick aided by J. Selkirk; New Testament, 1832; Old Testament, 1834. Union Version: Bible, BFBS, Colombo, 1855; prepared by D. J. Gogerly of the Wesleyan Missionary Society and a committee representing several missions.

Baptist Version: St. John's Gospel and Romans, BMS, Colombo, 1859; tr. by J. Chater, J. Harris and Charles Carter: New Testament, 1862; Old Testament, 1876; mainly tr. by Mr. Carter. Revised: New Testament, 1881; 1899; Old Testament, 1905. Roman Catholic Version: New Testament, Colombo, 1897; tr. by C. Chounavel. Revised Version: New Testament, BFBS, Colombo, 1905; tr. by a committee headed by S. Coles of the CMS, later by R. S. Copleston and still later by C. W. de Silva of the Wesleyan Missionary Society. Genesis, 1910; Bible, 1910. A new revision: St. Mark's Gospel, 1926; the Gospels, 1930. One edition in roman character: St. Mark's Gospel, Eastbourne, 1909; transliterated by J. H. Knowles.

CP: BFBS.

И́мже самѣ вѣдаше всѣ . И́ако не
требоваше да кто свѣдѣтельствуе
о члѣцѣ . самѣ бо вѣдаше члѣцъ бѣ
члѣцъ .



ГЛА , Г . ЗА , Н .
ѣже члѣцъ ѿ фарисѣи , нико
димъ имамъ , кнѣзь жи
довскыи , сѣи прѣиде къ нѣмъ
нощю , и рече имъ . рабви ,
вѣмъ , ꙗко ѿ всѣхъ пршехъ
сѣи оучитель . никтоже бо може ꙗже
знаменїи снхъ творити , ꙗже ꙗви

въспѣиши , ꙗко подобаетъ възне
стисѣ снъ члѣкомъ , да всѣхъ вѣрѣ
лихъ бонъ непогнѣнетъ , но имамъ жи
вотъ вѣчныи .

ГЛА , Г . ЗА , Н .
Тѣмъ бо вѣдаше мнѣ , ꙗко нѣтъ
своего единогоуаго да не вѣстѣ , да всѣхъ

вѣрѣлихъ бонъ непогнѣнъ , но имамъ
животъ вѣчныи . Непослѣ бо вѣ снѣ
своего вѣмръ , да сѣдѣтъ мнѣрви ,
но да спсѣтсѣ имъ мнѣрвь . вѣрѣлихъ
бонъ , не вѣрѣтъ о вѣженъ . ꙗже вѣ
рѣлихъ , оуже о вѣженъ сѣтъ , ꙗко не
вѣрѣва бѣ имамъ единогоуаго снѣ вѣ
снѣже сѣтъ сѣдѣ , ꙗко свѣтъ прѣиде
вѣмръ , и вѣзлѣмъ члѣцъ ꙗче
тмѣ , неже свѣтъ . вѣсѣлѣ бо нхъ
дѣла сѣла . всѣхъ бо дѣлалихъ сѣла ,
не вѣдѣтъ свѣтъ , и не прѣидѣ

вѣдѣ нѣсѣла , сѣ свѣдѣтельству
етъ , не вѣдѣтельствуаго никтоже
прѣмлетъ . Прѣмѣи его свѣдѣте
льство , кѣрѣва , ꙗко бѣ нѣстпненъ
сѣтъ . сѣгоже бо послѣтъ , глѣ вѣжѣа
глѣтъ . не вѣрѣва бо вѣ да сѣтъ дѣла .

Jn. 2.25-3.2, 14-16, 16-19, 32-35; 1581

The ancient form of the Slav speech which survives in ecclesiastical use in Russia and other Slav countries. Reduced to written form, according to tradition, by Cyril who, with Methodius, in the ninth century made a translation of at least part of the Bible for use in Moravia, Pannonia and Bulgaria. The text appears in three recensions—Bulgarian, Servian, and Russian. First publication, the Psalter in 1491 at Cracow. The Gospels, the Hieromonachos Makarios, Tiroviste, 1512. The Acts and the Epistles, Ivan Fedorov and Petr Mstislavets, Moscow, 1564 (the first book printed in Russia). New Testament, Fedorov under the auspices of Konstantin, Prince of Ostrog, Ostrog, 1580; prepared under the auspices of Konstantin from a manuscript Bible. Bible, 1581. Revised Bible, Moscow, 1663; prepared by Arsenios, a Greek, and Zacharios Afonasiyev and two other monks. "The Bible of Elizabeth": by the Synod, St. Petersburg, 1751; prepared by order of Peter the Great by Theophylact Lapotinsky and Sophronios Lichudi with Theodor Polikarpov and three other assistants, and later further revised, and printed, by order of the Empress Elizabeth, by Varlaam Ljashchevsky and Gedeon Slonimsky. The standard Slavonic text. Between 1813 and 1826 the Russian Bible Society published at Moscow and St. Petersburg at least 500,000 copies of the Bible and New Testament. After 1867 printed by the BFBS and ABS. Many early manuscripts were reproduced during the 19th century; some in glagolitic type to imitate the manuscript, and one in roman type (1878). CP: ABS, BFBS. See "The Slavic Versions" on the next page.

ГЛА . Г . ВѢДѢНІЕ ѿ ІОА́ННА .

І . ѿвѣщаѣи снъ и рече имъ : ты сѣи оучитель иже вѣдѣи , и снхъ ли не вѣдѣи ;

аі . Амѣнъ амѣнъ глаголю тебе . ꙗкоже еже вѣмъ , глаголю : и еже вѣдѣхомъ , свидѣтельствуемъ : и свидѣтельства нашего не прѣмлетъ .

иі . Яже земля рекѣхъ вамъ , и не вѣрѣете : ꙗжеже , ꙗжеже рекѣхъ вамъ не вѣрѣете ;

іі . И никтоже взиде на нѣбо , токмоу сшѣди сѣ нѣсѣ , снъ человѣчскїи снъ на нѣсѣ .

аі . И ꙗкоже Мѣсѣи вознесе снѣмъ въ пустыни , ꙗжеже вознесѣсѣ снъ члѣчскомъ :

еі . Да всѣхъ вѣрѣи въ онъ не погнѣнетъ , но имамъ животъ вѣчныи .

еі . Тѣмъ бо возлюбѣи нѣхъ мнѣ , ꙗкоже и снѣ своего единогоуаго да не вѣстѣ , да всѣхъ вѣрѣи въ онъ , не погнѣнетъ , но имамъ животъ вѣчныи .

зї . Не послѣ бо нѣхъ снѣ своего въ мнѣ , да сѣдѣтъ мнѣрви , но да спсѣтсѣ имъ мнѣ .

Jn. 3.10-17; 1881

When the ninth century began Charlemagne was forcing Christian baptism on the pagan Saxons, one of the Germanic tribes. East of the pagan Germans lay a great world of pagan Slavs. And towards the end of that same century two brothers, named Constantine and Methodius, living in the ancient apostolic city of Thessalonica (now in Greece), undertook a better way than Charlemagne's to spread the Gospel of Jesus Christ among their pagan Slavic neighbors. Probably they were themselves at least partly Slavic by race. At any rate they were perfectly acquainted with the southern dialect of the Slavic language as it was spoken in the Balkan Peninsula at that time. And they used this knowledge in turning large parts of the Bible into Slavic.

Those brothers have become leading saints in the national churches of the Slavic nations of today. And the alphabet now in use among the great majority of Slavs is called today the *Cyrillic* alphabet, from the name Cyril which was the ecclesiastical name of Constantine, the more learned and literary of these brothers. In Western Europe it is popularly known as the Russian alphabet, but the same characters, with minor variations, are used also by Ruthenians, Bulgarians, and Serbs. The line of demarcation between the Eastern Church and the Western Church runs right through the Slavic peoples. And, generally speaking, wherever the Church is "Catholic," there the roman alphabet is used; where the Church is "Orthodox," there the Cyrillic alphabet is used.

The Bible version to which St. Cyril made so notable a contribution is in a language now referred to as *Old Church Slavonic*. It is a dead language, except as still read in the churches, but resembles certain dialects spoken in parts of Bulgaria. Elsewhere there will be found notices of two of the modern Slavic vernacular Scriptures, the Czech and the Polish. A word or two will be in place here about the Bibles of each of the other Slavic peoples.

As suggested above, the *Bulgarian* stands nearest to the Old Slavonic. When a Russian is asked whether he can understand Bulgarian, he will probably reply, "Yes, most of it, but it sounds to me like very old-fashioned Russian." This conservatism in speech matches a toughness of the national character, and a predominantly rural population, that mark Bulgaria at the present time. Long under the domination of the Turk politically and of the Greek in ecclesiastical life, the Bulgar associates the revival of his nation with the War of Liberation fought by Russia in 1878, and with the production, shortly before this, of a Bible in his native speech through the co-operation of American missionaries, notably Elias Riggs and Abram L. Long, with a succession of Bulgarian scholars. It is worthy of note that the Bulgarian National Church began as early as 1891 to prepare for a Synodal Version, and that in the last two decades it has published the entire Bible in this "authorized" version, made, by a committee of bishops, chiefly from the Russian Bible.

West of the Bulgars lies that great section of the Southern Slavs now politically united in the Kingdom of Yugoslavia. Of the three chief elements in this racial group, the Serbs, the Croats, and the Slovenes, the first and second speak the same language, *Serbo-Croatian*, while the language of the third and smallest element, *Slovenian*, stands by itself. Slovenes and Croats use the roman alphabet, Serbs the Cyrillic. In spite of this cleavage in adherence to East and to West that divides the Serbo-Croatians, the problem of giving them a Bible in the vernacular was single rather than double, requiring little more than a double edition in the two alphabets. There is one great name in the history of this people's literature, including the history of its Bible: the name of Vuk. Born in 1787 while Serbia was still under the Turks, he was

an enthusiastic reviver of his nation's poetry, an advocate of reform and unification in the solution of its orthographic and stylistic problems. Vuk made use of the Bible as a focus for his efforts. In spite of tense opposition from reactionaries, lasting for decades of Vuk's long career, he was nevertheless able to see before his death in 1862 substantial progress in the achievement of his lifelong aims. Later editions and revisions do not discredit the work of this pioneer, but seek to carry farther forward the same principles.

Sixteenth century Reformers, both of the Croatian and of the Slovenian race, did not neglect that wide call for a vernacular Bible which produced the contemporary Scriptures in the larger Western nations. A certain devout Protestant Baron named Ungnad, who held the office of Prefect of Styria (in the South-eastern Alps), became the means of helping these Slavic translators to issue the texts they prepared. From a press he established in his Württemberg home he sent forth in the middle of the 16th century editions of the Scriptures in both Slovenian and Serbo-Croatian, under the protection of the Grand Duke of Württemberg.

Windish, the name by which Slovenian is called in these earliest issues, must not be confused with the *Wend* dialects, spoken by Slavs in Eastern Germany, who live farthest West of all the Slavic family. The fact that these Wends, small and scattered survivors of a once numerous folk, call themselves *Serbs*, should not lead to any confusion of them with the Serbs of the Balkans, from whom they stand far removed, both geographically and linguistically. The *Wends*, though few in number, received in time their Bible, and that in two separate dialects, the gift of spiritual leaders among them who realized that without the Word in their mother-tongue these people were not being reached by the Gospel in German. It is interesting to those who cherish the great work of Count Zinzendorf to know that it was his grandmother, Katherine von Gerlach, who gave the money for the publication of several of the *Wend* Scriptures.

Before passing from these Western Slavs to reach those most eastern Slavs, the various kinds of Russians, the *Slovaks* (not to be confused with Slovenes) must be mentioned, who live in the same middle strip between West and East as the millions who speak Polish and Czech. The Catholics of Slovakia use the gothic or roman alphabet and first received their Bible from Catholic sources. The one-man version of Palkovič, made a century ago, was replaced in 1926 by the version of the "Vojtech Union," long in preparation against great difficulties. But the latest Slovak Bible is that of the Lutheran Pastor Roháček, published by the British and Foreign Bible Society in 1936.

Among the Russians, that group of nearly thirty millions who live farthest to the south are variously called Little or Red Russians, or *Ruthenians*, or *Ukrainians*. They were, and still are, divided politically between Russia and whatever power holds the northern slopes of the Carpathian Mountains. Before the Great War this was the Austro-Hungarian Empire, and the name *Ruthenian* was officially used of the Little Russians who lived in that empire. Their brethren who lived in Russia were usually termed *Ukrainians*, from the name of the "border" region (Ukraine) they inhabited. Against the tyranny of both these empires the literary leaders struggled to keep alive popular interest in the traditions and language of the "Little Russian" folk. Since the war conditions have not bettered. There are three masters now, instead of two, all determined to bend this individualistic group to the will of Pole, Czechoslovak, or Soviet Russian, as the case may be. But to help him in his struggle he has the Scriptures in his own language, the New Testament since 1880, the whole Bible

magister; nebo žádný nemůže tito divi činit, které ti činíš, chybí ti bol Bůh s ním.

3. Odpověděl Ježíš a řekl gemu: Amen amen pravím tebe: gestli sa nenarodí kdo znou, nemůže vidět království Boží.

4. Někdo gemu Nikodem: ga-ko sa může člověk narodit, keď ge stari? zdalíž může zase do života matfi svěg wěst, a zase sa narodit?

5. Odpověděl Ježíš: Amen amen pravím tebe: gestli sa nenarodí kdo znou z vody, a z Ducha svatého, nemůže wěst do království Božího.

6. Co sa narodilo s tela, gest telo: a čo sa narodilo z Ducha, Duch gest.

7. Řeknu sa, že sem řekl tebe: potrebno ge znou sa narodit.

8. Beter kade chce wege, a hlas jeho slisíš; ale newíš odkád přichází aneb kam ide; tak gest každi, kdo sa z Ducha narodil.

9. Odpověděl Nikodem a řekl gemu: ga-ko toto může bit?

10. Odpověděl Ježíš, a řekl gemu: ti si magister w

12. Gestli ženské mezi sem pověděl, a neweríte; ga-ko budemli vám nebeské opovědat, uveríte?

13. A žádný newistupuje do neba, krome ten, kteri zestúpil z neba, Sin člověka, kteri gest w nebi.

14. A ga-ko Mojžíš mivířil hada na pústi: tak mosti biť porořen Sin člověka:

15. Abi každi, kdo wert w něho, nezahynul, ale mal život večni.

16. Nebo tak Bůh miloval svět, že Sina svěho gednorodeného dal, abi každi, kdo wert w něho, nezahynul: ale mal život večni.

17. Nebo neposlal Bůh Sina svěho na svět, abi súdit svět; ale abi spasen bol svět strze něho.

18. Kdo wert w něho, nebiwá odsúdení ale kdo newert, už gest odsúdení: preto že newert we měno gednorodeného Sina Božího.

19. Tento gest ale súd: že světlo přišlo na svět a milovali lude radněg temnosti, nežli světlo; nebo skutki genich zlé boli.

20. Každí zařisťe, kdo zle činí, nenávidí světlo: a ne-

3 A Ježíš odpovídal a ríkel mu: Ameň, ameň ti hovorím, *nenarodí-li sa niektoť znova, nemôže vidieť kráľovstvo Božie. ^{o Mat. 18.3, 1 Ján. 3.5, 1 V.31}

4 A Nikodém mu povedal: Ako sa môže narodiť človek, keď je starý? Či azda môže po druhej vojst do života svojej matky a narodiť sa?

5 Ježiš mu odpovedal: Ameň, ameň ti hovorím, že nenarodí-li sa niekto z *vody a z Ducha, nemôže vojsť do kráľovstva Božieho. ^{o Ex. 36.25,27}

6 Čo sa narodilo z *tela, je telo, a čo sa narodilo z Ducha, je duch. ^{o Rím. 3.23; 8.5, 1 Kor. 2.14}

7 Nediv sa, že som ti povedal: Musíte sa narodiť *znova. ^{o V.31}

8 Victor, kde chce, tam veje, a jeho hlas čuješ, ale nevieš, *odkiaľ prichádza a kam ide; tak je to s každým, kto sa narodil z ťDucha. ^{o Kaz. 11.5, 1 Kor. 2.11}

9 A Nikodém odpovedal a ríkel mu: *Jako sa to môže stať? ^{o 6.52,60}

10 A Ježiš odpovedal a ríkel mu: Veď si ty učiteľ Izraelov a toho nevieš?

11 Ameň, ameň ti hovorím, že čo *vieme, hovoríme, a čo sme videli, svedčíme, ale neprijímate nášeho svedectva. ^{o 7.16; 8.28; 12.49}

12 Ak som vám povedal zemské veci, a neveríte, jako potom, poviem-li vám nebeské, uveríte?!

13 A nikto *nevstúpil hore do neba, iba ten, ktorý sostúpil z neba – Syn človeka, ktorý je v nebi. ^{o 6.62, Ef. 4.9}

14 A jako *Mojžiš povýřil hada na pústi, tak musí byť ťpovýřený Syn človeka, ^{o 4 M. 21.8,9, 1 Kor. 10.28}

15 aby každý, kto verí v něho, nezahynul, ale mal večný život.

16 Lebo tak *miloval Bůh svět, že svojho jednorodeného Syna dal, aby každý, kto ťverí v něho, nezahynul, ale mal večný život. ^{o Rím. 5.8; 8.22, 1 Ján 4.9, 1 Mar. 16.16}

dený, lebo neuveril v meno jednorodeného Syna Božieho. ^{o 5.24, 12.47}

19 A to je ten súd, že *svetlo prišlo na svet, ale ľudia viacej milovali tmu ako svetlo, lebo ich skutky boli zlé. ^{o 1.5,9, 1 Ján 2.9}

20 Lebo každý, kto robí zlé, nenávidí svetla a nejde k svetlu, aby neboly trestané jeho skutky.

21 Ale ten, kto činí pravdu, ide k *svetlu, aby byly zjavené jeho skutky, že sú vykonané v Bohu. ^{o Ef. 5.8}

Ján upravuje svojich učeníkov a zase svedčí o Pánovi.

22 Potom prišiel Ježiš i jeho učeníci do Judskej zeme a tam sa zdržoval s nimi a *krstil. ^{o 4.1,2}

23 A krstil i Ján v Énone, blízko *Sálema, lebo tam byly mnohé vody, a prichádzali ta a ťkrstili sa. ^{o 1 Sam. 9.4, 1 Mat. 3.6}

24 Lebo Ján nebol ešte *hodený do žalára. ^{o Mat. 14.3, Luk. 3.19,20}

25 Tedy povstal *spor medzi niektorými z učeníkov Jánových so Židmi o očisťovanie. ^{o Sk. 15.2}

26 A prišli k Jánovi a povedali mu: Rabbi, ten, ktorý bol s tebou za Jordánom, ktorému si ty vydal *svedectvo, hľa, i ten krstí, a všetci idú k nemu. ^{o Mat. 3.11}

27 A Ján odpovedal a ríkel: Človek nemôže nič vziať, keby mu nebolo *dané z neba. ^{o 19.11, 1 Kor. 4.7}

28 Vy mi sami svedčíte, že som povedal: Ja *nie som Kristus, ale že som ťposlaný pred ním. ^{o 1.20,30, 1 Mat. 3.1, Mat. 11.10}

29 Ten, ktorý má nevestu, je ženich, a priateľ ženichov, ktorý tam stojí a čuje hō, veľmi sa raduje pre hlas ženicha. Nuž, táto moja radosť sa splnila. ^{o 2 Sam. 3.1}

30 On musí rásť a ja sa *menšiť. ^{o 2 Sam. 3.1}

31 Ten, ktorý prichádza z *hora, je nad všetkýh. Kto je zo zeme,

Spoken by about 3,000,000 people in Slovakia. First publication, the Bible in 1832 at Gran by Jiří Palkovič, a canon of Gran; tr. by Canon Palkovič. The New Testament, BFBS, Vienna, 1884; reprinted from the Bible. Other versions of note (roman characters): Robaček Version: St. Mark's Gospel,



1902

BFBS, Budapest, 1910; tr. by Josef Robaček; St. Matthew's and St. Luke's Gospels, 1911; New Testament, 1913; Psalms, 1926; Bible, Prague, 1936. Vojtech Union Version: the New Testament, Sv. Vojtech Union, Trnava, Czechoslovakia, 1913; tr. by Ján Donoval and a group of Roman Catholic scholars, revised by Richard Osvald; Bible; 1928.

CP: BFBS.

1936

since 1903. Alas that the largest fraction of the race lives within the borders of a now officially atheist Russia, where no Scriptures can be printed or imported!

The only Russian Scriptures comparable in antiquity with English, German, and other vernacular Bibles of Western Europe are the portions published, chiefly at Prague, in the *White Russian* dialect, spoken on both sides of the present Russian-Polish border. The translator, who commenced his work by 1517, even before

Martin Luther began his German Bible, evidently intended to complete the entire canon of Scripture, but the plan seems never to have been carried out. Not until this century has there been any fresh attempt to renew that unfinished task.

When, last of all, one turns to the mightiest of all Slavic peoples, the *Great Russians*, it is sheer tragedy that meets the eye. A fine beginning, after the repulse of Napoleon, in a national reawakening from the long sleep of centuries! A Russian Bible So-

Sv. Janez, pogl. 3. 4.

snično ti pravim: Kar vemo, govori-
mo, in kar smo videli, pričamo, ali pri-
čevanja našega ne sprejemate. ¹² Če
vam pravim pozemeljske reči, in ne
verujete, kako boste verovali, če vam
bom pravil nebeske? ¹³ In nihče ni sto-
pil v nebesa, razen kdor je prišel iz ne-
bes, Sin človekov, ki je v nebesih. ¹⁴ In
kakor je Mojzes povišal kačo v pu-
ščavi, tako mora biti povišan Sin člo-
vekov, ¹⁵ da se ne pogubi, kdorkoli
veruje vanj, temuč da ima večno živ-
ljenje.

¹⁶ Kajti tako je Bog ljubil svet, da
je dal Sina svojega edinorojenega, da
se ne pogubi, kdorkoli veruje vanj, te-
muč da ima večno življenje. ¹⁷ Bog
namreč ni poslal Sina svojega na svet,
da bi svet sodil, marveč da se svet zve-
liči po njem. ¹⁸ Kdor veruje vanj, ne
bo sojen; kdor ne veruje, je že obsojen,
ker ni veroval v ime edinorojenega Si-
na Božjega. ¹⁹ Sodba je pa to, da je
luč prišla na svet, ali ljudje so bolj
ljubili temo nego luč: zakaj njih dela
so bila hudobna. ²⁰ Vsak namreč, kdor
dela hudobno, sovraži luč in ne hodi k
luči, da se ne karajo dela njegova;
²¹ kdor pa dela resnico, hodi k luči,
da se razodenejo dela njegova, ker so

prijatelj pa ženinov, ki stoji in ga po-
sliša, se srčno veseli glasu ženinove-
ga. To veselje moje je torej dopolnje-
no. ³⁰ On mora rasti, jaz pa se manj-
šati.

³¹ Kdor prihaja od zgoraj, ta je nad
vsemi. Kdor je iz zemlje, je pozemski
in govori zemske reči. Kdor je prišel
iz nebes, ta je nad vsemi, ³² in kar je
videl in slišal, to priča: a njegovega
pričevanja nihče ne sprejema. ³³ Kdor
je sprejel njegovo pričevanje, je po-
trdil, da je Bog resničen. ³⁴ Kajti ta,
ki ga je poslal Bog, govori besede Bož-
je: zakaj *njemu Bog* ne daje Duha na
mero. ³⁵ Oče ljubi Sina, in vse mu je
dal v roko. ³⁶ Kdor veruje v Sina, ima
večno življenje; a kdor je neveren Si-
nu, ne bo videl življenja, ampak jeza
Božja ostane na njem.

Poglavje 4.

Ko torej zve Gospod, da so farizeji
slišali, da Jezus dobiva in krščuje več
učencev nego Janez ² (dasi Jezus sam
ni krščeval, marveč učenci njegovi),
³ zapusti Judejo in gre zopet v Gali-
lejo. ⁴ Moral je pa iti skozi Samarijo.
⁵ Pride torej do samarijskega mesta,
ki se imenuje Sihar, blizu zemljišča, ki

1931

Spoken by more than 1,000,000 people in Hungary and Yugoslavia.

First publication, St. Matthew's Gospel in 1555 at Reutlingen at the
expense of the Grand Duke of Württemberg; tr. by Primus Truber. The
Gospels and Acts, Tübingen, 1557-58; Romans-Galatians, 1560-61;
the Psalter, 1566; Ephesians-Philemon, 1567. New Testament com-
pleted by the publication of Hebrews to Revelation (in smaller size than
the preceding), 1577, 76. Ecclesiasticus, at Laibach, 1575; tr. by Juri
Dalmatin; Pentateuch, 1578; Proverbs, 1580. Bible, under the
patronage of the Elector of Saxony, Wittenberg, 1584; tr. by Dalmatin,
revised by a committee appointed by the Lutheran church authorities of Car-
niola, Styria and Carinthia.

Other versions of note: Roman Catholic Version: Bible, Laibach,
1784-1802; tr. from the Vulgate by Juri Japel and Blaž Kumerdy and

other Roman Catholic ecclesiastics. Another Roman Catholic Version:
Bible, Laibach, 1856-9; tr. from the German Allioli Bible by a group
of priests. BFBS Version: St. Mark's Gospel, BFBS, Vienna, 1869;
tr. by Franz Remeč: the Gospels and Acts, 1870; Romans, 1873; tr. by
Matija Valjavec; Corinthians and Galatians, 1876; New Testament and
Psalms, 1882; revised and tr. by Professor Josip Stritar: Proverbs, 1883;
Genesis, 1885; Isaiah, 1887; Jeremiah and Lamentations, 1898.

Chraska Version: New Testament, BFBS, Laibach, 1908; tr. by An-
ton Chraska: Bible, 1914. Jegliča Version: Gospels and Acts, Theo-
logical Academy, Ljubljana, 1925; tr. by Dr. Antona Bonaventura Jeg-
liča, Bishop of Ljubljana (Laibach); Romans-Revelation, 1929.

CP: BFBS.

See "The Slavic Versions" under No. 874

ciety pours out for a decade (1816-26) a flood of Scriptures, not
only in the Russian language, but in Armenian, Greek, Georgian,
Finnish, Bulgarian, Serbian, and Turkish in many dialects. It
numbers 289 auxiliaries. Suddenly it is suppressed, in 1826, by
imperial decree. Now again a long stretch of time, when the
Russian who loves his Bible must depend on the foreigner to print
it for him and bring it to him. Then the revolution of 1917. At
first he may keep his Bible. Indeed, incredible as it now seems,

several impressions of the Russian Scriptures were made in Mos-
cow on Soviet Government presses in the early days of the Bol-
shevist regime. But gradually more and more severe repression.
No more Bible printing. No more Bible importation, even into
non-Russian Soviet republics such as Armenia. When will the
turn come?—the return of the greatest of the Slavic peoples to the
Book of Cyril, who gave them their letters in order to give them
that Book?

SZVÉTOGA JÁNOSA

prisao, Szin cslovecsi, ki je vu nébi.

14. I liki je Móses z viszo kacsó vu püscsávi, tak je potrěbno zvisziti Sziná cslovecsega.

15. Naj vszáki, ki vu nyem verje, sze ne szkvari, nego má 'zitek vekivecsni.

16. Ár je tak lübo Bóg ete szvét, da je Sziná szvojega jednorodjenoga dáo, da vszáki, ki vu nyem verje, sze ne szkvari, nego má 'zitek vekivecsni.

17. Ár je nej poszlao Bóg Sziná szvojega na ete szvét, naj szódi ete szvét, nego naj sze zdr'zi szvét po nyem.

18. Ki vu nyem verje, ne szódi sze; ki pa ne verje, 'ze je oszodjeni, ká je nej vervao vu iméni jednorodjenoga Sziná Bo'zega.

19. Éta je pa ta szódba, ká je szvetloszt prisla na szvét; i lüdjé szo bole lübili kmiczo, liki szvetloszt, ár szo nyihova dela hűda bilá.

20. Ár vszáki, ki lagoja dela csiní, odúrjáva szvetloszt, i neide na szvetloszt, naj sze ne kárajó dela nyegova.

21. Ki pa isztino csiní, ide na szvetloszt, naj ocsiveszna bodo nyegova dela; ka szo vu Bógi vcsinyena.

III. 22. Po tom je prisao Jezus i vucseniczke nyegóvi vu Judaj-

szko zemlo, i tam je prebívao 'z nyimi i krszsávao je.

23. Bio je pa i Ivan krszsávajócsi vu Enoni blüzi pri Sálemi záto, ká je vnogo vodé biló tam; i prihájali szo tá i okrszsáváli szo sze.

24. Ár je escse Ivan nej bio vr'zeni vu temniczo.

25. Vcsinyeno je biló záto szpitávanye od vucsenikov Ivanovi z 'Zidovmi od ocsiscávanya.

26. I prisli szo k Ivani, i erkli szo nyemi: Rabbi, ki je bio z tehom prěk Jordána, komi szi ti szvedocso; ovo té krszsáva, i vszi ido k nyemi.

IV. 27. Odgóvoro je Ivan i erkao: ne more szi cslovek vzéti nikaj, nego csi nyemi je dáo z nébe.

28. Vi szamí szte meni szvedoccke, ká szem pravo: nej szem jasz Krisztus; nego, ká szem poszlani pred nyim.

29. Kí má zárocsniczo, zárocsnik je; priátel pa zárocsnika, ki sztoji ino ga csűje, z radosztjov sze radűje nad glászom zárocsnika. Záto eta moja radoszt sze je szpunila.

30. Nyemi je potrěbno rászti, meni pa doli jemati.

31. Kí od zgora pride, vise vszê je; ki je z zemlé, zemelszki je, i z zemlé gucsi. Kí z nebész pride, vise vszega je.

1848

Spoken by about 75,000 Slovenes in Hungary. First publication, the New Testament in 1771 at Halle; tr. by Stevan Küzmič. Reprinted by the BFBS, Pressburg, 1817, and at Kőszeg, 1848 with the Psalms tr. by Sándor Terplán.

SOBO: Urhobo dialect

878

Ko ohwo ko ohwo ro ruobo ri we Oghenę, onye omoni mę orọ osare, kugbe orọ omotę, kugbe oni me.

Mk. 3:35

Spoken in southern Nigeria, West Africa. First publication, St. Mark's Gospel in 1927 by the BFBS; tr. by Rev. W. A. Thompson with native assistance. St. John's Gospel, 1937; tr. by Agore Iwe.

CP: BFBS.

SOKOTRI

880

Wa-émero Rūt ál tediliq he méthel láqalah bíš wa-lifrêd 'anš, ber bűgol té 'id é 'od, wa-bűgol lá 'mid á 'mod, dihêt náhar dihó náhar wa dihêt Állāh dihó Állāh.

Ruth 1:16

Spoken on the island of Socotra, in the Indian Ocean near the Gulf of Aden. First publication, Ruth in 1902 at Vienna by the Imperial Academy; tr. by David Heinrich Müller. Passages from Genesis, Exodus, Judges, 1 Kings, Ezekiel, Job, Song of Solomon, Ecclesiastes and Daniel, with Jonah, 1905. (In the "Südarabische Expedition," volumes 4 and 6.)

SOMALI

881

16 Hadde Ilah intu je'el dunida uga qabei, ayu siyei Inan kisi keliha, s'an qof kasta o rumeista anu u lumin, lakin u u helo nolol dayimisah.

17 Hadde Ilah Inankisa ugu ma so dirin dunida inu hisabo, lakin in dunidu issaga awadis bihin ka hesho.

18 Kan issaga rumeista, ma hisabna; lakin kan an issaga rumeisanini durba w'u hisaban yahai; hadde kani wah'an'u rumeisan magi'i Inanka keliha e Ilah.

Spoken in British Somaliland. First publication, the Gospels in 1935(?) at Aden by the Catholic Mission Press; tr. by Catholic missionaries.

SOMALI: Ogaden-Harti dialect

882

Sababtān yu Ilahey ūjeladey adunka tan iyo wahu usosiyeey Wilkisa madiga ah ghofki aminaba yusan dumine haselahade noloshi weliged.

Spoken in Italian Somaliland, East Africa. First publication, St. Mark's Gospel in 1915 by the BFBS; tr. by Rev. P. Olsson of the Swedish Evangelical National Society. St. John's Gospel, 1929.

ufutikilo na ku minyamu zoze, olomuni ahia mulonga wa minyamu zoze.

30 Momo vambeke vati, Wati na sivule sivi.

31 Na vahe vendi na nina vanzile, vamani honze, vatumine kwendi kumutambeka.

32 Na mbunga ya vanu vatumamene nakumuzengeleka; vakamutanzele vati, Nyoko na vahe vave na zipange zave vati honze vakukukenga.

33 Nendi wakumbulwile akaywele navo ati, Mama lilie? hamwe vahe vame na zipange zame volie?

34 Nendi watalele ku vani vamuzengeleki akambe ati, Talienu vo-mama, na vahe vame na zipange zame.

35 Momo woshiowo alinga silingo sa Suku, yive-neyowo yiye kawuti kame na pangeame na mama.

Mk. 3.30-35

Spoken by about 45,000 people in northern Angola along the Quanza, Luandu and Jombo Rivers, southwest Africa. Reduced to written form by members of the Missão Evangelica de Cbituta in 1926. First publication, St. Mark's Gospel in 1936 by the ABS (Grand Rapids printed); tr. by T. Ernest Wilson. Selections ("God Hath Spoken"), SGM, 1937; tr. by D. B. Long and proofread by Mr. Wilson.

Haya ka se miso tyille n Yerkoy ba addounia di, har a no ngou wane Idye fo di ka a hay, har boro koul ka go naney nda ga ma si halatyi, amma, a go dou houna douminte. Yerkoy na dia terey ngou wane Idye di ka ka addounia di do har a ma sara nda gi, amma har addounia di ma kallasindi nda ga. Wo di ka naney nda ga, a koy di si sarandi; boro ka na naney nda ga a koy di dem ka sarandi, haya ka se a koy di na naney nda Yerkoy wane Idye fo di ka a hay wane ma di. Wo nga tyi sara di, annoura di ka addounia di do, boro di yo bandi kouboy di ka bisa annoura di, haya ka se i goy di yo dem ka tyi ifoutou. Boro koul ka go goy ifoutou, a koy di go konno annoura di, a si ka annoura di do har a ma si koy bangeyndi ngou wane goy di yo.

Jn. 3.16-20

Spoken by about 400,000 people along the great bend of the Niger River, from Timbuctou southeastward, French West Africa. First publication, the Gospels in 1927(?) at Kankan at the C&MA Mission Press; tr. by Rev. W. S. Martin. St. John's Gospel in arabic and roman characters, 1928. New Testament, NBSS, 1936. CP: NBSS.

THE SPANISH VERSIONS

George Borrow's narrative entitled "The Bible in Spain," which has become a classic of nineteenth century prose, has accustomed the English-speaking world, at least, to the collocation of those two words, Spain, and the Bible. Yet it was precisely the lack of Bibles in Spain that accounts for that book, and for the remarkable episode in Borrow's life which it records.

Unlike France and Italy, Spain's Latin and Roman Catholic sister-lands, there were no vernacular Bibles or Testaments produced in Spain by Catholic scholars with ecclesiastical approbation, contemporary with versions called forth by the Reformation. It was not until 1793, when the French Revolution was passing into the Terror, that the first Bible in Spanish was issued on Spanish soil. It was a ten-volume affair, with a parallel Latin Vulgate text, from which alone it was translated. The Bishop of Segovia, its author, published a revision of it four years later, and by this time it numbered nineteen volumes, without the Vulgate text that was in the first issue. Obviously, the common people of Spain, even the literate fraction of them, were unable to become Bible-readers as long as such bulky editions prevailed.

But from the middle of the sixteenth century the Word of God in Castilian dress had seen the light in foreign lands. Men of Spanish birth, studying abroad, or compelled to live abroad because of their adherence to faiths denounced by the Inquisition, longed to see their own people enjoy the same feast as had long since been spread before believers of other races. To this end they labored and suffered to give Spain the Scriptures in the vernacular. Other men risked, and some of them lost, their lives in smuggling into Spain the forbidden Bibles thus published abroad. One such character, defiant of the laws of man that he might serve the Law of God, is mentioned in the Historical

Catalogue of Printed Scriptures, a certain "Julian Hernandez (named Julianillo), who in 1557 succeeded in conveying across the Netherlands and landing safely at Seville two great barrels filled with copies of J. Perez' translations of the New Testament and the Psalter. Ultimately he paid the penalty with his life." (Vol. IV., p. 1429).

The Tyndale of the Spanish Bible was a young Spaniard who, in the fashion of the time, translated his native name, de Enzinas ("oak trees"), into Greek as "Dryander." He was known as Dryander in England, where for a short time he held a professorship in Greek at Cambridge. It was while he was still a student at Wittemberg, living in the home of Melancthon, his teacher, that he made what was the first translation of the New Testament into the Spanish tongue. The book was printed in 1543 at Antwerp, but had a strange fate. The Emperor, Charles V, was then master of the Low Countries, as well as of most of the rest of Western Europe, including of course his native Spain. Desirous of having such distinguished patronage, Enzinas dedicated the work to the Emperor, and removed from it whatever he thought might offend. Unfortunately he failed to alter certain sentences which he had had printed in capital letters because of their importance to true Christian doctrine, as the translator had learned from Wittemberg to construe it. Though received by the Emperor at Brussels in a friendly way to receive a copy of the new work, Enzinas was shortly after seized and cast into prison, after the Emperor's confessor had examined it and denounced it as heretical. More fortunate than Tyndale, Enzinas escaped to Antwerp, and spent the rest of his short life of thirty-two years in Germany and England. As the Testament was suppressed by imperial order, few copies of it have survived.

(Continued on page 307)

S. Iohan.

¿Qué vosotros nascíades de lo alto. El viento sopla donde quiere, y tu oyes su voz, pero no sabes de donde venga, ni adonde baya. Así es todo hombre que es nascido del espíritu. Respondió Nicodemo, y dixo le: Como pueden estas cosas ser hechas? Respondió Iesus, y dixo le: Tu eres maestro en Israel, y no sabes estas cosas? En verdad en verdad te digo, que lo que sabemos hablamos: y lo que hemos visto testificamos: y vosotros no recibéis nuestro testimonio. Si yo os he dicho cosas terrenas, y no las creéis, ¿cómo os dixere cosas celestiales como las creeréis? Y ninguno sube al cielo, sino el que baxo del cielo, el hijo del hombre que esta en el cielo. Y así como Moises en falzo la serpiente en el desierto, así tambien es necesario que sea ensalzado el hijo del hombre; para que todo hombre que cree en el no perezca, sino aya la vida eterna. Por que en esta manera amo Dios al mundo, que dio a su vnigenito hijo; para que todo hombre que cree en el no perezca, sino aya la vida eterna. Por que no embio dios su hijo al mundo, para condenar al mundo; sino para que el mundo sea saluado por el. El que cree en el, no es condenado. Pero el que no cree, ya es condenado, por que no cree en el nombre del vnigenito hijo de Dios. Y esta es la condenación: Que la luz vino en el mundo, y amaron los hombres mas las tinieblas que la luz. Por que era sus obras malas. Por que todo hombre que haze cosas malas, aborrezca la luz; y no viene a la luz, por que sus obras no seá reprehendidas. Pero el que obra verdad viene a la luz, para que seá manifestadas.

4 Nicodemo le dixo: ¿Cómo puede un hombre nacer, siendo viejo? ¿por ventura puede volver al vientre de su madre, y nacer otra vez?

5 Jesus respondió: En verdad, en verdad te digo, que no puede entrar en el reyno de Dios, sino aquel que fuere renacido de agua y de Espíritu Santo.

6 Lo que es nacido de carne, carne es: y lo que es nacido de espíritu, espíritu es.

7 No te maravilles, porque te dixe: es necesario nacer otra vez.

8 El espíritu donde quiere sopla: y oyes su voz, mas no sabes de donde viene, ni a dónde va: así es todo aquel que es nacido de espíritu.

9 Respondió Nicodemo, y le dixo: ¿Cómo puede hacerse esto?

10 Respondió Jesus, y le dixo: ¿Tú eres Maestro en Israel, y esto ignoras?

11 En verdad, en verdad te digo, que lo que sabemos, eso hablamos; y lo que hemos visto, atestiguamos; y no recibis nuestro testimonio.

12 Si os he dicho cosas terrenas, y no las creéis: ¿cómo creeréis, si os dixere las celestiales?

13 Y ninguno subió al cielo, sino el que descendió del cielo, el Hijo del hombre, que está en el cielo.

14 Y como Moisés levantó la serpiente en el desierto; así tambien es necesario, que sea levantado el Hijo del hombre:

15 Para que todo aquel, que cree en él, no perezca, sino que tenga vida eterna.

16 Porque de tal manera amo Dios al mundo, que dió su Hijo Unigénito: para que todo aquel que cree en él, no perezca, sino que tenga vida eterna.

17 Porque no envió Dios su Hijo al mundo para jugar al mundo, sino para que el mundo se salve por él.

18 Quien en él cree, no es juzgado: mas el que no cree, ya ha sido juzgado: porque no cree en el nombre del Unigénito Hijo de Dios.

19 Mas este es el juicio: que la luz vino al mundo, y los hombres amaron mas las tinieblas, que la luz: porque sus obras eran malas.

20 Porque todo hombre, que obra mal, aborrece la luz, y no viene a la luz, para que sus obras no sean reprehendidas:

21 Mas el que obra verdad, viene

24 Porque Juan aun no habia sido puesto en la cárcel.

25 Y se movió una cuestión entre los discípulos de Juan y los Judíos acerca de la purificación.

26 Y fueron á Juan, y le dixéron: Maestro, el que estaba contigo de la otra parte del Jordan, de quien tú diste testimonio, mira que él bautiza, y todos vienen á él

27 Respondió Juan, y dixo: No puede el hombre recibir algo, si no le fuere dado del cielo.

28 Vosotros mismos me sois testigos de que dixe: Yo no soy el Christo, sino que soy enviado delante de él.

29 El que tiene la esposa, es el esposo: mas el amigo del esposo, que está con él, y le oye, se llena de gozo con la voz del esposo. Así pues este mi gozo es cumplido.

30 Es necesario, que él crezca, y que yo mengie.

31 El que de arriba viene, sobre todos es. El que es de la tierra, terreno es, y de la tierra habla: El que viene del cielo, sobre todos es.

32 Y lo que vió, y oyó, eso testifica: y nadie recibe su testimonio.

33 El que ha recibido su testimonio, confirmó que Dios es verdadero.

34 Porque el que Dios envió, las palabras de Dios habla: porque Dios no le da el espíritu por medida.

35 El Padre ama al Hijo, y todas las cosas puso en sus manos.

36 El que cree en el Hijo, tiene vida eterna: mas el que no da crédito al Hijo, no verá la vida, sino que la ira de Dios está sobre él.

CAPITULO IV.

Instruye á una muger Samaritana sobre la adoración, que se debe dar á Dios en espíritu; y le declara, que él es el Mesías. Dice á sus discípulos, que su comida es hacer la voluntad de su Padre. Del que siega, y del que siembra. Muchos Samaritanos creen en él. Vuelve á Galilea, y sana en Capernaum á la hija de un Señor principal.

Y QUANDO entendió Jesus, que los Fariseos habian oído, que él hacia mas discípulos, y bautizaba mas que Juan, 2 Aunque Jesus no bautizaba, sino sus discípulos:

Jn. 3.8-20; Enzinas version, 1543

Spoken by more than 80,000,000 people in Spain, all of Central and South America (except Brazil), the West Indies, and parts of the United States. First publication, the Liturgical Gospels in 1490 at Zamora by Antonio de Centenera; tr. by Juan Lopez, a Dominican. Revised by Ambrosio de Montesino, Toledo, 1512. New Testament, Estevan Mierdmanno, Enueres (Antwerp), 1543; tr. by Francisco de Enzinas.



Old Testament, Yom Tob Atlas, Ferrara (Italy), 1553; edited from an old manuscript version, by Abraham Usque, for Spanish-speaking Jews expelled from Spain and Portugal. Revised, Amsterdam, 1630, by Me-

nasse ben Israel. Further revision, Joseph Athias, 1661; made by Samuel de Cazer.

Other versions of note: Perez Version: New Testament, Jean Crispin, Geneva, 1556; tr. by Juan Perez de Pineda: the Psalms, 1557.

Reina Version: Bible, T. Guarinus, Basel, 1569; tr. by Cassiodoro de Reina. Valera Version: New Testament, Ricardo del Campo (Richard Field), London, 1596; Reina's version revised by Cipriano de Valera: Bible, Lorenzo Iacobi, Amsterdam, 1602. First BFBS edition: New Testament, 1806; Bible, 1861. First ABS edition: New Testament, 1845; Bible, 1865. BS editions give various revisions of the text. The text of current editions was prepared in 1909 by J. B. Cabrera and C. Tornos.

Scio Version: Bible, Joseph y Thomas de Orga, Valencia, 1790-3; tr. by Felipe Scio de San Miguel. The first Spanish Bible printed in Spain.

De Valera Version

9 Respondió Nicodemo, y díjole : ¿ Cómo puede esto hacerse ?

10 Respondió Jesús, y díjole : ¿ Tú eres el maestro de Israel, y no sabes esto ?

11 De cierto, de cierto te digo, que lo que sabemos hablamos, y lo que hemos visto, testificamos ; y no recibís nuestro testimonio.

12 Si os he dicho cosas terrenas, y no creéis, ¿ cómo creeréis si os dijere las celestiales ?

13 Y nadie subió al cielo, sino el que descendió del cielo, el Hijo del hombre, que está en el cielo.

14 Y como Moisés levantó la serpiente en el desierto, así es necesario que el Hijo del hombre sea levantado ;

15 Para que todo aquel que en él creyere, no se pierda, sino que tenga vida eterna.

16 Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito, para que todo aquel que en él cree, no se pierda, mas tenga vida eterna.

17 Porque no envió Dios a su Hijo al mundo para que condene al mundo, mas para que el mundo sea salvo por él.

18 El que en él cree, no es condenado ; mas el que no cree, ya es condenado, porque no creyó en el nombre del unigénito Hijo de Dios.

19 Y esta es la condenación : porque la luz vino al mundo, y los hombres amaron más las tinieblas que la luz ; porque sus obras eran malas.

20 Porque todo aquel que hace lo malo, aborrece la luz y no viene a la luz, porque sus obras no sean redargüidas.

21 Mas el que obra verdad, viene a la luz, para que sus obras sean manifestadas que son hechas en Dios.

22 Pasado esto, vino Jesús con sus discípulos a la tierra de Judea ; y estaba allí con ellos, y bautizaba.

26 Y vinieron a Juan, y dijéronle : Rabbí, el que estaba contigo de la otra parte del Jordán, del cual tú diste testimonio, he aquí bautiza, y todos vienen a él.

27 Respondió Juan, y dijo : No puede el hombre recibir algo, si no le fuere dado del cielo.

28 Vosotros mismos me sois testigos que dije : Yo no soy el Cristo, sino que soy enviado delante de él.

29 El que tiene la esposa, es el esposo ; mas el amigo del esposo, que está en pie y le oye, se goza grandemente de la voz del esposo ; así pues, este mi gozo es cumplido.

30 A él conviene crecer, mas a mí menguar.

31 El que de arriba viene, sobre todos es : el que es de la tierra, terreno es, y cosas terrenas habla : el que viene del cielo, sobre todos es.

32 Y lo que vió y oyó, esto testifica : y nadie recibe su testimonio.

33 El que recibe su testimonio, éste signó que Dios es verdadero.

34 Porque el que Dios envió, las palabras de Dios habla : porque no da Dios el Espíritu por medida.

35 El Padre ama al Hijo, y todas las cosas dió en su mano.

36 El que cree en el Hijo, tiene vida eterna ; mas el que es incrédulo al Hijo, no verá la vida, sino que la ira de Dios está sobre él.

CAPITULO 4

DE manera que como Jesús entendió que los Fariseos habían oído que Jesús hacía y bautizaba más discípulos que Juan,

2 (Aunque Jesús no bautizaba, sino sus discípulos),

First ABS edition, New Testament, 1819; Bible, 1824. First BFBS edition: New Testament, Barcelona, 1820; Bible, London, 1821.

Amat Version: Bible, Leon Amarita, Madrid, 1825; tr. by Felix Torres Amat. Baptist Version: Gospels, American Bible Union, Edinburgh, 1855; prepared under the auspices of the ABU; New Testament, 1858. Modern Version: Psalms, H. B. Pratt, Bucaramanga, Colombia, 1876; tr. by Mr. Pratt: St. Matthew's Gospel, 1877; Genesis, ABS, 1886. Bible, 1893; tr. by Mr. Pratt and a committee appointed by a missionary conference in Mexico City in 1888. Corrected edition, 1929. Fliedner Version: St. Matthew's Gospel, Libreria Nacional y Extranjera, Madrid, 1885; tr. by F. Fliedner, a Lutheran pastor: St. Luke's Gospel, 1886; St. Mark's Gospel, 1887, St. John's Gospel and

the Acts, 1889; Romans and Corinthians, 1895; Ephesians-Philemon, 1899-1900. Spanish-American Version: the Gospels, ABS, New York, 1910; tr. by Francisco Diez, V. D. Baez, Henry C. Thomson, Charles W. Drees, and John Howland. St. Matthew's Gospel, BFBS, Madrid, 1910; tr. by J. B. Cabrera, C. Tornos, Carlos Araujo, W. B. Douglas, George Fliedner, Franklyn G. Smith, Henry Payne and W. T. Rhodes. These two versions were made as a step toward a joint version for use in Spain and Spanish America. New Testament, ABS & BFBS, Madrid, 1916; tr. by a joint committee meeting in Spain, consisting of Mr. Drees, Mr. Thomson, Mr. Baez, Mr. Douglas, Mr. Cabrera, Mr. Smith, Mr. Araujo and Henry Lindegaard. The translation is based on the Nestle Greek text. CP: ABS, BFBS, NBSS.

1933

Versión Moderna

Version Hispano-Americana

con las ovejas y los bueyes; y arrojó al suelo el dinero de los cambistas, y trastornó sus mesas.

16 Y a los que vendían palomas les dijo: Quitad estas cosas de aquí ¡no hagáis de la Casa de mi Padre una casa de comercio.

17 Y sus discípulos se acordaron de que estaba escrito: El celo de tu Casa me consume.

18 Por tanto los judíos respondieron y le dijeron: ¿Qué señal nos muestras, ya que haces estas cosas?

19 Respondió Jesús y le dijo: «Destruí este templo, y yo en tres días lo levantaré.

20 Dijeron entonces los judíos: Cuarenta y seis años estuvo edificándose este Templo; ¿y tú en tres días lo levantarás?

21 Mas él hablaba del templo de su cuerpo.

22 Cuando, pues, hubo resucitado de entre los muertos, acordáronse sus discípulos de que había dicho esto: y creyeron la Escritura, y la palabra que Jesús había dicho.

23 Y estando en Jerusalem, en la Pascua, durante la fiesta, muchos creyeron en su nombre, viendo los milagros que hacía.

24 Pero Jesús no se fiaba de ellos; porque conocía a todos.

25 y no necesitaba que nadie le diera testimonio acerca del hombre; porque sabía él mismo lo que había en el hombre.

CAPÍTULO 3

MAS había un hombre de los fariseos, llamado «Nicodemo, hombre principal de los judíos.

2 Éste vino a Jesús de noche, y le dijo: «Rabbi, sabemos que eres un maestro venido de Dios; porque nadie puede hacer estos milagros que tú haces, a menos que Dios esté con él.

3 Respondió Jesús y le dijo: En verdad, en verdad te digo: A menos que el hombre naciere «de nuevo, no puede ver el reino de Dios.

4 Dícete Nicodemo: ¿Cómo puede el hombre nacer siendo viejo? ¿podrá acaso entrar segunda vez en el seno de su madre y nacer?

5 Jesús respondió: En verdad, en verdad te digo: A menos que el hombre naciere de agua y del Espíritu, no puede entrar en el reino de Dios.

(Comp. Ex. 28; 1.º Mr. 15:38; Heb. 6:14.

1.º Co. 6:10; 3.º Co. 17.

1.º Gr. las escuelas.

2.º Co. 7:10; 1.º Cor. 10:6.

3.º Co. 10:6; 1.º S. 10:6.

4.º Co. 10:6; 1.º S. 10:6.

5.º Co. 10:6; 1.º S. 10:6.

6.º Co. 10:6; 1.º S. 10:6.

7.º Co. 10:6; 1.º S. 10:6.

8.º Co. 10:6; 1.º S. 10:6.

9.º Co. 10:6; 1.º S. 10:6.

10.º Co. 10:6; 1.º S. 10:6.

11.º Co. 10:6; 1.º S. 10:6.

12.º Co. 10:6; 1.º S. 10:6.

13.º Co. 10:6; 1.º S. 10:6.

14.º Co. 10:6; 1.º S. 10:6.

15.º Co. 10:6; 1.º S. 10:6.

16.º Co. 10:6; 1.º S. 10:6.

17.º Co. 10:6; 1.º S. 10:6.

18.º Co. 10:6; 1.º S. 10:6.

19.º Co. 10:6; 1.º S. 10:6.

20.º Co. 10:6; 1.º S. 10:6.

21.º Co. 10:6; 1.º S. 10:6.

22.º Co. 10:6; 1.º S. 10:6.

23.º Co. 10:6; 1.º S. 10:6.

24.º Co. 10:6; 1.º S. 10:6.

25.º Co. 10:6; 1.º S. 10:6.

26.º Co. 10:6; 1.º S. 10:6.

27.º Co. 10:6; 1.º S. 10:6.

28.º Co. 10:6; 1.º S. 10:6.

29.º Co. 10:6; 1.º S. 10:6.

30.º Co. 10:6; 1.º S. 10:6.

6 Lo que es nacido de la carne, carne es, y lo que es nacido del Espíritu, espíritu es.

7 No te maravilles de que te dije: Os es necesario nacer de nuevo.

8 El viento de donde quiere sopla; y oyes su sonido, mas no sabes de donde viene, ni a donde va: así es todo aquel que es nacido del Espíritu.

9 Nicodemo respondió y le dijo: ¿Cómo puede ser esto?

10 Jesús respondió, y le dijo: ¿Tú eres un maestro de Israel y no entiendes esto?

11 En verdad, en verdad te digo que lo que sabemos hablamos, y lo que hemos visto testificamos; y no recibis nuestro testimonio.

12 Si os he dicho cosas de la tierra, y no creéis, ¿cómo creeréis si os dijere cosas del cielo?

13 Y nadie ha subido al cielo, sino aquel que del cielo descendió; es a saber, el Hijo del hombre que está en el cielo.

14 Y de la manera que Moisés levantó en alto la serpiente en el desierto, asimismo es necesario que sea levantado en alto el Hijo del hombre;

15 para que todo aquel que cree en él tenga vida eterna.

16 Porque de tal manera amó Dios al mundo, que dió a su Hijo unigénito, para que todo aquel que cree en él, no perezca, mas tenga vida eterna.

17 Porque Dios no envió a su Hijo al mundo para condenar al mundo, sino para que el mundo sea salvo por medio de él.

18 Quien cree en él, no es condenado; mas el que no cree, ha sido ya condenado; por cuanto no ha creído en el nombre del Hijo unigénito de Dios.

19 Y ésta es la condenación, que la luz ha venido al mundo, y los hombres amaron más bien las tinieblas que la luz, por cuanto sus obras eran malas.

20 Porque todo aquel que obra el mal, odia la luz, y no viene a la luz, para que sus obras no sean reprendidas.

21 Mas el que obra la verdad, viene a la luz, para que sus obras sean puestas de manifiesto; por cuanto han sido hechas en Dios.

22 Después de esto fué Jesús con sus discípulos a la tierra de Judea; y allí pasó algún tiempo con ellos, y bautizaba.

que te haya dicho: Os es necesario nacer de nuevo. El viento sopla donde quiere, y oyes su sonido; mas no sabes de dónde viene, ni a dónde va; así es todo aquel que es nacido del Espíritu. Volvió a preguntarle Nicodemo: ¿Cómo puede ser esto? Jesús le respondió: ¿Tú eres el maestro de Israel, y no entiendes esto? De cierto, de cierto te digo, que lo que sabemos, hablamos; y lo que hemos visto, testificamos; y no recibis nuestro testimonio.

Si os he dicho cosas terrenales, y no creéis, ¿cómo creeréis, si os dijere las celestiales? Nadie ha subido al cielo, sino el que descendió del cielo, a saber, el Hijo del Hombre. Y como Moisés levantó la serpiente en el desierto, así es necesario que el Hijo del Hombre sea levantado, para que todo el que cree, tenga en él vida eterna. Porque de tal manera amó Dios al mundo, que dió a su Hijo unigénito, para que todo aquel que en él cree, no se pierda, sino que tenga vida eterna. Porque no envió Dios a su Hijo al mundo para juzgar al mundo, sino para que el mundo sea salvo por medio de él. El que cree en él, no es juzgado; mas el que no cree, ya está juzgado; porque no ha creído en el nombre del unigénito Hijo de Dios. Y éste es el juicio: Que la luz ha venido al mundo, y los hombres han amado más las tinieblas que la luz, porque sus obras eran malas. Pues todo el que practica lo malo, aborrece la luz, y no viene a la luz, para que sus obras no

1929

Jn. 3.8-19; 1916

(Continued from page 304)

Thus the Perez New Testament, published thirteen years later at Geneva, and the de Reina Bible of 1569 (the first complete Spanish Bible), serve as the basis of later revisions of the Spanish Version.

Such is the very influential de Valera Version of 1602, which is still largely used and by some preferred to all later texts. England was the usual refuge for the eminent Spanish Reformers who had to flee their own land. De Valera was educated at Cambridge, taught at Oxford, and spent most of his life in London, where his New Testament was printed in 1596, six years before his entire Bible appeared at Amsterdam.

The violent persecutions that drove out of Spain great numbers of her most learned and prosperous citizens, the Jews, are responsible for the appearance of Spanish Scriptures made by or for these Jews in Italy and Holland. In fact, the earliest Old Testament ever printed in the Spanish language (1553) is that known as the "Ferrara Bible," from the fact that it was printed by Jews there, under the patronage of the Duke of Ferrara. As these "Sephardim" or Spanish-speaking Jews preferred generally

(and still prefer today) to read their Scriptures in Rabbinic letters, there is a whole series of Spanish publications to be listed under the head of "Judeo-Spanish." This version, in a dialect somewhat differing from the Spanish spoken in Spain and the colonies today, still meets the needs of the descendants of those who fled from the Spain of Ferdinand and Isabella more than four centuries ago.

The widespread diffusion of the Spanish language, chiefly through the colonization and conquests of the sixteenth and seventeenth centuries in both the East and the West Indies, has brought about a language situation that baffles all attempts to please the whole Spanish-speaking world of today by any one version. There is no Spanish Bible that holds the unique place that the King James Bible holds in English. Various revisions and additional translations have been made. The older versions in revised form are still the most widely circulated. The "Hispano-Americana" New Testament (1916), like the Brasileira Bible in Portuguese, represents the effort to share with the Latin American world the advances in knowledge of text and language expressed in the English Revised Versions.

Adorarás al Señor Dios tuyu, y á elli solu sirvirás.

Mt. 4.10

Spoken in the Asturias region of northwestern Spain. First publication, St. Matthew's Gospel in 1861 at London (Bonaparte); tr. by a priest who was a native of Asturias (See No. 232).

SPANISH: Curacao dialect

887

or Papiamentu

15 Pa tur esnan qu quere den djé, no bai perdí, ma haya bida eternu.

16 Pasoba Dios a stima mundu asina tantu qu El duna su unieu Yin, pa tur qu quere den djé, no bai perdí, ma haya bida eternu.

17 Pasoba Dios no a manda su Yiu den mundu pa e huzga mundu, ma pa mundu sea salbá pa medio di djé.

18 Esun qu quere den djé, lo worde huzgá, ma esun qu no quere, ta huzgá caba, pasoba e no a quere den nomber dje unieu Yiu di Dios.

19 Esiqui ta e condenacion, qu luz a bini na mundu y e bendenan a stima securidad mas qu luz; pasoba nan trabaonan tawata malu.

20 Pasoba tur qu haci malu ta oña e luz y no ta bin ceca e luz, pa nan obranan no worde huzgá.

21 Esun qu haci berdad, ta bini ceca e luz, pa nan obranan worde manifestá, qu nan ta haci den di Dios.

22 Despues djesaqui Jesus y su discipelnan a bini n'e tera di Judea y a queda aya cu nan y tawata batiza.

23 Y Juan tambe tawata na Enon ceca Salim, ei tawatin hopi awa y nan a bai aya y a worde batizá.

24 Pasoba Juan no a worde cerá ainda den prishon.

25 Y a lamta un question den algun dje discipelnan di Juan ru un Judiu tocanti purificacion.

26 Y nan a bin ceca Juan y nan a bis'é; Rabbi, esun qu tawata cu bo otro banda di Jordan, di quende bo a duna testimonio, mira, eci ta batiza y tur ta bin ceca djé.

27 Y Juan respondiéndu a bisa: Un hende no por ricibi nada, si fo'i ciélu no a worde duná n'éle.

1916

Spoken by the negro population of Curaçao Island, Netherlands West Indies. First publication, St. Matthew's Gospel in 1844 at Curaçao

by A. L. S. Muller and J. F. Neuman; tr. by Lauffer and C. Conradi, with financial assistance from the NBS. St. Mark's Gospel, ABS, 1865; tr. by S. van Dissel of the Netherlands Reformed Mission Union. New Testament, NBS, 1916; tr. by Rev. G. J. Eybers. CP: NBS.

SUK

889

ombuwalo chi
tukul nyo ighei chamata Tororut werincha
nyinde ngo cheptencha ngo yonyan.

Mk. 3.35

Spoken by about 24,000 people in northwestern Kenya, East Africa.

First publication, St. Mark's Gospel in 1936 by the BFBS; tr. by Mr. and Mrs. L. H. Totty of the Bible Churchmen's Missionary Society and T. Collins of the Africa Inland Mission. Ruth, AIM, Kijabe, 1936.

Rabbinic characters

איל ציינטו אונדי קיירי סו-

פלה, אי אויפס סו סווינד, מה נו סאפס די אונדי צייני
ני אונדי צה; אנסי אים עוודו אקיל קי אים נאסידו דיל
אספיריטו. ריספונדייו ניקודימוס אי לי דישו: גקומו
סוואדי סיר. אספון ריספונדייו ישוע אי לי דישו: גטו
אירם אנהאדור די ישראל, אי אספאס קוואס נו סא-
ציס? אין צירדאד אין צירדאד טי דיגו, קי לו קי סאצ-
מוס אצלאמוס, אי לו קי צימוס אספסיגואמוס; אי נו רי-
סיצ'ע נואספרו טיספסימוניו. סי צום דישי לאס קוואס
די לה טיירה, אי נו קריאיש, גקומו קריאיש, סי צום
דישירי לאס קוואס דיל סילול? אי ניגנוטו סוציו אל סיי-
לו, סינו איל קי דיסידיו דיל סילול, קי אים איל איצו
דיל אומברי קי אספטה אין איל סילול. אי קומו ²משה
אלסו איל קוליצרו אין איל דיזיירטו, אנסי אים מיניסטר
קי סיאה אלסאדו איל איצו דיל אומברי; פארה קי עוודו
איל קי קריאי אין איל נו סי דיסיידה, סינו קי טינגה
צידה די סימפרי.

פארקי אנסי אמו איל דייו א מונדו, קי דיאו אה סו
איצו אונגיניטו, פארה קי עוודו איל קי קריאי אין איל
נו סי דיסיידה, סינו קי טינגה צידה די סימפרי. פורקי
נו אינציוו איל דייו אה סו איצו אל מונדו פארה קונדי-
נאר אל מונדו, סינו פארה קי איל מונדו סיאה סאלצ-
דו פור איל. איל קי קריאי אין איל נו אים קונדינאדו;
מה איל קי נו קריאי ייה אים קונדינאדו, פורקי נו קרייו
אין איל נומברי דיל אונגיניטו איצו דיל דייו.

Jn. 3.8-18

A form of Spanish, differing dialectically from that of Spain today, spoken by Jewish exiles from Spain, who settled in Turkey, Italy and the Netherlands in the latter part of the fifteenth century. First publica-

tion, the Pentateuch in 1547 at Constantinople by E. G. B. Soncino in his Polyglot; reproducing the text of "the Duke of Alva's Bible," which is based on a translation made in the early 15th century by Rabbi Moses Arragel. Portions of the Ferrara Spanish Bible, in Hebrew characters, at Salonika, Constantinople and Amsterdam, 1569, 1583, 1664, and 1730 (See No. 885). Old Testament, Constantinople, 1743.

New Testament, BFBS, Corfu, 1829; tr. by Athias Leone and H. D. Leeves. Revised by Mr. Leeves, John Evangelis Cohen and Rabbi Sim Tob, Athens, 1844. Revised by James Christie, Constantinople, 1877. Revised by D. B. Spence and A. Thomson, aided by two Jews, 1894.

Schauffler Version: the Psalter, ABS, Constantinople, 1836; revised by Wilhelm Gottlieb Schauffler of the ABCFM; Old Testament, ABS, Smyrna, 1838. Revised by James Christie of the Church of Scotland Mission, Constantinople, 1873. CP: ABS, BFBS.

16 Nguno Mulungu Waliubatogwa bamusi giki, na kwinha ung'winhako Ng'wanokwe Waliubyalwa umo wike, munhu 'ose uwanzunya aleka kujimila, aliyo abize na kupanga butushila. 17 Nguno Mulungu Walatuntuma Ng'wanokwe musi kubalekanya nsango bamusi; aliyo bamusi bapijiwe kulwakwe. 18 Uwanzunya atutindwa nsango, uyo atunzunya wamala kutindwa nsango, nguno atuzunya mu lina lya Ng'wana Wabyalwa umo wike wa Mulungu. 19 Hangi uyu gwene nsango, giki, isana lyizile musi, na banhu batogilwe giiti kutinda isana; nguno milimo yabo yali yabubi. 20 Munhu 'ose uwita ishitigilele ukolwa isana, nulu atizile kwisana, milimo yakwe ileke kuhan'wa. 21 Aluyu wita ya ng'hana akizaga kwisana, milimo yakwe ilonge giti yabejiogwa mu Mulungu.

Kukanila kwa kumaliya kwang'wa Yohana.

22 Hanuma iyi Yesu Wiza na bahemba Bakwe musi ya Bayudaya; na Udilaho nabo Ubatija. 23 Nang'hwe Yohana hangi ubyubatiya mu Enoni hihi na Salimu, nguno galiko minzi mingi; kulwa iyi banhu balibiza, bubatiyiwa. 24 Yohana walatali kutungwa mu numba ya batungwa. 25 Ali lulu, bahemba bang'wa Yohana na Bayudaya bubiza na halali mu mihayo ya kwejiwa. 26 Balibiza hali Yohana, bung'wila giki, Labi Uyo Wali nang'ho kunkilo gwa Yolodani, ng'wenuyo bebe wankanigijaga, lola Uyo Akubatiyaga; na banhu bose biza uko Ali. 27 Yohana ushosha uhaya giki, Munhu atudula kwanukula mhayo gose, ulu atinhiwa kufuma ng'wigulu. 28 Bing'we benekele muli bakaniji bane giti nalinuhaya giki, Nhi Kristo nene, aliyo giki natung'wa kuntongela.

1925

Spoken by about 500,000 people southeast of Lake Victoria, Tanganyika Territory, East Africa. First publication, *St. Matthew's Gospel* in 1895 by the BFBS; tr. by Natanieri Mudeka and Henry Mukasa, revised by E. C. Gordon of the CMS. (Due to accidents only two damaged copies reached the mission.) *St. Mark's and St. John's Gospels and the Acts*, 1896; tr. by Mr. Gordon (Mk.) and E. H. Hubbard, with native assistants: *St. Luke's Gospel*, 1897. James, 1903; tr. by J. W. Purser and Mr. Gordon. *Romans and Galatians*, 1907; tr. by F. H. Wright; *1 Corinthians, Philemon and Revelation*, 1911. New Testament, 1925; tr. by T. G. Marsh and other missionaries of the Africa Inland Mission. *Genesis, AIM, Iobumbo*, 1929; *Exodus*, 1931; *Joel, Daniel, Obadiab, Jonah, Haggai and Malachi*, 1932; *Leviticus*, 1934.

SUMBANESE

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Hämoe wa na tau na mahandoeka eti na; na tau noena na ngalang pamandangoe wängoe.

Hämoe wa na tau na mamoeleer eti na; na tau noena, tana na nja na tana.

Hämoe wa na tau na mamandjoé, na mamadáu nja na matändji, na tau noena na mbihoe ja haromoe.

Part of the Beatitudes

Spoken on the Island of Sumba in the Netherlands East Indies.

First publication, *Bible History* in 1915 by the NBS; tr. by Rev. D. K. Wielenga.

Roman characters

16 Karana sakitoe miasihna Allah ka alam-doenja, moenggah nepi ka masihkeun Poetrana noe noenggal, soepaja oenggal-oenggal djelema anoe pertjaja ka Andjeunna, oelah tjilaka, tapi meunang hiroep noe langgeng.

17 Karana Allah lain ngoetoes Poetrana ka alam-doenja pikeun ngahoekoeman alam-doenja, estoena soepaja alam-doenja koe Andjeunna disalametkeun.

18 Saha-saha noe pertjaja ka Andjeunna, moal dihoekoeman; demi anoe henteu pertjaja mah, eta enggeus dihoekoeman, koe sabab henteu pertjaja kana djenengan Poetra Allah noe noenggal.

19 Sarta kieu hoekoeman tèt, jèn tjaang tèt geus datang ka alam-doenja, ari djelema-djelema anggoer resep kana poék manan kana tjaang, karana gorèng pagawèanana.

20 Sabab oenggal-oenggal djelema noe milampah kagorèngan, eta geuleuh kana tjaang, sarta henteu njampeurkeun kana tjaang, soepaja oelah ditjwad pagawèanana.

21 Sabalikna noe milampah kajaktian mah, eta njampeurkeun kana tjaang tèt, soepaja katara pagawèanana, da eta dipigawèna sapoek djeung pangersa Allah.

Panaksèn Nabi Johanès hal Goesti Jèsoes noe kadoea kalina.

22 Sanggeusing kitoe Jèsoes djengkar ka tanah Joedèa sareng moerid-moeridna; ladjeng linggih di dinja djeung moeridna, bari ngabanjoean.

23 Ari Johanès ogè keur ngabanjoean di Ènon deukeut Salim, pèdah di dinja loba tjai; sarta pada karoempoel ka dinja, toeloej dibaranjoean.

24 Sabab harita Johanès tèt tatjan diasoepekeun ka pang-bèrokan.

25 Geus kitoe moerid-moerid Johanès djadi padoe djeung oerang Jahoe di tina hal beberesih.

26 Tidinja ngadareuheusan ka Johanès, bari oendjoekan kieu: Noen rabi, anoe sasarengan djeung andjeun di peuntaseun Tji-Jordan, anoe dipertèlakeun koe andjeun tèa. eta geuning

1929

Arabic characters

كَرَنَ سَكْتُو مَسِيْهَنَ اَللهُ كَا اَلَمْ
دُوْنِيَّا مُوْعَبَه دَوْعَكَف كَا مَقِرَن فُوْتَرَن نُو نُوْعَبَلْ سُوْفِيَّا
اَوْعَبَلْ ۲ جَلَم نُو فَرَجِيَّا كَا دِيَّا هَمُو جِلَك سَرَت مَنَع
هِيْرُوْف نُو لَفَقَبْع * كَرَن اَللهُ اَيْنُ مَوْرَع فُوْتَرَمَن كَا
اَلَمْ دُوْنِيَّا فِكْن عَعُوْكَوْمَن اَلَمْ دُوْنِيَّا اَيَسْتَوَن سُوْفِيَّا
اَلَمْ دُوْنِيَّا كُوْ اَيْت دِسَلَمَتَكْن *

Jn. 3.16-17; 1895

Spoken by more than 6,000,000 people in western Java, Netherlands East Indies. First publication, *St. Matthew's Gospel* in 1854 at Batavia; tr. by an Indo-European translator for J. Esser. *St. Luke's Gospel*, Rotterdam, BFBS, 1866; tr. by G. J. Grasbus of the Netherlands Missionary Union. *St. Luke's and St. John's Gospels, Rehoboth-Zending-Pers, Meester-Cornelis*, 1871; tr. by S. Coolsma. New Testament, NBS, 1877. Bible, 1891. Editions in Arabic characters: *St. Luke's Gospel*, NBS (Leyden printed), 1877; *St. John's Gospel*, 1895; *the Acts*, 1896; *St. Matthew's Gospel* (Cairo printed), undated.

CP: NBS.

Pe di Nan wuri wal yil mun gurum si, har wuri cin La firi mišin, pe ku go didanye di wuri cinzen wuri, taji wuri wat kas, se wuri kat sen di sor nana.

1916

Spoken by about 23,000 people in Bauchi province, northern Nigeria, West Africa. First publication, *St. Mark's Gospel*, chapters 1-8, in 1913 at Shonga by the Niger Press; tr. by Rev. and Mrs. E. Hayward of the CMS with native assistants. *St. Mark's Gospel*, BFBS, 1915; *St. John's Gospel*, 1916; *St. Matthew's Gospel*, 1919; *Genesis and St. Luke's Gospel*, 1920. 1 *John*, Sudan United Mission, Panyam, 1928; tr. by Miss E. M. R. Webster and David Vrenkat: *St. Mark's Gospel*, revised, 1929; *St. John's Gospel*, revised, 1930: *St. Matthew's and St. Mark's Gospels*, BFBS, 1936. CP: BFBS.

SUSU or SOSO

894

4 Nikodimusi nakh-a a falla a be, Mikh-i noma berride munki xa a batta fori? A noma sode a unga fūrri i sonnun, anuri a berri a firrinde?

5 Yisus nakh-a a yabi, A laxi-xe, a laxi-xe, un a falla wo be, Xa mikh-i mu berri ye ra, anuri Nyi ra, a mu noma sode Alla xa yammine i.

6 Na nakh-ari berrixi fatte ra, fatte nan na ra, anuri na nakh-ari berrixi Nyi ra, nyi nan na ra.

7 I namma kaba na um batta a falla i be, A mu lani menne wo berri sonnuri.

8 Fuye minnima yirri-o-yirri nakh-an a kennei, anuri i a kwi mema, konno i m'a kulluri a kelli-xi nakh-ande, ama a siggama nakh-ande. Awa, birrin nakine nakh-an batta berri Nyi sabura.

9 Nikodimusi nakh-a yabi, anuri a nakh-a a falla a be, Yi fei noma nin-ara munki?

10 Yisus nakh-a yabi, anuri a nakh-a a falla a be, Ben Israila tinkala nan itan na, anuri itan mu xaxillisutto yi fei ma?

11 A laxi-xe, a laxi-xe un a falla i be, Mukutari na fe fallama muku nakh-an kullunxi, anuri muku seritima na fe ma, muku batta nakh-an to, anuri wo mu muku xa seri-nya rasukh-uma.

den Di, nakh-an na arriana.

14 Anuri eme Musa bokh-i mase rate wullai kinakh-ai, a dakh-axi na addabaden Di fan xa rate nakine;

15 Nanara nakh-ari-o-nakh-ari dankaniyama atam ma, a namma hallixi, konno a xa abbada nyi sutto.

16 Fenakh-ara Alla duniä rafani agbera naki, na a nakh-a axa Di suttoxi kerremma ti, nanara nakh-an-o-nakh-an dankaniya atam ma, a namma hallixi, konno na a xa abbada nyi sutto.

17 Fenakh-ara Alla mu axa Di rasamba duniä ma, na a xa duniä kiti; konno na a rasamba na duniä xa kissi atan sabura.

18 Na kanji nakh-ari dankaniya atam ma, atan mu soma kiti i: konno na kanji nakh-ari mu dankaniya, atan batta ge kitide, katugu a mu dankaniya Alla xa Di suttoxi kerremma xilli ma.

19 Anun atari kiti nan yi ra, na naiyalle batta fa duniä ma, anuri naifore nakh-a rafani mikh-ii ma, dine naiyalle be: fenakh-ara eya kewallii nun nyaxu.

20 Fenakh-ara mikh-i birrin nakh-an fe-nyaxi nin-ama, e naiyalle ranyaxuma, anuri a mu fama naiyalle xui, a gauxuma na axa kewallii fama bettende.

1884

Spoken by about 54,000 people in Sierra Leone, West Africa. First publication, *St. Matthew's Gospel*, chapters 1-7, in 1816 at London by the CMS; tr. by J. G. Wilhelm. *St. Matthew's Gospel*, SPCK, Oxford, 1869; tr. by J. H. A. Duport of the Rio Pongo Mission of the SPG. *St. Mark's Gospel*, 1870; *St. John's Gospel*, 1871. New Testament, SPCK, London, 1884; tr. by P. H. Douglin. *St. John's Gospel* reprinted by BFBS, 1930, with French text.

hlolo eo a e etsang.

24 Empa Yesu eena o na a sa ba tšepe, kahobane a na a ba tseba kaofela,

25 le kahobane a na a sa tsuanele a ka bolelloa tsa motho ke e mong; hobane o na a itsebela se leng teng ka ho motho.

KHAOH. 3.

1 Monna e mong oa bafarisi, e leng khosana ea ba-Yode, o na a le teng, lebitso la hae e le Nikodema.

2 A tla ho Yesu bosiu, a re ho eena: Rabbi, rea tseba hobane u moruti ea tsuang ho Molimo; hobane ha ho motho ea ka etsang mehlolo eo u e etsang, ha Molimo o se ho eena.

3 Yesu a araba, a re ho eena: Ka 'nete-nete ke re ho uena: Motho ha a sa tsualoe la bobeli, o sitoa ho bona 'muso oa Molimo.

4 Nikodema a re ho eena: Na motho a ka tsualoa yang ha a se a tsofetse? Na a ka boela a khutlela popelong ea 'mae, a boela a tsualoa?

5 Yesu a araba, a re: Ka 'nete-nete ke re ho uena: Motho ha a sa tsualoe ka metsi le ka Moea, o sitoa ho kena 'musong oa Molimo.

6 Se tsuetsoeng ke nama, ke nama; 'me se tsuetsoeng ke Moea, ke moea.

7 Se makale, ha ke re ho

teng. Ho yualo le ho bohle ba tsuetsoeng ke Moea.

9 Nikodema a araba, a re ho eena: Tseo li ka etsoa yang na?

10 Yesu a araba, a re ho eena: Uena u moruti oa lse-raele, 'me ha u tsebe taba tseo!

11 Ka 'nete-nete ke re ho uena: Re bolela seo re se tsebang, 'me re paka seo re se boneng; empa ha le amohele bopaki ba rona.

12 Ekare ha ke le bolella tsa lefatše, 'me le sa lumele, na le tla lumela yang ha ke le bolella tsa leholimo?

13 Ha ho ea kileng a nyolohela leholimong, ha e se ea theohileng leholimong. e leng Mor'a motho, ea leng leholimong.

14 'Me yualeka ha Moshe a na a fanyehle noha feelleng, Mor'a motho e ka khona a fanyehoe yualo;

15 hore e mong le e mong ea lumelang ho eena a se ke a timela, a mpe a be le bophelo bo sa feleng.

16 Hobane Molimo o ratile lefatše hakalo, o bile oa le nea Mora oa oona ea tsuetsoeng a 'notši; hore e mong le e mong ea lumelang ho eena, a se ke a timela, a mpe a be le bophelo bo sa feleng.

17 Hobane Molimo o romile Mora oa oona lefatšeng, e seng hore a ahlole lefatše, empa e

1917

Spoken by about 350,000 people in Basutoland and by others northward in the Barotse valley, South Africa. First publication, *St. Mark's and St. John's Gospels* in 1839 at Cape Town by the French and Foreign Bible Society; tr. by Eugène Casalis and Samuel Rolland of the Paris Evangelical Missionary Society. *The Gospels and Acts*, Beerseba (Orange Free State), 1848. New Testament, with some financial help from the BFBS, 1855. *The Psalter*, BFBS, Platberg (Orange Free State), 1855; tr. by T. Arbusset. *Genesis*, aided by the BFBS, Masitise, 1872; tr. by Emile Rolland. Bible, by the completion of the publication of various portions at Masitise and Morija (Basutoland), 1878; tr. by D. F. Ellenberger, J. Maitin, H. M. Dyke, A. Mabile, S. Rolland, L. J. Cochet and L. Duvoisin. First in one volume, BFBS, London, 1881; revised by A. Mabile, D. F. Ellenberger, and D. deVerlen. Several revised and corrected editions have been published. CP: BFBS.

Roman characters

16 Sababu Mungu alipenda ulimwengu hivi, ye alikupa Mwana yake muzaliwa pekee, hata mutu gani anaamini ye, asipotele, lakini apate uzima ya milele. 17 Sababu Mungu hakutuma Mwana yake ku ulimwengu kujua ulimwengu; lakini ulimwengu iponiswe na ye. 18 Ye ile anaamini ye hajujwi: lakini ye ile haamini anakwisa kujujwa, kwa sababu hakuamini jina ya Mwana muzaliwa pekee ya Mungu. 19 Na huyu iko ngwanga, nuru inakwisa kukuya ku ulimwengu, na watu wali- penda iza kuziri na nuru; sababu matendo yabo zili- kuwa mubaya. 20 Sababu kila mutu ile anafanya uba- ya anacukia nuru, na hakuyi ku nuru, matendo yake zisihamakiwe. 21 Lakini ye ile anafanya kweli anakuya ku nuru, matendo yake zionekane, zinakwisa kufanywa ku Mungu.

22 Nyuma ya maneno ile Yesu na wafata yake wali- kuya ku inci ya Yahudi na alisinda kule pamoya na babu, na alibatiza. 23 Na Yohana vilevile alikuwa aki- batiza ku Ainona karibu na Salima kwa sababu mai mi- ngi ilikuwa kule: na walikuya, na walibatizwa. 24 Sa- babu Yohana bado kutupwa ku munyororo. 25 Basi kuuliza ilitokea katikati ya wafata ya Yohana na Waya- hudi yulu ya kusafisa. 26 Na walikuya ku Yohana, na walisema nae, Rabi, ye ile alikuwa pamoya na we nga- mbo ya Yorodani, ile ulisuhudia ye, tazama, ye njo anabatiza, na watu yote wanakuya kwake. 27 Yohana aliitika na alisema, Mutu hawezi kupokea kitu, kana hakukupewa kutoka ku bingoni. 28 Nie wenye muna- suhudia mie, nilisema, Mie hapana Kristo, lakini, nina- kwisa kutumwa mbele yake. 29 Ye ile iko na bibi bubana iko bwana bubana: lakini rafiki ya bwana bu- bana, ile anasimama na anasikia ye, anafurahi sana kwa sababu ya saruti ya bwana bubana: basi furaha yangu huyu inakwisa kutimia. 30 Ye sharti kuziri lakini mie sharti kupunguka.

31 Ye ile anatoka yulu iko yulu ya yote: ye ile iko ya dunia iko mutu ya dunia, na anasema yulu ya dunia: ye ile anatoka ku bingoni iko yulu ya yote. 32 Na ile ye anakwisa kuona na anakwisa kusikia, anasuhudia

Mngu, kwani hapana awezae kuzifanya ishara hizo ufa- nyazo wewe isipokuwa Mwenyezi Mngu yu pamoja nae. 3 Jesu akamjibu akamwambia, Ni kweli, ni kweli, na- kwambia, asipozaliwa mtu uzazi utokao juu, *asipozaliwa upya mtu*, hawezi kuuona ufaume wa Mwenyezi Mngu. 4 Nikodemo akamwambia, Huwaje mtu kuzaliwa ali mzee? Aweza kungia mara ya pili tumboni mwa ma- mae akazaliwa? 5 Jesu akamjibu, Ni kweli, ni kweli, nakwambia, asipozaliwa mtu kwa maji na Roho, hawezi kuungia ufaume wa Mwenyezi Mngu. 6 Kilicho zaliwa kwa muwili ni muwili, na kilicho zaliwa kwa Roho ni roho. 7 Sione ajabu ya kuwa nimekwambia, Imewapa- sa kuzaliwa uzazi utokao juu, *kuzaliwa upya*. 8 Upepo huvumia upendako, na sauti yakwe waisikia, illa huuoni utokeako, wala wendeako. Ndiyo awavyo killa aliye- zaliwa kwakwe Roho. 9 Nikodemo akamjibu, akam- wambia, Mambo haya huwaje, hata yakawa hivyo? 10 Jesu akamjibu akamwambia, Wewe u mwalimu wa Israeli, na haya hayakwelei? 11 Ni kweli, ni kweli, nakwambia, Swiswi twanena tuyajuayo, twashuhudia tuliyo yaona, wala ushuhuda wetu hamuukubali. 12 Kwamba nimewambia ya duniani msiamini, mtaaminije nikiwambia ya mbinguni? 13 Tena hakuna aliyepaa akenda mbinguni illa huyo aliyeshuka mbinguni, nae huyo ni Mwana wa bin-Adamu mwenyi kuwako mbi- nguni. 14 Tena kama Musa alivyomuina nyoka ka- tika bara, imempasa Mwana wa bin-Adamu kuinuliwa vivyo: 15 illi kwamba killa mwenyi kuamini kwakwe awe na uzima ya milele.

16 Kwani Mwenyezi Mngu jinsi alivyoupenda ulimwengu, amewapa watu Mwanawe mzaliwa pekee, killa mwenyi kuamini kwakwe asipotee, awe na uzima ya milele. 17 Kwani Mwenyezi Mngu hakumtuma Mwanawe kuja ulimwenguni kwamba akauhukumu ulimwengu, alimtuma ulimwengu upate okoka kwakwe.

1918

Arabic characters

كَانَ يَ عِزَّنْ مِجْنِسَ الْوُزْدِ وَبَلَّغَ أَبَوَاتِ مَنَاوَمَزْ لَوِيكِيَّةَ
كَلَّ مِي كَامِيْنِ كَايَ اَيْبَتِي اَوْنُوْزِمَ وَمِلِيلَ

Swahili is a trade language developed originally by Arabic slave traders, from a mixture of Arabic and native speech, spoken in varying forms along the east coast of Africa and in many parts of central Africa. This form is used in northern Belgian Congo. First publication, St. Matthew's Gospel in 1921 by the BFBS; tr. by James Lowder of the Heart of Africa Mission. St. John's Gospel, Romans, Ephesians, Philippians, Colossians and Galatians, privately published, Denver, 1927; Thessalonians, Timothy, the Epistles of St. John, St. Mark's Gospel and Corinthians, Loizeaux Brothers, New York, 1928–29. St. Luke's Gospel, BFBS, 1930; the Acts, 1931. St. John's Gospel, revised, privately published, Tampa, Florida, 1937. New Testament, BFBS, 1937; tr. by missionaries of the Africa Inland Mission and Immanuel Mission. CP: BFBS.

This dialect (See No. 896) centers about Mombasa, Kenya. First publication, Genesis, chapters 1–3, in 1847 in the "Journal of the American Oriental Society"; tr. by J. L. Krapf of the CMS, who translated all of the New Testament, used in manuscript by E. Steere (See No. 899), and compiled a grammar and dictionary. Deuteronomy and 2 Chronicles, CMS, Kisauni, Kenya, 1889; tr. by W. E. Taylor. St. Luke's Gospel, BFBS, 1892; St. John's Gospel, 1897; the Gospels, 1901. New Testament, BFBS, 1909; tr. by Rev. H. K. Binns, of the CMS.

Bible, 1914. Editions in Arabic characters: St. Luke's Gospel, BFBS, 1894, and St. John's Gospel, 1897. CP: BFBS.

1937

Roman characters

fanya. | Lakini Yesu mwenyewe hakuwategemea, kwamba wanamtegemea, kwani yeye aliwatambua wote; | kwa hiyo hakutaka kushuhudiwa na mwingine mambo ya mtu, maana aliyatambua mwenyewe yaliyomo moyoni mwa mtu.

Nikodemo.

***K**ulikuwa na mtu wa Mafariseo, jina lake Nikodemo, aliyekuwa mkuu wa Wayuda. | Huyu akamjia na usiku, akamwambia: Mfunzi mkuu, tunajua, ya kuwa wewe u mfunzi aliyetoka kwa Mungu, kwani hakuna mtu anayeweza kuvifanya vielekezo hivyo, unavyovifanya wewe, Mungu asipokuwa naye. | Yesu akajibu, akamwambia: Kweli kweli nakumbia: Mtu asipozaliwa mara ya pili, hawezi kuona ufalme wa Mungu. | Nikodemo akamwambia: Mtu atawezaje kuzaliwa akiisha kuwa mzee? Ataweza kuingia tena tumboni mwa mama yake, apate kuzaliwa? | Yesu akajibu: Kweli kweli nakumbia: Mtu asipozaliwa majini na Rohoni, hawezi kuingia ufalme wa Mungu; | kilichozaliwa na mwili ni mwili, nacho kilichozaliwa na Roho ni roho. | Usistaajabu, nikikuambia: Sharti mzaliwe mara ya pili! | Upepo huvuma, upendako, nawe huusikia uvumi wake, lakini hujui, uanziako wala ukomeako. Hivyo ndivyo, kila aliyezaliwa Rohoni alivyo. | Nikodemo alipojibu na kumwuliza: Haya yawezekanaje kuwapo? | Yesu akajibu, akamwambia: Je? Wewe u mfunzi wa Isiraeli, tena haya huyatambui? | Kweli kweli nakumbia: Sisi huyasema, tuyajuayo; huyashuhudia, tuliyoayaona, lakini hamwupokei ushuhuda wetu! | Msiiponitegemea, nikiwaambia mambo ya ulimwenguni, mtanitegemeaje, nikiwaambia mambo ya mbinguni? | Tena hakuna aliyepaa mbinguni, asipokuwa Mwana wa mtu aliyeshuka toka mbinguni. | Kama Mose alivyokweza nyoka jangwani, vivyo hivyo hata Mwana wa mtu sharti akweze, | kila amtegemeaye apate uzima wa kale na kale.*

Kwani kwa hivyo, Mungu alivyopenda ulimwengu, alimtoa Mwana wake wa pekee, kila amtegemeaye asianguamie, ila apate uzima wa kale na kale. | Kwani Mungu hakumtuma Mwana wake ulimwenguni, auhukumu ulimwengu, ila ulimwengu upate kuokolewa naye. | Amtegemeaye hahukumiwi; asiye-mtegemea amekwisha kuhukumiwa, kwani hakulitegemea Jina la Mwana wa pekee wa Mungu. | Nayo hukumu ndiyo hii: Mwanga ulikuja ulimwenguni, lakini watu walilipenda giza kuliko mwanga, kwa sababu matendo yao yalikuwa mabaya, | kwani kila mwenye kutenda maovu huuchukia mwanga, haji mwangani, matendo yake yasipatilizwe; | lakini mwenye kuyafanya yaliyo ya kweli huja mwangani, matendo yake yaonekane, ya kuwa yametendeka katika Mungu.

Jn. 2.24-3.20; 1937

Arabic characters

مَوْعُ أَمْرٍ دَلِيلُ حَتَّى أَكْمَلْنَا مَانَ وَكِى أَمَامِنِي بُتْ
أَسْبَتِي إِلَّا أَبَتِ زَيْنَ وَمِلَالِ ♦

1891

Although centering in Zanzibar Island, this dialect is the most widely used form of Swahili, particularly for literary purposes. First publication, Ruth and Jonah in 1868 at Zanzibar by the mission press; tr. by Edward Steere of the Universities Mission to Central Africa. St. Matthew's Gospel, BFBS, 1869; the Psalter, 1871; St. John's Gospel, 1875; St. Luke's Gospel, St. Chrisbana, Switzerland, 1876; tr. by John Rebmann and J. L. Krapf. New Testament, Mission Press, Zanzibar, 1876-9; tr. by Bishop Steere. Revised and published in one volume, BFBS, 1883; tr. by Bishop Steere with the aid of other missionaries. Bible, 1882-91, in parts printed by the Mission Press and by the BFBS; Old Testament tr. by F. R. Hodgson and other missionaries. Several times revised, most recently: New Testament, Privileg. Württ. Bibelanstalt, Stuttgart, 1930; by Pastor K. Roehl; Bible, 1937. Roman Catholic

Version: the Gospels and Acts, Société des Missionnaires d'Afrique (Pères Blancs), Algiers, 1929; tr. by E. Brutel. Editions in Arabic character: St. John's Gospel, BFBS, 1888; St. Matthew's Gospel, 1891. CP: BFBS.

UNION SWAHILI

899 A

Nawaambia,

Vivyo hivyo kuna furaha mbele ya malaika za Mungu kwa ajili ya mwenye dhambi mmoja atubuye.

Akasema, Mtu mmoja alikuwa na wana wawili: yule mdogo akamwambia baba yake, Baba, nipe sehemu ya mali inayoniangukia. Akawagawanyia vitu vyake. Hata baada ya siku si nyingi, yule mdogo akakusanya vyote, akasafiri kwenda nchi ya mbali; akatapanya mali zake huko kwa maisha ya uasherati. Alipokuwa amekwisha tumia vyote, njaa kuu iliingia nchi ile, yeye naye akaanza kuona shida.

Lk. 15.10-14

Union Swahili: St. Luke's Gospel, BFBS, 1934; prepared by missionaries of the CMS Universities Mission in an attempt to standardize the coast forms of Swahili. CP: BFBS.

WESTERN SWAHILI

898

Kwelikweli! Mungu alipenda kabisa watu ya dunia—sie hapana weza kupima kupenda Yake—Mototo ya Mungu iko moya, paka moya, na Mungu alituma Ye ku dunia hata munye kuamini Ye takimbia na Moto na tafika ku Bingoni.

Spoken south of the Ituri dialect, in eastern Belgian Congo. First publication, the Parables and Miracles from the Gospels in 1905 at Yakusu (Bolobo printed) by the BMS; tr. by W. H. Stapleton. James, Peter, Jude and 1 John, SGM, 1925; tr. by C. T. Studd of the Heart of Africa Mission; Corinthians, 1927; Gospels and Psalms, 1929.

UNION KINGWANA

898 A

9 na

anasema na yeye: Vitu hivi vyote nitakupa weye, kana utainama chini kuabudu miye. 10 Wakati ile Yesu alisema naye: Ondoka hapa, Shetani; sababu inakwisha kuandikwa: Abudu Bwana Mungu wako, na utumikie yeye tu.

Mt. 4.9-10

Union Kingwana: St. Matthew's Gospel, BFBS, 1934; prepared by missionaries from seven missions in an attempt to standardize the form used in Belgian Congo. CP: BFBS.

The first Swedish Bible, 1541

Ty så elskadhe Gudh werldena / at han vthgaff sin eenda Son / på thet/at hwar och en som troor på honom / skal icke förgåås / vthan så ewins nerlighit lifff. Ty icke haffuer Gudh sendt sin Son i werldena / at han skal döma werldena / vthan på thet at werlden skal warda saligh genom honom. Swilken som troor på honom / han warder icke dömd / Men hwilken som icke troor / han är redo dömd / Effter thet han icke troodde i Gudz eenda Sons namn. Men thetta är domen / at Liwset är konimet i werldena / och menniskionar elskadhe meer mörtret än Liwset / ty theras gerningar woro onda. Ty hwar och en som illa gör / hatar Liwset / och kommer icke til Liwset / at hans gerningar skola icke warda straffadha. Men then som gör sannings gena / han kommer til Liwset / at hans gerningar skola warda oppenbara / ty the äro giorda i Gudhi.

Jn. 3:16–21; Gothic characters

Modern Gothic characters

1917 Revision

16. Ty så älskade Gud werldena, att han utgaf sin enda Son, på det att hwar och en, som tror på honom, skall icke förgås, utan få ewinnerligt lif.

Rom. 5: 8. 8: 38, 39. 1 Joh. 4: 9.

17. Ty icke hafwer Gud sändt sin Son i werldena, att han skall döma werldena; utan på det att werlden skall warda salig genom honom.

Ruc. 9: 56. Joh. 9: 39. 12: 47. 1 Joh. 4: 14.

18. Swilken som tror på honom, han warder icke dömd; men hwilken som icke tror, han är redo dömd, efter det han icke trodde i Guds enda Sons Namn.

Joh. 5: 24. 6: 40. 20: 31. Ap. 8: 12.

19. Men detta är domen, att Ljuset är konimet i werldena, och menniskorna älskade mer mörtret än Ljuset; ty deras gerningar woro onda.

Joh. 1: 5, 10, 11.

20. Ty hwar och en, som illa gör, hatar Ljuset, och kommer icke till Ljuset, att hans gerningar skola icke warda straffade;

Joh. 24: 13, 15, 16.

21. Men den som gör sanningena, han kommer till Ljuset, att hans gerningar skola warda uppenbara; ty de äro giorda i Gudi.

1874

Spoken by more than 6,000,000 people in Sweden and by immigrants in the United States and elsewhere. First publication, the New Testament in 1526 at Stockholm; tr. by Olaus Petri, with the aid of Laurentius Andreae. The Psalter, Proverbs, Wisdom and Ecclesiastics, 1536.

Bible, Georg Richolff, Upsala, 1541, 40; tr. by Laurentius Petri, archbishop of Upsala, and his brother Olaus. "Gustavus Vasa's Bible."

Other versions of note: "Gustavus Adolphus' Bible": Oloff Oloffson, Stockholm, 1618, 17; prepared by a group of scholars from the Bible of 1541, 40, from which there were few changes. "Charles XII's Bible": Sal. H. Keyzers Tryckerij, Stockholm, 1703, 02; prepared by Eric Benselius on the basis of the 1618, 17 edition. This became the standard Swedish Bible for more than two hundred years. Several revisions have been undertaken by various Royal Commissions. The results of some of these have been rejected by the Synod of the Swedish Lutheran Church and some authorized. The most recent approved text is that of 1917.

Thomander Version: New Testament, N. M. Lindb, Örebro,

Kap. 3:13.

EVANGELIUM ENLIGT JOHANNES

Kap. 3:36.

13. Och likväl har ingen stigit upp till himmelen utom den som steg ned från himmelen, Människosonen, som var i himmelen.

Joh. 6:62. Ef. 4:9.

14. Och såsom Moses upphöjde ormen i öknen, så måste Människosonen bliva upphöjd,

4 Mos. 21:9. Vish. 16:6 f. Joh. 8:28. 12:32 f.

15. för att var och en som tror skall i honom hava ewigt liv.

Joh. 6:40. 20:31.

16. Ty så älskade Gud världen, att han utgav sin enfödde Son, på det att var och en som tror på honom skall icke förgås, utan hava ewigt liv.

Rom. 5:8. 1 Joh. 4:9.

17. Ty icke sände Gud sin Son i världen för att döma världen, utan för att världen skulle bliva frälst genom honom. Joh. 12:47 f. 1 Joh. 4:14.

18. Den som tror på honom, han bliver icke dömd, men den

26. Och de kommo till Johannes och sade till honom: »Rabbi, se, den som var hos dig på andra sidan Jordan, den som du har vittnat om, han döper, och alla komma till honom.»

Joh. 1:15, 30.

27. Johannes svarade och sade: »En människa kan intet taga, om det icke bliver henne givet från himmelen.

1 Kor. 4:7. Jak. 1:17.

28. I kunnen själva giva mig det vittnesbördet, att jag sade: 'Icke är jag Messias; jag är allenast sänd framför honom.'

Mal. 3:1. Luk. 1:17. Joh. 1:6, 20.

29. Brudgun är den som har bruden; men brudgummens vän, som står där och hör på honom, han gläder sig storligen åt brudgummens röst. Den glädjen är mig nu given i fullt matt.

Dom. 14:20. Matt. 9:15. 22:2.

30. Det är sasom sig bör, att

1932

1835; tr. by J. H. Thomander. Melin Version: Bible, F. Berling, Lund, 1858–65; tr. by H. M. Melin. Myrberg Version: Romans, Stockholm, 1871; tr. by O. F. Myrberg, followed by other portions: New Testament, 1890; Isaiah, 1887; Ecclesiastes, 1889; Psalter, 1890–92; Job to Song of Solomon, 1895; Jeremiah, 1897; Isaiah to Malachi, 1899.

Roman Catholic Version: New Testament, P. Palmquist, Stockholm, 1895; tr. by J. P. E. Benelius. Edman Version: New Testament, Fr. Skoglund, Stockholm (Göteborg printed), 1900; tr. by August Edman.

First BFBS edition: New Testament, Swedish Evangelical Society (aided by BFBS), Stockholm, 1810; New Testament, BFBS, London, 1827; Bible, 1828. First ABS edition: New Testament (with English), 1850; Bible, 1874. First edition in roman characters: Bible BFBS, 1847. Current editions are in roman characters.

CP: ABS, BFBS.

See also "The Scandinavian Versions," under No. 204.

Jacobite characters

[illegible][illegible]

Jn. 3.3-5; 13-17; 1826

Nestorian characters

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Jn. 3.7-16; 1874

The eastern dialect of the Aramaic language spoken in the early centuries of the Christian era in northern Syria and Mesopotamia, and still in use as the sacred language of several Eastern Churches. First publication, the New Testament in 1555 at Vienna by Michael Cymberrmannus; edited by Johann Albrecht Widmanstädter from the Peshitta version, a translation made at least as early as the fifth century. The first New Testament printed in an Asiatic language. The Psalter, by a Maronite convent, Mount Lebanon, Syria, 1585. Bible, Antonius Vitre (in the Paris Polyglot), Paris, 1629-45; the Peshitta text. The first complete Bible printed in a language of Asia. First BFBS edition: the Gospels and Acts, Broxbourne, 1815; edited by Claudius Buchanan and Samuel Lee, for the use of Syrian Christians in South India; New Testament, London, 1816; the Psalter, 1822; Old Testament, 1823. First ABS edition (Nestorian characters): Bible 1841 (see below). Dominican edition; Bible, typis Fratrum Praedicatorum, Mosul, 1891; prepared by Dominican monks under the supervision of C. J. David, Archbishop of Damascus, and G. Ebed-Jesus Kayyath, Archbishop of Amid. Editions in Hebrew characters: New Testament, Stephanus, Geneva, 1569; New Testament, in the Antwerp Polyglot, 1569-72, and several other 16th century editions. New Testament, London Jews Society, 1836. Editions in Nestorian characters: the Gospels, BFBS, 1829; edited by T. Pell Platt. Bible, ABCFM aided by the ABS, Urumia, Iran, 1841. Bible, ABS, 1874. Editions in Estrangelo characters: Pentateuch, BFBS, 1914; edited by Professor W. Emery Barnes, Rev. C. W. Mitchell and Rev. J. Pinkerton. Some of the many critical editions: New Testament, Leyden, 1708; edited by J. Leusden and C. Schaaf. Harkleian recension: the Gospels, Clarendon Press, Oxford, 1778; edited by Joseph White, a revision dating from the 7th century. The Acts and Epistles, 1799, 1803.

Syro-Hexaplar text: *Jeremiah and Ezekiel from the Ambrosian (Milan) manuscript*, C. G. Berling. Lund, Sweden, 1787. Other portions printed

Hebrew characters

Estrangelo characters

145
 24 דודין ישוע לא מן חתא להק נכשח מל דת
 25 דודין חתא לכנש: ולא מן חתא דאנש כסחר
 לה על כל ברנש וו ניר דע חתא מנא אור
 בברנשא:
 3 קסלון
 1 אית הוא דין חתא מן פריסח ניקדיוס
 2 שחח הוא ארכונא דיתוריא: הנא אתא לות ישוע
 3 בלילא ואכר לה רבי ירעון דמן אלהא אשתררת
 4 מלכא לא ניראנש משכח הלין אתותא למעבר
 5 דאכר עבראנא אלא מן דאלהא עברא: ענא
 6 ישוע ואכר לה אסין אסין אנכראנא לך דאנאנש
 7 לא סקילר מן דרש לא משכח דנחא: מלכות
 8 דאלהא: אכר לה ניקדיוס איכנא משכח דנחילר
 9 נכרא סכא דלמא משכח דנחא לנכרא דאסר
 10 דהרמין נכין לסעל דנחילר: ענא ישוע ואכר
 11 לה אסין אסין אנכראנא לך דאנאנש לא סקילר מן
 12 מן יורא לא משכח דנחילר לסלכותא דאלהא:
 13 מרס דילר מן כסרא כסרא וו מרס דילר מן
 14 דחא דחא וו: לא תחברא דאסר לך דול
 15 לכו לסקילר מן דרש: דחא אתר דנכא נכש
 16 וק' שטע אכר אלא לא ירע אכר איכנא אתא
 17 ולאכא אולא הכנא איתיה כלש דילר מן דחא:
 18 ענא ניקדיוס ואכר לה איכנא משכח דנחילר
 19 סלחא: ענא ישוע ואכר לה אתר וו מלכא
 20 דרסרל הלין לא ירעאנא: אסין אסין אנכראנא
 21 לך מרס דירעון סלחין וו מרס דחון סלחין
 22 וו וו וו לא סקילר אכר: אן אכרעא אכר
 23 לכין וו מרסין אכר אכר איכנאנא אכר לכין
 24 דנשמיא תהינכין:
 25 [דנשמיא דלגה דנשמיא ח]
 26 ולא אנש סלס לסמיא אלא וו דנחא מן שמיא
 27 ברה דאנש וו דאיתיה בשמיא: ואכנא
 28 דאריס מוש חיא כסכרא הכנא עתיר למתורמ
 29 כר דאנש: דכנש דמחין כר לא נכר אלא
 30 כחון לר חיא דלגלג: הכנא ניראנש אלהא
 31 לעלא איכנא דרבת יחידא נל דלס דמחין
 32 כר לא נכר אלא כחון לר חיא דלגלג: לא
 33 ניר שר אלא לר לעלא דרונותו לעלא
 34 אלא דנחא עלמא באיד: מן דמחין כר לא
 35 סלחין

* 145
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 15 לכו לסקילר מן דרש: דחא אתר דנכא נכש
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 17 ולאכא אולא הכנא איתיה כלש דילר מן דחא:
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 21 לך מרס דירעון סלחין וו מרס דחון סלחין
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 24 דנשמיא תהינכין:
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 32 כר לא נכר אלא כחון לר חיא דלגלג: לא
 33 ניר שר אלא לר לעלא דרונותו לעלא
 34 אלא דנחא עלמא באיד: מן דמחין כר לא
 35 סלחין

1575

Dt. 10.6-19

later under different editors. Old Syriac or Cureton text: the Gospels, J. Murray, London, 1858; edited by William Cureton from a British Museum manuscript of a version made possibly in the 2nd century. The Gospels, University Press, Cambridge, 1894; from the Sinai Palimpsest found by Agnes Smith Lewis at the Convent of St. Catherine on Mount Sinai in 1892. Palestinian text: a Gospel lectionary from a manuscript in the Vatican Library, Verona, 1864; edited Count Francesco Miniscalchi-Erizzo. CP: ABS, BFBS.

THE SYRIAC TRANSLATION

It was at Antioch of Syria that "the disciples were called Christians first." That city remained one of the most important centers of Christian doctrine and diffusion through the centuries till Moslem conquest swept it within the new orbit of Islam. Recent investigation of the early Church in Syria has removed some of the ignorance and indifference of which the modern and Western Church has long been guilty. It is clear now that, as Canon Edmonds has said, in calling attention to the results of Mr. F. C. Burkitt's studies of the Syrian Church, it was "distinguished from other contemporary types of Christianity by its simplicity, its close touch with Holy Scripture¹, and its deep moral tone and practical seriousness. No church was fuller of the missionary spirit."

This devotion to the Scriptures, this earnestness, and this missionary zeal are all tied up with that version of the Bible

which we call the Ancient Syriac. It was made—probably the entire Bible save five of the smaller New Testament books at the end of our canon—in the second century of our era. The Old Testament seems to have been translated directly from the Hebrew, which was a sister Semitic tongue to the Syriac, that is, the form of Aramaic spoken in Syria and much of what is now Irak. Naturally, so influential a version as the Greek Septuagint, in the dominant world-language of the day, exercised some influence upon the Syriac. So in the New Testament, where Greek was the original tongue,² all Syrians of education being familiar with both languages, the translators must have been at home as well in the language out of which, as in that into which, they were translating. Under these circumstances we need not be surprised to hear high praise of this version from competent judges. In its standardized text it came to be called *Peshitta*, that is, "the simple."

Such was the Bible that missionaries of the Syrian churches carried with them on their long journeys. With them it "went out as far as Ceylon in the sixth century; it went to China in the seventh; it was a missionary progress all along the line."

One remarkable feature of the Syriac New Testament was the wide-spread use of what the Syrians termed "the Gospel of the United." This was nothing else than a Harmony of the Gospels, or rather a continuous narrative of the life and words of our Lord, formed by interweaving our four Gospels. It was made by Tatian, who has been called "the most earnest of the Syrians in

¹ Compare remark under head of "Ethiopic Version," p. 128.

² See note in the Introduction, p. 2.

La ka-
kogeena-de Ma Djooungu-Madutu o njawa Wo-
kisibosono ifoloi ikudai, siadono Awi Ngo-
waka Womatengoka Wokikulakau, la nagoona
Wingaku-ngaku, uwa joisanga ma, asa jo-
wango-wango siado-adonika !—

Spoken in northern Halmahera, Netherlands East Indies. First
publication, Bible stories in 1913 at Utrecht by the NBS; tr. by J.
Fortgens.

TAE'

905

Soesimoto toe kapa-
rannoeanna mintoe' malaeka'na Poeang
Matoea toe belanna misa' to kasalan
mengkatoba'.

Lk. 15.10

Spoken in the southwestern part of Central Celebes, Netherlands East
Indies. First publication, Scripture reading book in 1924 by the
NBS; tr. by Dr. H. van der Veen, A. Patana', L. Toban and J. Sampe
Toding. St. Luke's Gospel, NBS, 1933; tr. by Dr. van der Veen aided
by J. Tammoe. CP: NBS.

TAGALOG

906

ninyo pinaniniwalaan, paanong pa-
niniwalaan ninyo kung sabihin ko sa
inyo ang mga bagay na nauukol sa
langit?

13 At walang umakyat sa langit,
kundi ang nanggaling sa langit, sa
makatuwid bagay ang Anak ng tao,
na nasa langit.

14 At kung paanong itinaas ni
Moisés sa ilang ang ahas, ay gayon
kinakailangang itinaas ang Anak ng
tao;

15 Upang ang sinomang sumampa-
lataya ay magkaroon sa kaniya ng
buhay na walang hanggan.

16 Sapagka't gayon na lamang
ang pagsinta ng Dios sa sanglibu-
tan, na ibinigay niya ang kaniyang

TABELE

904

14 La njeñoguba uMoses, ugupigisana gubafundi ba ka
wa pagamisa inyoga esikaleni, Yohane lomYuda ñoguhlambu-
gu njalo inDodana yomuntu ña lula. 26 Ba se be siza guYo-
i paganyiswa: 15 uguba bonke hane, ba ti guye, Rabi, yena owa
abakolwayo ba be logusila ogu- e lawe petjeya gweYordan, owa
ñapeliyo guyo. qinisa ñaye wena, kañela, yena
u ya bapatiza, ba ya guye bonke.

16 Noba umLimu wa u 27 UYohane wa ba pendula
tanda kangaka umhlaba wa za wa ti, Umuntu a ñe lwamugeli
wa niga inDodana yake e zelwe uluto, uba e ña lu piwaña ezu-
yodwa, uguba bonke aba kolwa lwini. 28 Lani li ñonyane
guyo ba ña bubi kodwa ba be bami, uguti ña ti, Ka ñi suye
logusila oguñapeliyo. 17 Noba uKrist, kodwa ñi tunyiwe pa-
umLimu ka i tumaña inDodana mbi gwake. 29 O lomlobogazi
yake emhlabeni uguba a u to- u ñumyeni; lomliñani womyeni
nise, kodwa uguba umhlaba u o miyo e muzwa, u ya togoza
siliswe ñayo. 18 Yena okolwa

1930

Spoken in Matabeleland, Rhodesia. Reduced to written form by
William Sykes, of the LMS about 1860 (?). First publication, St.
Matthew's Gospel in 1884 at Capetown; tr. by Mr. Sykes. New Tes-
tament, J. Keith (at the expense of Mrs. Thomas to whom the BFBS later
refunded the cost), Pretoria, 1884; tr. by T. M. Thomas. Most of the
500 copies in storage were seized by the Matabele during the first Matabele
war (1893-4) and used for headgear. St. Matthew's Gospel, BFBS,
1901; revised by W. A. Elliott of the LMS: New Testament, 1903; re-
vised by Mr. Elliott, and C. D. Helm. The Psalms, 1930; tr. by J. E.
Whiteside. CP: BFBS.

TAGALOG

906

ninyo pinaniniwalaan, paanong pa-
niniwalaan ninyo kung sabihin ko sa
inyo ang mga bagay na nauukol sa
langit?

13 At walang umakyat sa langit,
kundi ang nanggaling sa langit, sa
makatuwid bagay ang Anak ng tao,
na nasa langit.

14 At kung paanong itinaas ni
Moisés sa ilang ang ahas, ay gayon
kinakailangang itinaas ang Anak ng
tao;

15 Upang ang sinomang sumampa-
lataya ay magkaroon sa kaniya ng
buhay na walang hanggan.

16 Sapagka't gayon na lamang
ang pagsinta ng Dios sa sanglibu-
tan, na ibinigay niya ang kaniyang

8bugtong na Anak, upang ang sino-
mang sa kaniya'y sumampalataya ay
huwag mapahamak, kundi magka-
roon ng buhay na walang hanggan.

17 Sapagka't hindi sinugo ng Dios
ang Anak sa sanglibutan upang ha-
tulan ang sanglibutan; kundi upang
ang sanglibutan ay maligtas sa pa-
namagitan niya.

18 Ang sumasampalataya sa kani-
ya ay hindi hinahatulan; ang hindi
sumasampalataya ay hinatulan na,
sapagka't hindi siya sumampalataya
sa pangalan ng bugtong na Anak ng
Dios.

19 At ito ang kahatulan, na napa-
rito ang ilaw sa sanglibutan, at ini-
big pa ng mga tao ang kadiliman

1935

Spoken by about 3,000,000 people in the
provinces of Tarlac, Nueva Ecija and Rizal
south toward the Bicol peninsula, on the Island
of Luzon, as well as on Mindoro island in the
Philippines. It is the most highly developed of
the Philippine dialects and has a growing liter-
ature. First publication, St. Matthew's,
St. Mark's, and St. Luke's Gospels and the
Acts in 1898 by the BFBS (Madrid printed);
tr. by Pascual H. Poblete aided by R. O.
Walker. St. Matthew's and St. Mark's Gospels
reprinted by BFBS, Manila, 1899; and with St. Luke's Gospel, by



ABS and BFBS, 1900. St. John's Gospel, BFBS, Madrid (Manila
printed), 1900. New Testament, ABS and BFBS (Manila
print), 1902; tr. by Sofronio Calderon, J. B. Rogers and H. F. Miller.

Bible, Old Testament, BFBS, Manila (Yokohama printed), 1905.

Other versions of note: Revised Version: New Testament, BFBS,
Manila (Yokohama printed), 1911; tr. by Rev. J. L. McLaughlin, Rev.
G. Zarco, Sofronio Calderon, Emiliano Quijano, T. Eldridge and Rev.
C. N. Magill. Old Testament, 1915. (Transferred to ABS, 1918.)

Sevilla Version: the Gospels, Libreria L. Criebe, Manila, 1917; tr. by
Dr. Padre Mariano Sevilla. ABS revision: New Testament, ABS,
Manila, 1930; revised by Rev. J. F. Cottingham, Dr. C. N. Magill and
other missionaries and native pastors; Bible, 1933. CP: ABS.

§ 18 am. 9. 4.

b Gen. 38. 19
& 48. 22.
Isa. 24. 32.

318

[illegible]

Jn. 3.11-18; 1932

Spoken in eastern Siam and French Laos. First publication, St. John's Gospel in 1906 at Paris by the BFBS (London printed); tr. by Gabriel Contesse. St. Luke's Gospel, 1909. St. Mark's Gospel, privately printed, Marseilles, 1914. St. Matthew's Gospel, ABS and BFBS, 1916. New Testament, Mission Evangélique au Laos, Songkhone (Marseilles printed), 1926; tr. by members of the mission. Bible (Hanoi printed), 1932.

TAI LU

909

Tai Lu characters

[illegible]

Jn. 3.13-16; 1933

Spoken by about 500,000 people in western Indo-China, eastern Burma, and the southern point of Yunnan. Reduced to written form in the 4th century B.C. in connection with the advance of Buddhism. First publication, St. Luke's and St. John's Gospels, in 1921 at Yokohama by the ABS; tr. by Rev. Lyle John Beebe of the American Presbyterian Mission. New Testament, ABS, Bangkok, 1933; tr. by Mr. Beebe aided by a Siamese evangelist and three Tai Lu helpers.

CP: ABS.

Laotian (Yuan) characters

శ్రీ

[illegible]

Mt. 4.10

Spoken by illiterate Tai people in south China. First publication, St. Matthew's Gospel in 1922 at Bangkok by the ABS (Chiangmai printed); tr. by Mrs. W. C. Dodd of the Presbyterian Mission, carrying on work begun by Dr. Dodd before his death in 1919.

TAI YUAN or Western Laotian 911

Laotian (Yuan) characters

(1) **සමාජ සේවකයන්ගේ සහය:** සමාජ සේවකයන්ගේ සහය ලබා ගැනීම සඳහා ප්‍රයත්න කළ යුතුය. සමාජ සේවකයන්ගේ සහය ලබා ගැනීම සඳහා ප්‍රයත්න කළ යුතුය.

[illegible]

Jn. 3.10-16; 1913

Spoken in the region around Chiangmai, northern Siam. First publication, St. Matthew's Gospel (in Siamese character) in 1876 at Bangkok by the ABS; tr. by Mr. and Mrs. D. McGilvary of the Presbyterian Mission. A new translation, 1891. Revised and printed in Laotian characters, also the Acts, 1893. The Psalms (Chiangmai printed), 1894; tr. by J. Wilson aided by Nan Pooen. St. Luke's and St. John's Gospels, and the Acts, 1894; tr. by Evander Bradley McGilvary. New Testament, 1906-13; tr. by Mrs. McGilvary, H. Campbell and J. W. McKean. Bible, completed, in portions, 1927; tr. largely by J. Wilson and Nan Pooen, revised by W. C. Dodd. CP: ABS.

kula mundu uvalwaga kwake Roho. 9 Nikodemo ukamtumbulia ukamzera, Wele, maza iri ridimika wada? 10 Jesu ukamtumbulia ukamzera, Wele, oho ko mwalimu wa Isiraëli, sena ndekutambukilwaga ni maza iri? 11 Ni loli, ni loli nakuzera, Isi dadede iro dirimanyaga, dagora iro diriwonie; nenyu ndemrumiriaga wushuhuda godu anduangi. 12 Ngera neremgoriege maza ra ndoenyi nenyu ndemrumiriaga anduangi, mucharumiria wada, ngamgoria maza ra mlungunyi? 13 Sena ndekuwadie mindungi orejokiege mlungunyi anduangi, ela uo moni oreseriege kufuma mlungunyi, nao ni Mwana wa mdam ukaiaga mlungunyi. 14 Sena sa iji koni Musa oreijoserage choka kireti, yamfwana Mwana wa mdam kujoswa woruwo koni: 15 uo ose urumiriaga kwake ukaiege na irangi ja kala na kaia.

16 Angu Mlungu oregukundiege wurumwengu, hata ukamfunya Mwana wake uvalwaga wa ititi, uo ose urumiriaga kwake usetote anduangi, ela ukaiege na irangi ja kala na kala. 17 Angu Mlungu nderemdumiege Mwana wake wurumwengunyi ugutanye wurumwengu anduangi; ela wurumwengu gupate kukia kwa uo moni. 18 Uo urumiriaga kwake ndetanywaga anduangi; uo urumiriaga wameria kutanywa, kwa kukaia nderumiriaga kwa irina ja Mwana uvalwaga wa ititi wa Mlungu. 19 Nako kutanywa niko uku, mwengere gwacha wurumwengunyi, na wandu werechikundiege kira kuchumba mwengere; angu mabonyo gawo gerekoge gizamie. 20 Angu kula mundu ubonyaga lagelaga wagumenya mwengere, hata ndechaga kwa mwengere anduangi, mabonyo gake gisechekanilwa. 21 Ela uhu ubonyaga loli wadacha kwa mwengere, mabonyo gake giwoneke worinyi, seji gabonywa kwa Mlungu.

1932

Spoken in southeastern Kenya, East Africa.

First publication, St. Mark's Gospel, in 1904 at Mbale by the CMS Mission Press; tr. by Rev. R. A. Maynard. St. John's Gospel, 1905; St. Luke's Gospel, 1908; St. Matthew's Gospel, chapters 1-19, 1910. The Gospels, revised, BFBS, 1911. New Testament, 1922. Revised, 1932, by Archdeacon Maynard and native assistants.



TAITA: Sagalla dialect

913

Kwani hung' Mlungu washaila masanga 'gose, hatta akamfunya Mwana wake avelo mmojori, uu wose amdumusa sehaita, ela apate umaana 'gwa kale na kale.

1912

Spoken in southeastern Kenya, around Sagala, East Africa. Reduced to written form by J. A. Wray of the CMS about 1882. First publication, St. Mark's Gospel in 1892 by the BFBS; tr. by Mr. Wray. St. John's Gospel, 1897; the Gospels, 1912.

TALAING or PEGUAN

914

Burmese characters

မာန်ဆေသဝံဂွံပွဲၤတဲၤ။ လောသုၤၤလေးပုၤဝံၤန့ၤ နွံၤ အဝဲၤပွဲၤတဲၤဆေၤ
ရေၤတဲၤအဆတ်ၤတဲၤတဲၤတဲၤ။ ဆဲၤတဲၤပွဲၤသွတ်ၤပုၤၤ နဲၤညးတဲၤဝံၤအဆုၤ
ကုၤမတိၤပဲၤဟီၤရဲၤ။ အဆုၤကုၤမညာတ်ၤပဲၤမုၤဒ်သက်ၤသီၤရဲၤ။ မိၤန့ၤလောၤ
တဲၤန့ၤသက်ၤသီၤဆဲၤညးမုၤဒ်ၤပုၤတဲၤဟံၤဒ်ကောတ်ၤအိုတ်ၤ။ အဆုၤမဆေၤ
ကီၤတိၤမုၤဒ်ၤဆဲၤတဲၤဟံၤပုၤတဲၤဟံၤပွဲၤပွဲၤန့ၤ။ ကာလဆဲၤတဲၤအဆုၤမဆေၤ
ကီၤအကာသၤပုၤတဲၤဝံၤသဝံၤပွဲၤမုၤဒ်ၤမာန်ဆေၤ။ ဝေၤဒ်ဒက်တဲၤ န့ၤအဆုၤ
ကာသတဲၤဆေၤန့ၤကောန်မုၤတဲၤမုၤန့ၤပုၤတဲၤအကာသပွဲၤအကုၤဆုတ်ၤညး
ပွဲၤဟံၤတဲၤန့ၤအကာသကီၤရဲၤ။ ဆဲၤညးမဆေၤတီၤလိၤန့ၤတဲၤဟံၤပုၤတဲၤလိၤ
တဲၤတုၤန့ၤအိုတ်ၤကီၤပိၤလိၤထာဝရၤညးမုၤဒ်သက်ၤတဲၤပွဲၤန့ၤပွဲၤ
ပွဲၤတဲၤကောန်မုၤတဲၤဝံၤဒ်ဒ်တဲၤပွဲၤန့ၤ။ ဟံၤတဲၤညးမဆေၤ
ကောန်ကုၤအိုတ်ၤသီၤတဲၤဟံၤပုၤတဲၤလိၤန့ၤထာဝရၤတုၤန့ၤအိုတ်ၤ
ကီၤပွဲၤတဲၤကုၤပုၤတဲၤမုၤဒ်ၤထောံၤကောန်မုၤဆဲၤညး
ကောန်ထောကီၤတဲၤရဲၤ။ ပွဲၤကောန်ထောကီၤတဲၤကုၤပုၤတဲၤမုၤဒ်ၤတဲၤ
မိၤရေၤဒ်တဲၤဝံၤကောလးမုၤဒ်ကောန်မုၤဆဲၤညးမဆေၤ။ ကောန်
ထောကီၤတဲၤဝံၤကီၤတီၤလိၤန့ၤတဲၤပွဲၤဒ်ဒ်မဟံၤပွဲၤတဲၤကောလးမုၤဒ်ရဲၤ။
ဆဲၤညးမဆေၤတီၤလိၤန့ၤတဲၤဝံၤဒ်ဒ် မိၤရေၤဒ်တဲၤဟံၤပုၤတဲၤမုၤဒ်ၤညးမဆေၤ

Jn. 3.10-17; 1847

Spoken by about 1,100,000 people in southern Burma and Siam, southeastern Asia. First publication, a Gospel harmony in 1837 at Maulmain by the American Baptist Mission Press; tr. by Sarah Hall Boardman (who later married Adoniram Judson), aided by Ko Mam Bok and J. M. Haswell. A collection of Scripture passages from the Old and New Testaments, 1837; prepared by Ko Mam Bok. New Testament, American & Foreign Bible Society, Maulmain, 1847; tr. by Mr. Haswell. The Psalms, BFBS, Rangoon, 1905; tr. by Ko Mam Bok and revised by R. Halliday of The Churches of Christ General Evangelistic Committee.

TAMACHEK

915

Roman characters

Alok ineisan ouiat ediouara s enta, ed inna, Intedda anani ed ait-mas ed oulet-mas. Foull, koulu iga tera n Ialla, enta aña, ed oulet-ma, ed ama.

Mk. 3.34-35

Tifinagh characters

: # + 3 . 0 8 3 : # : . 3 1 3 0 . 1 : 3 . + 3 8 3 : . 0 . 0 1 + .
8 3 1 : . 3 1 + 8 . 1 . 1 3 8 . 3 + 3 . 0 8 : # + 3 . 0 8 : # : . # :
3 1 . + 0 . 1 3 . # . 1 + 1 3 . 8 : # + 3 . 8 . 3 .

Mk. 3.34-35

Spoken by the Tuareg tribes in the Tamanrasset region of the central Sahara, northern Africa. First publication, St. Luke's Gospel, chapter 15, in 1929 by the NBSS; tr. by Dugald Campbell and a native helper (editions both in roman and Tifinagh characters). St. Mark's Gospel, the Ten Commandments and St. Luke, chapter 25 (roman characters), 1934; St. Mark's Gospel (Tifinagh characters), 1936. CP: NBSS.

யோவான் 3 அதிகாரம்

- பூதருடைய அதிகாரிகளில் ஒருவன். அவன் இராக்காலத்திலே அவரிடம் வந்து: ரபீ, நீர் நடவுளிடமிருந்து போதகராக வந்திருக்கிறீரென அறிவோம். கடவுள் தன்னோடிருந்தாலன்றி நீர் செய்கிற இந்த அடையாளங்களை எவனும் செய்யமுடியாதே
- 3 என்றான். இயேசுவோ அவனிடம்: ஒருவன் மறுபடியும் பிறவாவிட்டால் கடவுளின் ராஜ்யத்தைக் காணமுடியாதென்று மெய்யாகவே மெய்யாகவே உனக்குச் சொல்லுகிறேன் என்றார்.
- 4 நிக்கொதேமு அவரிடம்: ஒரு மனுஷன் முதிர்வயதாயிருக்கையில் எப்படிப் பிறக்கலாகும்? அவன் தன் தாயின் கர்ப்பத்திற்குள் இரண்டாந்தரம் பிவேசித்துப் பிறக்கக்கூடுமோ
- 5 என்றான். அதைக்கேட்ட இயேசு: ஒருவன் ஜலத்தினாலும் ஆவியினாலும் பிறவாவிட்டால் கடவுளின் ராஜ்யத்திற்குள் பிரவேசிக்க முடியாதென்று மெய்யாகவே மெய்யாகவே உனக்குச் சொல்லுகிறேன். மாம்சத்தினால் பிறப்பது மாம்சம், ஆவியினால் பிறப்பது ஆவி. நீங்கள் மறுபடியும் பிறக்க வேண்டுமென்று நான் உனக்குச் சொன்னதைப்பற்றி அபிசயப்படு
- 8 வேண்டாம். காற்று தனக்கு இஷ்டமான திசையில் வீசுகிறது, அதின் சத்தத்தைக் கேட்கிறாய்; ஆகிலும் அது எங்கிருந்து வருகிறதென்றும் எங்கே போகிறதென்றும் உனக்குத் தெரியாது; ஆவியினால் பிறந்த எவனும் அப்படியே என்றார். அதைக்கேட்ட நிக்கொதேமு: இவைகள் எப்படியாகுமென! இயேசு அவனிடம் சொன்னார்: நீ இஸ்ரவேலில் போதகனாயிற்றே, இவைகளை அறியாயா?
- 11 மெய்யாகவே மெய்யாகவே நான் உனக்குச் சொல்லுகிறேன், நாங்கள் அறிந்திருக்கிறதைச் சொல்லுகிறோம், நாங்கள் கண்டதைப்பற்றிச் சாட்சி கொடுக்கிறோம்; நீங்களோ எங்கள் சாட்சியை ஏற்றுக்கொள்ள
- 12 கிடத்திலை. பூமியிலுள்ளவைகளை நான் உங்களுக்குச் சொல்ல நீங்கள் நம்பா மற்போனால் பரலோகத்திலுள்ளவைகளை உங்களுக்குச் சொல்வேனா? உங்களுக்குச் சொல்லுமா? பரலோகத்தில் இருக்கிறீர்கள்? பரலோகத்தில் இருந்து இறங்கினவராகிய மனுஷ்குமாரனையல்லாமல் பரலோகத்துக்கு ஏறினவன் ஒருவனுமில்லை. மோசே சர்ப்பத்தை வளர்த்தரத்தில் உயர்த்தினதுபோல மனுஷ்குமாரனும், தம்மில் விசுவாசமாயிருக்கிறவன் எவனும் நித்திய ஜீவனைப் பெறும்படி, உயர்த்தப்பட்டவேண்டும்.
- கடவுள் தமது ஒரே பேருன குமாரனில் விசுவாசமாயிருக்கிறவன் எவனும் கெட்டுப்போகாமல் நித்திய ஜீவனைப் பெறும்படி அவரைத் தந்தருளி, இவ்வளவாய் உலகத்தில் அன்புகூர்ந்தார். உலகத்திற்குத் தீர்ப்பிடுவதற்கென்று கடவுள் தமது குமாரனை உலகத்தில் அனுப்பாமல், உலகம் அவராலே இரட்சிக்கப்படுவதற்கென்றே அவரையனுப்பினார். அவரில் விசுவாசமாயிருக்கிறவன் தீர்ப்பிடப்படா; விசுவாசமில்லாதவனோ கடவுளின் ஒரேபேருன குமாரனுடைய நாமத்தில் விசுவாசமாயிராதபடியினால் தீர்ப்பிடப்பட்டாயிற்று. வெளிச்சம் உலகத்தில் வந்திருக்கிறது, மனுஷருடைய செய்கைகளோ பொல்லாதவைகள். ஆதலால் அவர்கள் வெளிச்சத்தைப் பார்க்கிலும் இருளை அதிகமாய் விரும்பினார்கள்; இதுவே அந்தத் தீர்ப்பு. தீமைமுயல்வோன் எவனும் வெளிச்சத்தைப் பகைக்கிறான், தன் செய்கைகள் கண்டிக்கப்படாதபடி வெளிச்சத்தினிடம் வராதிருக்கிறான். உண்மையைச் செய்கிறவனோ, தன் செய்கைகள் கடவுளுக்குள் செய்யப்பட்டவைகளென்று வெளியாகும்படி, வெளிச்சத்தினிடம் வருகிறான்.
- இவைகளுக்குப்பின்பு இயேசுவும் அவருடைய சீஷரும் யூதேயா நாட்டிற்கு வந்தார்கள்; அங்கே அவர் அவர்களோடே சஞ்சரித்து ஞானஸ்தானங் கொடுத்தாவந்தார். சாலிமனருக்குச் சமீபமான அயினோன் என்னும் இடத்தில் அதிகத் தண்ணீர் இருந்தபடியினால் யோவானும் அங்கே ஞானஸ்தானங் கொடுத்தாவந்தான்;

1929

Spoken by 18,000,000 people in southern India and Ceylon. First publication, the Gospels and Acts in 1714 at Tranquebar, partly at the expense of the SPCK; tr. by Bartholomäus Ziegenbalg aided by Johann Ernst Gründler, of the Danish Lutheran Mission. Romans to Revelation, 1715. The first New Testament printed in a language of India and the fifth in an Asiatic language.

Bible, 1723-27; tr. by Ziegenbalg and revised and completed by Benjamin Schultze.



The fourth entire Bible printed in an Asiatic language.

Other versions of note: Wetzeliuss Version: the New Testament, Dutch Government in Ceylon, Colombo, 1759; tr. by J. P. Wetzeliuss aided by P. de Melbo, and Simon de Zilva. Fabriciuss Version: the New Testament, SPCK, 1772, Madras; tr. by J. P. Fabriciuss on the basis of the Ziegenbalg version. Old Testament, Danish Mission, Tranquebar, 1777-96. First BFBS edition: Bible, Fabriciuss version, BFBS, Madras, 1824. First ABS edition: Proverbs, Jaffna, 1845. Revisions: Gospels and Acts, BFBS, Madras, 1827; revised by C. T. E. Rhenius of the CMS; New Testament, 1833. Bible, 1850; revised by P. Percival of the Wesleyan Missionary Society in Ceylon, aided by

Arabic characters

خَدَائِمِي
 اَبِيْفِرَانَ ابْنِ دَبَلِ اِيْمَانُ كَضِيْكِرْدَن پَوَنَوَان هَلَا
 كَامَلْ هَمِيْشَان حَيَاتْ اَدَبِيْمَقِدْكَ اَوْرِي سَتَرِيْ
 اَرَضَوَانِي دُنْيَا رَلْ مَحَبَّتْ چِيْتَارْ

Roman characters

**Tēvanudaiya sittattinpadi seykiravan evanō avanē
 enakkus sakōtaranum, enakkus sakōtariyum, enak-
 kut tāyumāy irukkirān enār.**

Mk. 3.35

M. Winslow of the ABCFM, L. Spaulding and T. Brotherton. New Testament, 1864; revised by H. Bower of the SPC; Bible, 1871.

New Testament, 1927; revised by Mr. Doraiswamy and Dr. L. P. Larsen and others; Bible, 1936. Roman Catholic editions: the Gospels and Acts, Pondicherry, 1857; tr. by Roman Catholic missionaries. New Testament, 1891; tr. by J. B. Trincal of the Society of Jesus.

Mohammedan editions: St. John in Arabic characters, 1919. Editions in roman characters: St. Mark's Gospel, 1912. CP: BFBS.

Of the three chief (non-Aryan) languages of Southern India, Tamil, Telugu, and Kanarese, Tamil has the priority in receiving the Bible by a whole century. It has, in fact, almost the same priority over the translations of Carey and his Serampore associates into the dialects of Aryan India. For those began with Bengali in 1801. The first issues in Telugu and Kanarese came in 1812 and 1820 respectively. But the first Tamil New Testament was printed at Tranquebar in 1715.

It was a great honor to produce the first Indian version, thus heading the long list of over a hundred Indian languages, some of them in numerous editions, that has been steadily growing in the nineteenth and twentieth centuries. That honor belongs to the Lutheran missionaries who went out to the Danish trading settlement of Tranquebar on the East coast of India in 1706. Ziegenbalg and Plütschau were the first to arrive, and by 1708 they were already busy with their long task of translation into Tamil, the language of many millions in that part of India and on the island of Ceylon. In two and a half years the New Testament was finished, but no part was issued till Ziegenbalg had spent as long again, revising his own work with the help of J. E.

Gründler, another colleague in the mission. Then printing began, and the whole New Testament appeared in quarto form, the first half in 1714, the latter half in smaller type (to save paper) the next year. Both England and Germany helped financially in this notable achievement, the former by press and paper, the latter by type.

Thus to recite the bare facts of this narrative and say nothing about the circumstances under which they were accomplished would be to suppress a most moving tale of fortitude, meekness and persistence. Though appointed by the King of Denmark, these young Saxon clergymen, trained in the pietist atmosphere of Halle, were received by the Danish governor of Tranquebar with harshness which soon mounted to insult and persecution. Neither government circles nor commercial residents wanted Christian missionaries among them. Very low moral standards prevailed among most of the Europeans. Slaves were kept by some of them: in fact, some of these slaves were among the first persons whom Ziegenbalg instructed and, within a year, baptized as Christians. The native ruler threw into jail the Brahmin who taught the missionaries Tamil. The governor indeed threw Ziegenbalg himself into jail for four months, on the charge of rebellion—a confinement which must have had its part in shortening this useful life to only thirty-six years. Of these, thirteen were given to such desperately hard pioneering work in India.

After his death another of his devoted colleagues, Benjamin Schultze, brought out a revised edition in 1722. Even before this was actually published the same editor issued the first seven books of the Old Testament from Ziegenbalg's manuscript. The remaining books of the Old Testament were rendered by Schultze himself, who, however, generously prefixed his deceased colleague's name before his own, to the three volumes successively issued to complete the Bible in Tamil.

In addition to these Tranquebar publications of the Danish Mission, Tamil may boast a series of Bible versions made by Dutch scholars on Ceylon, culminating in the New Testament of 1759, translated by order of the Dutch Government and printed on the press of the Dutch East India Company at Colombo. The fame of the Danish achievement has somewhat obscured this independent version, made from the original Greek, though the fact that it was done in the two middle decades of the eighteenth century places it still far in advance of all other Indian versions.

It was not until 1857 that the committee was appointed, representing most of the missions working among the Tamil-speaking peoples, which should prepare a Union Version to supersede the current revisions of those early translators. And at the present time a still further revision of the whole Bible is completed, bringing the Tamil Bible abreast of the latest versions in English and other European tongues.

14 Tib okom Mus derungun aze kɔrɔk, korgotɛ'i der Lawo mu ok mɔ; 15 ka ka nɔn li kɛni iki ya ga kurum pinei.

16 Ap ki Yam amodɔ mu pip da ki yili, podon un Lawonim laiz'dɔkdɔk, ka ka nɔn li kɛni iki sɔgim, ya ga kurum pinei. 17 Ap ki Yam won Lawoni waton ki yil som bɛl bad kɛlom i mu pip da ki yilim; ap som mɔnj ga mum pip da ki yil we mad ki tɔmɛi. 18 Bɛl bad kɛlom i mu mɔ liz kɛni ikim: bad kɛlomi bɛlj tɛrmɛ i mu mɔ liz kɛnim, ap ki lig kɛni i som Lawo Yam-bam laiz'dɔkdɔgom. 19 Sɛ bad kɛlomom bɛlji, mɔnj ga wa mɔ ai pid wan ki yili, pɔn mi amisin rim yɔk wa mɔ ai pidi; ap ki yaz wai dasa.

1932

Spoken by about 50,000 people between the Bauchi Plateau and Yola, northern Nigeria, West Africa. Reduced to written form by Rev. John Hall before 1920. First publication, *St. Luke's Gospel* in 1920 by the BFBS (Minna, Nigeria printed); tr. by Mr. Hall, of the Sudan Interior Mission. *The Acts*, 1922. *New Testament* (Jos printed), 1932. CP: BFBS.

TANNA: Kwamera dialect

918

tuke in nevenien ya ɛntata savei Atua.

6 Numsukwe nari rukwahi nari se ro numukwen; mata Nanumun Amasan rukwahi nari se ro nanumun.

7 Tik-apa nasakien menwa iau yak-amɛni tuke ik, menwa, Kuvani ihi kenwa tuk-esematuk mukwahimi kemyaba.

8 Nematagi ramasasan ya kwoponi in renwa te-rasasau iken, ik aregi rafifi kwa'run, mata ik ipuk-urkuren-u'ma kwoponi in rukupen iken, wa kwoponi in rameven iken; romi ya'meni nermama pam Nanumun Amasan renukwahi iraha.

9 Nekodimas ragkiari, menipen

16 ¶ Atua rokeikei nermama ya taname pam, te nari ine in raveipehe Teni, in rukwahi in retia, menwa nakar hamahatata ira tu-apa ne'meien, mata tu-avahi namuruvien se te-repuk-iwan-u'ma.

17 Atua repuk-a'ripehe'ma Teni ya tuprana, menwa in t-ereni menwa nermama ya tuprana tu-e'ma; mata in ra'ripehe in, menwa nermama ya tuprana tu-avahi namuruvien tuke in.

18 Kapuk-ɛni'ma kenwa ketir ramahatata ira te-re'ma; mata kuvaniraka ihi kenwa, ketir repuk-ahatata'ma ira te-re'ma, te nari ine menwa in repuk-ahatata'ma ya na'gi Yamati Atua, in

1890

Spoken on the southeastern part of Tanna Island, New Hebrides, South Pacific.

First publication, *St. Mark's Gospel*, chapters 1-4:16, in 1869 at Auckland, New Zealand, tr. by J. G. Paton of the Scottish Presbyterian Mission. *St. Matthew's Gospel*, Tanna, 1878; tr. by William Watt; *the Acts*, 1881; *Genesis*, 1883. *New Testament*, NBSS, 1890.



Mero in ka Wuhgin ramolkeikei mok lan ten uk moma ramofa Nerin ierem ramos nowan karena am, moma ierem tereni nuparihienan lan terese-misan, mero teros nemihwan lilen.

Spoken in the southwestern part of the island of Tanna, New Hebrides, South Pacific. First publication, *St. Matthew's Gospel* in 1900 at Melbourne by the BFBS; tr. by Frank H. L. Paton, of the New Hebrides Mission. *St. Mark's*, *St. Luke's* and *St. John's Gospels*, *the Acts*, *the Epistles of St. John and Revelation*, 1902.

TANNA: Weasisi dialect

920

Kot tamolkaekae puk netamimi arafuin, tol lanu tamafa Netin in noan katia, mama ilah arafuin naugat kauthatata lan okasoh-misien, meto okotos namiagahien itulin. Tolkama Kot tamasahli-paien Netin ia nafutani mama otani ra nafutani, meto tama okos-miaga natimen ia nafutani ohni. Ietam tatahatata lan, kasani-rahien in: meto ietam tasahatataien, kinani-rah in o natiu mama tatapa nahatataien ia narigi Neti Kot, Netin noan katia. Inu nati katani-rah itami ohni, mama Nahagahagien tikuva ia nafutani, meto netamimi kamotolkaekae napinapien motapa nahagahagien: meto in iko kamaulol ahana tara. Tolkama ietam tatol nati touloul, tatamaki ia nahagahagien masuvaian tahagahag iken, naka okahanahan noliemen rahan: meto ietam tatol nati parhien, tatava tahagahag iken, mama okalatigam noliemen rahan, okahrun kama natimen kamol o Kot.

Uarisag ia natimenu Iesu mine nateteleg rahan kamohva ia netani Jutia: tamatatig-pupum iken ilahmin, matouaiu netamimi. Jon mun tamatouaiu netamimi Inon iken, iuaker o Selim, nahu tepot iken; netamimi kamohvenpen motos nouaiuien. Tolkama kamasarakhi-ahana-ien Jon ia prison. Norigahuien tamari, nateteleg raha Jon ilahmin Ju kati kamotani nafalien. Kamohva motanipen o Jon, Rapi, us apa itahlau namatuol ia mekale-Jortan-pen, ietam-ik namatanuspen in, inu tatouaiu netamimi, naugat arafuin kauthoven ohni. Jon tamani mama, Kasos-arui-ien nati kati, katos ama nati kinafarakas, nati tisipen ia neai. Itama nakotah-run aru nati iamatani mama, Tasolien kama iau Kristo apala, meto iamani, iau ietam kinahlipa iau iakaupan lan. Ietam tatit petan in ietoua: meto nieli raha ietoua, ietam tatatul mateteleg lan, tatagien puk o noia ietoua: nagienien rahak tatol lanu matari-aua. Katani kama in otepot, meto iau oiakakaku.

Ietam tatisiparri, tataerakas agen arafuin: ietam tisipa ia nafutani, iman ia nafutani, tatani nati ia nafutani: ietam tatisipen ia neai tataerakas agen arafuin. Nati in tikineru matatau, in ahana nati tatanus; meto nati kati tasatauien nanusien rahan. Ietam tikinatau nanusien rahan, tikinelahopen

Jn. 3:16-32; 1924

Spoken in the northeastern part of the island of Tanna, New Hebrides, South Pacific. First publication, a primer including *Genesis*, chapters 1 and 2, and *the Lord's Prayer* in 1886 at the Tanna Mission Press; tr. by W. Gray, a Presbyterian missionary from S. Australia. *St. John's Gospel*, chapters 1-5, BFBS, Adelaide, 1888; *St. Luke's Gospel*, 1895; revised by T. Macmillan of the New Hebrides Mission, 1909. *New Testament*, BFBS, London, 1924; tr. by Thomson Macmillan.

CP: BFBS.

Burmese characters

ထုတ်ပြန်ကုန်သွယ်ရေး
ကဏ္ဍနှင့် ပတ်သက်သော အချက်အလက်
များကို ဖော်ပြထားသည်။

Spoken by nearly 200,000 people in the southwestern part of the Shan States, and south into the Thaton districts, Burma. First publication, St. Mark's Gospel in 1912 at Rangoon by the BFBS; tr. by Rev. W. Sherratt. St. John's Gospel, 1914. St. Matthew's Gospel, 1926; tr. by members of several missions with native helpers; St. Luke's Gospel, 1929.

TAVARA

922

9. Tauna i bahamai uia-hina, i pa, tam apo una guri ma una poiou tau uiahiu, geka ginouri magomagouna apo a welem.

10. Apoma Iesu i bahanae uiahina, Satani e, unanae ou-heia; amaka i giruma, Guiau om Eaubada uiahina una poulu, tounawana una pouleni.

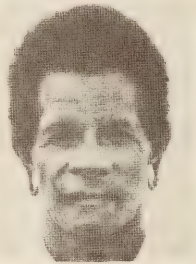
17. Apoma Iesu i pali-welena wawara, tauna i bahanae, i pa, Taumi nugonugomi ona buia, eada basileiana amaka a tahi i kuku.

18. Iesu i nae Galilaia ou labenei, apoma walehina hai luaga tauna i galehi, Simona i wigoaia Petero ma walehina Anederea, tauhi ou

Mt. 4.9-10, 17-18

Spoken in southeastern New Guinea.

First publication, St. Mark's Gospel in 1898 at Auckland, New Zealand, by the LMS; tr. by LMS teachers from Samoa, edited by C. W. Abel. St. Matthew's Gospel, BFBS, 1903; tr. by Maanaima, a teacher from Samoa; edited by Mr. Abel.



TEKE

924

Obo Nzamo watuoni ampuu mue, wawi Mwan' ande ngoumo ubaburi, ibila ki onco mburu waasa nde iminu kaakwa wo, kuuli waboo mukolo wayila mu ubvu ubvuru mubvu.

Spoken along the Congo from Bolobo to Stanley Pool, western Belgian Congo. First publication, St. John's Gospel, in 1889 at Boston by the ABMU (London printed); tr. by A. Sims, a medical missionary of the ABMU. St. Mark's Gospel, ABMU, Bwemba, Tchumbiri (Bolobo printed), 1905; tr. by A. Billington.

12. Usiitikije nikikuwurra viteto vya masanga, uidimeze kuitikija nikikuwurra viteto vya wanga?

13. Tehena ye ekwie wanga nde ula eseie wanga, niye Mwana wa Adamu eoho wanga.

14. Sandu Musa ewanike nyoka ghati ya shigati, nihuwo yambe na Mwana wa Adamu awanikwe,

15. Wemwitikije wose wasiteke nde wawone moo wa tendarasi.

16. Izuwa emakundie masanga, mtano akamng'ola Mwana wakwe mwenye, wemwitikija wose wasiteke, nde wawone moo wa tendarasi.

17. Izuwa temwingijie Mwana wakwe ghati ya masanga amachilie masanga, kake masanga mawone kukia hena yee.

18. Emwitikija techiliwa, esimwitikija aidiwa kuchiliwa, amu teitikije na izina la Mwapa mwenyi wa Izuwa.

19. Nio kuchiliwa, changaji kyaza masangeni, nawo wandu wakunda kija kukela changaji, amu vindu vyawo viwiwi.

20. Ula eareha visiwi ereghijwa na changaji, na teza hena changaji, vindu vyakwe visitetwe.

21. Ula eareha kididi eza hena changaji kuteta kwakwe kuwonwe, ti kutetika hena

1892

Spoken by several thousand people living southeast of Mt. Kilimanjaro,

Tanganyika, East Africa. First publication, St. Mark's Gospel in

1892 at Mochi by the CMS; tr. by Yohana Nene Mdighirri under the

supervision of A. R. Steggall of the CMS. St. John's Gospel, BFBS, 1892;

tr. by Mr. Steggall. The Epistles of St. John, CMS, Taveta, 1894. St.

Matthew's and St. Luke's Gospels, BFBS, 1896; the Acts, 1900; Epistles

of St. James, St. Peter and St. John, 1900. New Testament, by the

publication of Romans to Revelation, 1906. Exodus, CMS, Taveta,

1897; the Psalms, SPCK, 1905.

యోహాను 4 అధ్యాయము.

99

ఆలాగు మనుష్య కుమారుడు, ఆయనయందు విశ్వాసముంచు ప్రతివాడును నశించక నిత్యజీవము పొందు
 16 నట్లు, ఎత్తబడ వలెను; దేవుడు లోకమును ప్రేమించెను. ఏలాగనిన, ఆయన తన జనితైక కుమారుని
 17 యందు విశ్వాసముంచు ప్రతివాడును నశించక నిత్యజీవము పొందుటకై, ఆయనను ఇచ్చెను. లోకము
 18 తన కుమారుని ద్వారా రక్షణ పొందుటకే కాని, లోకమునకు తీర్పు చేయుటకు, దేవుడు ఆయనను లోకము
 19 లోనికి పంపలేదు. ఆయనయందు విశ్వాసముంచు వానికి తీర్పు చేయబడదు గాని, విశ్వసించనివాడు
 20 దేవుని జనితైక కుమారుని నామమందు విశ్వాసముంచలేదు, గనుక వానికి ఇంతకు మునుపే తీర్పుచేయబడి
 21 యున్నది. ఆ తీర్పు ఇదే; వెలుగు లోకములోకి వచ్చి యున్నది గాని, మనుష్యులు, తమ క్రియలు
 22 చెడ్డవైనందున, వెలుగుకంటే చీకటిని ప్రేమించిరి. దుష్కార్యములు చేయు ప్రతివాడు వెలుగును ద్వేషించును. వాడు, తన క్రియలు గద్దించబడకుండునట్లు,
 23 వెలుగునొద్దకు రాడు. సత్యవర్తనడైతే, తన క్రియలు దేవునియందు చేయబడి యున్నవని కనుపడునట్లు, వెలుగునొద్దకు వచ్చుననెను.
 24 అటుతరువాత యేసు తన శిష్యులతోకూడ యూదయ్య దేశమునకు వచ్చి, అక్కడ వారితో కాలము గడిపి స్నానమిచ్చుచుండెను. సలైము దగ్గరనున్న ఐనోనులో నీళ్లు విస్తారముగా నుండెను గనుక, యోహాను కూడ అక్కడ స్నానమిచ్చుచుండెను. వారు
 25 వచ్చిచ్చానము పొందుచుండిరి. యోహాను అదివరకు చెరసాలలో వేయబడి యుండలేదు.
 26 కాబట్టి శుద్ధికరణమునుగూర్చి యోహాను శిష్యులకు ఒక యూదునితో వివాదము పుట్టెను. అప్పుడు

ము పరిపూర్ణమై యున్నది. ఆయన హెచ్చవలెను 30 నేను తగ్గవలెను. నైనుంచి వచ్చువాడు అందరిపైన 31 ఉన్నాడు. భూమినుంచి కలిగినవాడు భూసంబంధియై, భూమినిగూర్చి మాటలాడును. ఆకాశమునుంచి వచ్చుచున్నవాడు అందరిపైన ఉండి, తాను కన్న 32 విన్న వాటినిగూర్చి సాక్ష్యము చెప్పను. ఆయన సాక్ష్యము ఎవడును అంగీకరించడు. ఆయన సాక్ష్యము 33 అంగీకరించినవాడు దేవుడు సత్యవంతుడని ముద్రవేసెను; ఏలాగంటే, దేవుడు పంపినవాడు దేవుని మాటలు 34 పలుకును; దేవుడు కొలత లేకుండ ఆత్మను ఇచ్చును. తండ్రి కుమారుని ప్రేమించి, ఆయన చేతికి సమస్త 35 మును ఇచ్చి యున్నాడు. కుమారునియందు విశ్వాస 36 ముంచువానికి నిత్యజీవము కలదు; కుమారుని విశ్వసించని¹ వాడు జీవము చూడడు; దేవుని కోపము వానిమీద నిలుచును.

4. అధ్యాయము.

కాబట్టి యోహానుకంటే యేసు అనేకులను శిష్యు 1 లనుగా చేసుకొని, వారికి స్నానమిచ్చుచున్న సంగతి పరిసరయ్యలు విన్నారని ప్రభువుకు తెలిసినప్పుడు, ఆయన యూదయ్యను విడిచి గలిలయకు తిరిగి వెళ్లి 2 ను. అయినను యేసు తానే స్నానమియ్య లేదు గాని, 3 ఆయన శిష్యులు ఇచ్చిరి. ఆయన సమరయ్య ద్వారా 4 వెళ్లవలసి యుండెను, గనుక యాకోబు యోసేపుకు 5 ఇచ్చిన భూమి దగ్గరనున్న సమరయ్యలోని సుకారన బడిన ఒక ఊరికి వచ్చెను. అక్కడ యాకోబు 6 నయ్య ఉండెను. యేసు ప్రయాణమువల్ల అలసి, ఈలాగు ఆ నూతియెద్ద కూర్చుండి యుండెను. అప్పటికి ఇంచుమించు ఆరు ఘంటలై యుండెను.²

Spoken by perhaps 25,000,000 people in the central and eastern part of southern India.

First publication, St. Matthew's, St. Mark's and St. Luke's Gospels, in 1812 at Serampore by the BFBS; tr. by Augustus Desgranges and George Cran of the LMS, aided by Anandarayar, a Telugu convert. New Testament, Serampore Mission Press, 1818; tr. by the Serampore missionaries (See No. 87). The Pentateuch, 1821. Old Testament, BFBS, Madras(?), 1854; tr. by Edward Pritchett and J. Gordon and revised by R. D. Johnston and J. W. Gordon of the LMS.

Other versions of note: Pritchett-Gordon Version: New Testament, BFBS, Madras, 1818; tr. by Edward Pritchett and John Gordon of the



LMS. Genesis and Exodus, chapters 1-20, 1831; revised by a committee; the Psalms, 1839. Wardlaw-Hay Version: New Testament, P. Buckland, Vizagapatam, 1856; tr. by J. S. Wardlaw and John Hay, of the LMS, from the emended Greek text. Revised by a committee to correspond more closely to the Textus Receptus, BFBS, Madras, 1860.

Revised Version: New Testament, BFBS, Madras, 1878; revised by J. Hay, who was joined by a committee including Jacob Chamberlain (American Dutch Reformed Church), Lyman Jewett (ABMU), M. Ratnam (CMS), A. H. Arden (CMS), J. Clay (SPG), P. Jaganadham (LMS) and E. Lewis (LMS). Various "ad interim" editions were published containing partial revisions: Bible, 1881, 1888, final version, 1904. The following were added to the committee from time to time: J. R. Bacon (LMS), B. Sinayya (CMS) and D. Anantam (CMS).

CP: BFBS.

1890

14. De mo Músa o nátra am-bók ro-wúla, ya na yi tra nátra Qw'an ka W'úni;

15. Káma w'úni ó w'úni owó láné-kó o tšé dínne, kére káma o sóto a-nésam a-tabána.

16. Tša yo K'úru o poñ bótár ara-rú, há o spond Qw'an-k'ón o kóm gbo sòn, káma w'úni ó w'úni, owó láné-kó, o tšé dínne; kére káma o sóto a-nésam a-tabána.

17. Tša K'úru o poñ-he sóm Qw'an-k'ón ro-rú tráka nap ara-rú; kére tráka fútia ara-rú ka ka-trá-k'ón.

18. Owó láné-kó, na tra tšé nap-kó; kére owó tšé láné, na poñ kó to nap, pakášife o poñ-he láné ka ań'és na Qw'an ka K'úru owó o kóm gbo sòn.

19. Kére atrá sóm ka-nap tšía-tšé, fọ am-móta na poñ der ka 'ra-rú, de a-fam na bótár au'-sum pa tas am-móta, tša ama-yos-ma-ńań ma yi ma-las.

20. Tša w'úni ó w'úni owó yó ma-trei ma-las, o gbéna am-móta, de o der-he ka am-móta, láni ama-yos-m'ón ma náibe.

1868

Revised orthography

I kané nu yə pə
yi məbɔnɛ mə yi ka kabəpər ka amməleika
ŋa Kuru ta ɔwuni kin ɔwɔ thupi.

Lk. 15.10

Spoken by perhaps 200,000 people in Sierra Leone, West Africa.

First publication, selections in 1854. St. Matthew's Gospel, BFBS (Stuttgart printed), 1865; tr. by Christopher Friedrich Schlenker of the CMS. New Testament, 1865-68. Genesis, 1867; Psalms, Stuttgart, 1869; Exodus, London, 1891; tr. by J. Mankah, a Christian Temne, and J. A. Alley of the CMS: Genesis, Leviticus to Deuteronomy, 1892; Joshua to Esther, 1895. Most of New Testament, revised by Mr. Alley, 1903-6. St. Luke's Gospel, 1937; revised by Kate E. Driscoll in consultation with the Temne Language Committee, in revised orthography. CP: BFBS.

TERA

927

Ji Maɣam wa ndola larji maɣyi, har tu vur Yaran
xakandu chin dyenda, kume aki nu maita ki nda ku
saxa bam ba, yan ku gwa nyifi nu ke ka shi wada
ba.

Spoken by about 25,000 people along the Gongola River, in the mountain region of the Bauchi Plateau, Nigeria, West Africa. First publication, selections in 1926. St. John's Gospel, BFBS, 1930; tr. by Rev. C. G. Beacham of the Sudan Interior Mission.

ɲini ɲini tuɲanan loewurio ka Emoyo. 9 Kobɔjoki Nikodemo kobala ɲes ebe Ikote epedoros ai ɲun? ro Kobɔjoki Yesu kotema ɲes ebe Joɲo ekesisyana-kinan loka Isirael, mam ijeni ɲun? 11 Cut cut kabala jo ebe kina nu kijeni, kilimokini nu kianyu, yes mam iyuwunete akosilimokini. 12 Arai atemari yes nukawapin mam iyuwunete, ikote iyuwunete ai arai atemari yes nukokuju? 13 Emame etuɲanan lokedokari toma akuju nabarai lokedokuni kokuju, ɲes Okoku ka etuɲanan. 14 Kwape kikajakinia Musa emun komodin, kibusakinit Okoku ka etuɲanan akikajakinio kwape kwajini, 15 ɲini tuɲanan loiyuwuni ɲes kojai kakijara na mam edaun. 16 Narai Edeke komina akwapisinei kwajini, ainakini koyinaki Okoke lokewurio ediofet boni, ɲini tuɲanan loiyuwuni ɲes kinye aoliori konye kojai kakijara na mam edaun. 17 Narai Edeke mam kijukuni Okoke kakwapin kotuboki akwapisinei emusago,

1930

Spoken by about 270,000 people near Lake Kioga, Uganda, East Africa. Reduced to written form by Bishop A. L. Kitching before 1910.

First publication, St. Mark's Gospel in 1910 by the BFBS; tr. by Bishop Kitching, of the CMS. St. Luke's and St. John's Gospel, 1914; St. Matthew's Gospel, 1915; the Acts, 1920; 1 Corinthians and St. James's Epistle, 1924. New Testament, 1930. CP: BFBS.

TETELA or OTETELA

929

l'usui, okone dieli la On'a untu dia munyiyama; 15
dia untu tshe lawetawo, ayali la lumu la pundju.

"Nzambi akalangi wa la kete utamanya"

16 Ne dia Nzambi akalangi wa la kete utamanya, mbakandawasha On'andi etoi lakanduti, ne dia untu tshe lawetawo tavokaki, keli ayali la lumu la pundju. 17 Ne dia Nzambi kuntuma On'andi la kete dia ndjulumbuya wa la kete; keli ne dia wa la kete washimbameli le ndi. 18 Lawetawo halumbuyama: lahetawo ambulumbuyamaka, ne dia ndi kumbetawo lukumbu la Ona etoi lakuti Nzambi. 19 Elumbwelu kene ati, Yanyi yakayi la kete, keli antu wakalangi udjima, kunanga yanyi; ne dia etsha awo waki kolo.

1937

Spoken by about 300,000 people between the Lubefu and Lomani rivers, southern Belgian Congo. Reduced to written form by members of the Methodist Episcopal (South) Congo Mission about 1915. First publication, Catechism and New Testament stories in 1915 at Luebo by the Mission; tr. by Dr. D. L. Mumpower. St. Matthew's Gospel, M. E. Congo Mission, Wemba Niama, 1919; the Acts, 1920; tr. by Rev. H. P. Anker. 1 Corinthians, 1925; tr. by Rev. C. C. Bush; St. John's Gospel, 1925; tr. by Mr. Anker; Timothy, Peter, and James, 1929; St. Luke's Gospel and Romans, 1934; tr. by E. B. Stilz. New Testament, ABS, 1937; tr. by Mr. Stilz and the Mission Language Committee.

CP: ABS.

Nuntu Ngai nendete nthi neyanire Mwana wake, ura wasyarirwe, ari umwe, kanda ura umwigagira atikaure indi ethirwe na muo utathira.

Spoken by 30,000 people in the Kitui district of Kenya, East Africa.
First publication, St. John's Gospel in 1934 by the BFBS (Kijabe printed); tr. by Muindi wa Ngumbao, supervised by H. S. Nixon of the Africa Inland Mission.

THONGA

931

kele ku hayekisiwa šeso; 15 lešaku
unwana ni unwana l'a pfumelaka
ka yena a nga thuki a lova, kambe
a va ni vutomi le'byi nga heriki.
16 Hikuva Sikwembu si randile mi-
saṽa šonghasi, ši ko ši nyika Nwana
wa šona l'a nga tsariwa a le šakwe,
leşaku unwana ni unwana l'a pfu-
melaka ka yena, a nga thuki a lova,
kambe a va ni vutomi le'byi nga
heriki. 17 Hikuva Sikwembu a ši
rumanga Nwana wa šona e misaṽeni
ku ta avanyisa misaṽa, kambe hi
leşaku misaṽa yi ponisiwa ha yena.
18 L'a pfumelaka ka yena, a nga
avanyisiwi; kambe l'a nga pfumeriki,
wa avanyisiwa, hikuva a nga pfume-
langi vito ra Nwana wa Sikwembu
l'a nga tsariwa a le šakwe. 19 Ku
avanyisa hi kuloku: Ku vonakala
ku tile misaṽeni, kambe vanhu va
randile munyama ku thurisa ku vo-
nakala, hikuva mitiro ya vona a yi
ri le'yo biha. 20 Hikuva unwana
ni unwana l'a endlaka le'šo biha, o
venga ku vonakala, kutani a nga
ti ku vonakaleni, mitiro ya yena yi
nga ti thuka yi tshinyiwa. 21 Ka-
mbe l'a endlaka šinene, wa ta e ku
vonakaleni, mitiro ya yena yi ta vo-
naka lešaku yi endleriwa Sikwembu.

*Ta vumboni byinwana bya Yohane
Mukhuvuri.*

22 E ndaku ka šešo, Yesu a ya tikweni ra Yudea a ri ni vadyondisiwa ya yena, kutani a thama kona na yona, a khuṽula ṽanhu. 23 Yohane, na yena, a a khuṽula Enon, kusuhi na Salim, hikuṽa mati a ma tele kona, ni ṽanhu a ṽa ya kona ku ya khuṽuriwa; 24 hikuṽa Yohane a na nga ši ngenhisisa e khotweni.

25 Kutani ku humelela ku kanetana
e mhakeni ya ku tibasisa, e šikari ka
vadyondisiwa va Yohane ni va-Yuda.
26 Va ta ka Yohane, va ku ka yena :
Rabi, loyi ngi u ri na yena e ntungeni
wa hase wa Yordan, loyi u nga vula
vumboni e benhla ka yena, wa khu-
vula, na yena, kutani hikwaŋo va ya

29 Loyi a zuwaka mutekiwa, i muteki :
kambe šangwana ya muteki, le'yi
yimaka yi nwi yingisa, yi taka hi ku
taka lo'kukulu, loko yi twa tri
ra muteki; hi kona ku taka ka mina
lo'ku hetsiseke. 30 Yena o fanele
ku kula, mina ndi fongahala. 31 La
humeke tiweni o le henhla ka hi
kwaŋvo; l'a humaka misaŋeni, i wa
misaŋa, kutani o vulaŋvula hi sa
misaŋa; l'a humeke tiweni o le
henhla ka hikwaŋvo. 32 Kutani leši
a ši voneke, ni leši a ši teweke, hi
leši a ši tiyisaka; kambe a ku na
munhu l'a amukelaka vumboni bya
yena. 33 L'a amukelaka vumboni
bya yena, o tiyisile lešaku Šikwembu
ša thembeka. 34 Hikwaŋ l'a rumi-
weke hi Šikwembu, o vula marito
ya Šikwembu, hikuŋa Šikwembu ši
nwi nyika Moya ku nga ri hi mpimo.
35 Tatana o randa Nwana, o veki-
lelo hikuŋa o maŋokweni ya yena.
36 L'a pfumelaka ka Nwana, o mi-
vutomi le'byi nga heriki; kambe l'a
nga yingisiŋi Nwana, a nga ka na
nga voni vutomi, kambe ku kariha
ka Šikwembu ku thamenehenhla ka
yena.

4

*Ta Yesu loko a vula vula ni
wansati wa Samaria.*

i Kute loko Hosi yi tiḽa lesaku
vafarisi ḽa twile ḽanhu, ḽa ku: Yesu
a tiḽa Yohane hi ku endla ḽadyondyo-
siwa, 2 ni ku khuḽula ḽanhu (na-
mbi a a nga ri yena Yesu li a khuḽu-
laka, kambe ḽa ri ḽadyondyisiwa ḽa
yena); 3 a suka Yudea, a tihelela
Galilea. 4 Kambe a fanekele ku
temakanya tiko ra Samaria.

5 Kutani a fika mutini wuwuwana wa
le Samaria lo'wu wuriwana Sikar,
kusuhi ni tiko leri Yakob a nga
ri nyika Yosefa, nwana wa yena.
6 Sihlošo ša Yakob a ši ri kona kwa-
laho. Kutani Yesu, hikuša a karle
hi ku famba, a tšama e šihlobyeni.
A ku laša ku va nkari wa ntlanu na
wuwine.

1929

Spoken in the valleys of the Komati and Limpopo rivers, Portuguese East Africa and northern Transvaal. First publication, Scripture selections in 1883 at Lausanne by G. Bridel; tr. by E. Creux and Paul Berthoud of the French Swiss Mission. St. Luke's Gospel and the Acts, BFBS, 1892; tr. by Paul and Henri Berthoud and A. Jaques. New Testament, French Swiss Mission, Lausanne, 1894; Genesis and Exodus, 1896; tr. by Henri Berthoud. Genesis to Psalms, BFBS (Lausanne printed), 1906; tr. by members of the French Swiss Mission, of whom E. Thomas was the principal translator. Bible, 1907. Revised, 1929; by Rev. R. Cuénod with French and African colleagues.

CP: BFBS.

TIBETAN

Tibetan characters

[illegible]

Jn. 3.3-18; 1933

Spoken in Tibet and adjoining districts of India. First publication, Gospel harmony in 1860 at Kyelang by A. W. Heyde; tr. by H. A. Jäschke, a Moravian missionary. The Acts, 1862. Romans and Colossians, 1865; St. Matthew's Gospel, 1866; followed by other parts of the New Testament except Hebrews and Revelation, by 1875. The Gospels, BFBS, Berlin, 1883; revised by A. W. Heyde and F. A. Redslob.

New Testament by the publication of the Acts and Romans-Revelation, 1885. Revised by members of the Scandinavian Alliance Mission and others, Ghoom, 1901-3. Genesis and Exodus, chapters 1-20, Kyelang 1881; tr. by Mr. Heyde and Mr. Redslob; Deuteronomy, 1890; tr. by Mr. Redslob. Genesis and Exodus, BFBS, Berlin, 1905; tr. by a committee on the basis of Mr. Redslob's work. Metrical Psalms, Calcutta, 1906; Leviticus, Numbers, Deuteronomy, Berlin, 1907. Joshua, 1912; Judges, Ruth, 1 and 2 Samuel, 1924; Chronicles, 1926; Kings and Chronicles, 1930; Isaiah and Jeremiah, 1935; prepared by a committee in which much of the work was done by Rev. Dr. A. H. Francke and Rev. Yoseb Gergan. The translation of the Old Testament is complete but not yet ready for publication. Roman Catholic version: St. John's Gospel, Société des Missions Etrangères, Hongkong, 1898; tr. by A. Giraudéau. CP: BFBS.

Amharic characters

፲፯ ከረቢ፣ እብ ውሉድ፣ ዎሮተይ፣ ወልዱ ለአምን ክሉ ናይ ዲማ፣ ሐዋትን እግል፣ ተሀሌ፣ አሉ፣ ደሊከን፣ እግል፣ ኢልብዴ፣ አሉ፣ አስከ መጤ፣ ሐይ፣ አሉ፣ እዲና፣ ፈተ፣ ፲፯ ክእና፣ ረቢ፣ እዲና፣ እብ ወልዱ፣ እግል፣ ትድሐን፣ ለአከ ደሊከን፣ እዲና፣ እግል፣ ልፋ፣ ረድ፣ አት፣ እዲና፣ ወልዱ፣ ኢለአከ፣ ፲፯ እብ ለአምን፣ ኢልትፈረድ፣ አት፣ ደሊከን፣ ለአከምን፣ እብ ስም፣ ውሉድ፣ ዎሮተይ፣ ወድ፣ ረቢ፣ ምን፣ ኢአምን፣ ምን፣ አዘማ፣ ትፈረድ፣ አት፣ ፲፯ ወበርሀት፣ እት፣ እዲና፣ ምን፣ መጽአት፣ ለፍርድ፣ አሉ፣ ቱ፣ በሀለት፣ አዳም፣ ውዳዮም፣ አኩድ፣ ትቱ፣ ምን፣ በርሀት፣ ጽልመት፣ ፈቱ፣ ዐለው፣ ጽ፡ እኪት-ዲ፣ ለወደ፣ ክሉ፣ በርሀት፣ አቤ፣ ወውዳዮ፣ እግል፣ ኢልትነሸሶ፣ እት፣ በርሀት፣ ኢመጽእ፣ ጽ። አማን፣ ለወደ፣ ላት፣ ውዳዮ፣ እብ ረቢ፣ ቱ፣

Jn. 3.16-20; 1931

Spoken by tribes living along the Red Sea and inland towards Kassala in Eritrea, northeast Africa. First publication, St. Mark's Gospel in 1889 at Moncullo by the Swedish Mission Press; tr. by Twoldo Medben and David Emanuel under the direction of Karl Wingvist of the Swedish Evangelical National Mission. New Testament, Asmara, 1902; tr. by Karl Gustaf Rodén with native assistants. Revised, BFBS, Asmara, 1931.

TIGRINYA

934

Amharic characters

፲፯ አምላክ፣ በቲ፣ ሐይ፣ ወዳ፣ ዝአመን፣ ኹሉ፣ ናይ፣ ዘለአ ለም፣ ሀይወት፣ ምእንቲ፣ ኸረከብ፣ እምበር፣ ከይጠፍእሲ፣ ንወዳ፣ በጃ፣ ክሳሪ፣ ዘሀብ፣ ክሳሪ፣ ከንድዚ፣ ንዐለም፣ አፍቀራ። ፲፯ አምላክ፣ ንወዳ፣ ዐለም፣ ብእኡ፣ ክትድሕን፣ እምበር፣ ንዐለም፣ ከፈር ዳስ፣ አይለክኸን። ፲፯ ብእኡ፣ ንዚአምን፣ አይፍረዶን፣ ነቲ፣ ዘይአ ምን፣ ግና፣ ብስም፣ ሐይ፣ ወዳ፣ አምላክ፣ ስለ፣ ዘይአመን፣ ድሮ፣ ተፈሪ ድም፣ አሉ። ፲፯ አቲ፣ ፍርዲ፣ እዚ፣ እዩ፣ ብርሃን፣ ናብ፣ ዐለም፣ መጽ፣ ሰብ፣ ግና፣ ብብርም፣ ክፉእ፣ እዩም፣ ካብ፣ ብርሃንሲ፣ ጽልማት፣ ፈተወ። ጽ፡ ክፉእ፣ ዘገብር፣ ዘበለ፣ ብርሃን፣ ይጽልእ፣ እዩም፣ አቲ፣ ብብርም፣ ምእንቲ፣ ኸይዝለፍ፣ ናብ፣ ብርሃን፣ አይመጽእን። ጽ። አቲ፣ ሐቂ፣ ዘገብር፣ ግና፣ ብአምላክ፣ እተገብረ፣ እዩም፣ ብብርም፣ ምእንቲ፣ ኸግለጽ፣ ናብ፣ ብርሃን፣ እዩ፣ ዘመጽእ።

ጽ። ድሕርዚ፣ የሱስ፣ ምስ፣ ደቀ፣ መዛሙርቱ፣ ናብ፣ ምድሪ ይሁዳ፣ ኸደ፣ አብኡ፣ ኸኣ፣ ምሳታቶም፣ ይማላለስን፣ የጥምቕን፣ ነበረ። ጽ። ጽ። የሃንስ፣ ግና፣ ናብ፣ ቤት፣ ማእሰርቲ፣ አይአተውን፣ ነበረም፣ አብ፣ ሄኖን፣ አብ፣ ጥቓ፣ ሳሌም፣ ብዙሕ፣ ማይ፣ ስለ፣ ዝነበረ፣ የሃንስ፣

Jn. 3.16-23; 1933

Spoken in southern Eritrea and northern Abyssinia, northeastern Africa. First publication, the Gospels in 1866 at St. Chrisbana by the BFBS; tr. by Deberta Matteos, revised by C. W. Isenberg of the CMS and seen through the press by J. L. Krapf. The Gospels, BFBS, Asmara, 1900; tr. by Karl Wingvist of the Swedish Evangelical National Society, aided by Markus Germei and Gebra Istatius. New Testament, 1909; tr. by Mr. Wingvist and Twoldo Medben Gebre Medben and Hallaka Twoldo Medben Gabru. Revised, 1933.

12 Ará mearovaekave etau ero o moita, aea e sukaerereai auki leitita ; a-, Ará kaurive etau ero o moita, a-, e leá lei sukaerereai roi. 13 Soka kauri vo pataita lēa karu kasirau, kauri vo pea faukaita lēa karusa haria, karuve Atute kauri vo peeita lēa vita. 14 Mose furuka ōti merava voa, ikaroala arōri vo mora-vōpe ; karuve Atute ta lōfeare moravai roi. 15 Ipi Arero sukaerereaita lēa karu peeita makuri ōvai veia.

16 Ipi Ualare mearovaekala maeaforoē mōri leipe Aré Areve Atute farakeka hariala miarōpe, ipi Arero sukaerereaita lēa karu foromaila levi saroroapai roi ; a-, eré peeita makuri ōvai veia. 17 Ipi Ualare Areve Atute mearovaekala kaiae miarai vei, itapai kao, a-, ipi mearovaekala lei makuri, Aré vei leiti veia. 18 Arero sukaerereaita lēa karu kaiae ata levi miarai roi, Arero sukaerereai auki leitita lēa karu kaiae arero miōri roroka leipe, Ipi aré Ualareve Atute farakekave rarela sukaerereai kao. 19 Soka kaiae miaraita ipi meha, ovava mearovaeka vo forera lave meha, a-, karu murumurula haikakare rovea leipe, ovavala haikaeai kao ; ipi eré leita mai kaiae eavia. 20 Ipi kaiae leita karu ovavala kaifa lei vovea, aea ovava vo iti sore areve leita maila muia kaiae ōvai ave. 21 A-, o kofala leita lēa karu ovava vo iti vovea ; aré leita maila muiaitore, ipi eré Ualare vo leiape.

1928

Spoken in southern New Guinea. First publication, a primer containing the Decalogue and the Lord's Prayer in 1886 at Sydney by the LMS; tr. by Tauraki, a native LMS teacher. Reprinted with selections from Genesis, Exodus and the Gospels, 1897; tr. by J. H. Holmes, of the LMS. The Gospels, BFBS, 1902. New Testament, 1914; tr. by Rev. E. Pryce Jones. Revised, 1928.

TOBA

936

Calaca gamachacaya
ya'uo dami lacataca Joñemí Dios, nachi naua yanocolêo,
chacagamí yanolê, chacagamí yat'ê.

Mk. 3.35

Spoken by about 5,000 Indians in the province of Formosa and the Bermejo and Pilcomayo valleys, northern Argentina, South America.

First publication, St. Mark's Gospel in 1938 at Buenos Aires by the BFBS; tr. by W. A. Leake of the South American Missionary Society aided by W. J. Price and Tiger, a Toba Indian.

TOBELÖR

937

Hebaboe kogenanga
Ma Djooe-Lahatala Wadora o njawa, hiadono Wihidoaka Ai
Nghaka ma Doetoe, la o nagona honanga iwingakoe, oeha
jotjelaka, ma, jowango ka hiado-adonika.

Spoken in eastern Halmahera, Netherlands East Indies. First publication, Bible stories in 1905 by the NBS; tr. by G. J. Ellen. CP: NBS.

Tamil characters

சுவாமி தன் உடி பேத்திவொய் மொஹன்
நொபிப் தூன் தூரியூ அத் கெட்ட் வுகொகொஸ்
வொகம் உடரீய் வொய் சீவன் பத்தி பொடுத்க்
அன் தொத், இத்தக் பூலோகம் பீர் வொத்ச்சீ.

Spoken by about 800 people in the Nilgiri Hills, southern India.

First publication, St. Matthew's Gospel, chapter 13; 1-34 (in roman characters), in 1873 at Mangalore (in "Specimens of S. Indian dialects"); tr. by F. Metz of the Basel Evangelical Mission. St. Mark's Gospel (in Tamil characters), BFBS, Madras, 1897; tr. by Miss C. F. Ling, of the Church of England Zenana Missionary Society with a Toda assistant. St. John's Gospel, 1904; tr. by Miss P. Grover; the Psalms, 1910.

TONGA of Inhabane

941

12 A dipwa nyi mu embele
xilo xa mafuni, mu ku ne ku
kolwa, mu na kolwa karini, nya
ku mu ambela xilo xa njaji?

13 Umwalo mutu a gwedego
knya njajini, aholu uye a nga
relelago ku njajini, ambari
Mwamana wa mutu, a ku
mogo njajini.

14 Kanga Mosi a nga kuse-
jago nyoga giwulani, karalo
Mwamana wa mutu u ngu fela
ku kusejwa:

15 Kakuba uyo a kolwago
kwaye a na mane kubanya
nya ku pinduke.

16 Kolu Nungungulu a di ha-
laja litigo karati, kakuba a di
ningela Mwamana waye na be-
legidwe eka, kakuba uyo a
kolwago kwaye a ngafi, aholu
a na mane kubanya nya ku
pinduke.

17 Kolu Nungungulu ka nga
mu rumela Mwamana tigoni
ku lamula litigo; aholu ka-
kuba litigo li banyiswe ki kota
yaye.

18 Uye a kolwago kwaye ka
lamudwi: uye a si kolwigo
ja u lamudwe, kolu ka kolwa
linani la Mwamana a belegi-
dwego eka wa Nungungulu.

21 Aholu uye a girago lisine
u nguta safatunu, kakuba mi-
tumo yaye yi wonwe, apwa
a di ni yi giridwe kwa Nu-
ngungulu.

22 Hwane kwa exi xilo Jesu
a dita ni bapizana baye mafuni
kwa Judia; a di kala nawo
aba, a ku bapatiza.

23 Ni Johani kambe a di na
ku bapatiza Enoni bafubi ni
Salimi, kolu a di ni ma ri bo
mati mangi umo: ba dita; ba
ku bapatizwa.

24 Kolu Johani a di na si ku
tedwi kotoni.

25 Kwadi wuga kuwujisana
kwa bapizana ba Johani ni mu
Juda ku kuhanja.

26 Ba dita kwa Johani, ba
ku kawo kwaye, Rabi, uyo u
nga ra nu ri naye catugo kwa
Jordani, u mu girelago wuku-
stumnyu, keja, uye u ngu
bapatiza, ni batu bacabo ba
nguta kwaye.

27 Johani a di haka a ku
kuye, Mutu ka na haka gilo,
sine ra ni yi ningedwe kwaye
ku njajini.

28 Enu bane mu ngu nyi gi-
rela wukustumnyu, nyopwa
nya di keni, Ka nyi Kristu,

1924

Spoken by a tribe living near Inhambane, southern Portuguese East Africa. First publication, St. Matthew's and St. Mark's Gospels, and the Acts in 1888 at Inhambane by the ABCFM; tr. by Erwin H. Richards. St. Luke's Gospel to Jude, 1889. New Testament, by the publication of Revelation, ABS, 1890; Corrected edition in one volume, ABS (and Pennsylvania Bible Society), 1897. Selected Psalms, SPCK, 1900, tr. by W. E. Smyth; Ruth and 1 Samuel, chapters 1-4, 1902.

CP: ABS.

Ja in toro itoe si Isa kimoea in tēnti'i
wia nisia: Mērowla wana ē sētang; pahe-
pa'en mēipantik: karengan ko mongkot
soemigi' si Opo' Empoengmoe wo mahatali-
talinga wia oeman Nisia in esa.

Mt. 4.10

Spoken in the Minabassa region of northern Celebes, Netherlands East Indies. First publication, St. Matthew's Gospel in 1933 by the NBS; tr. by B. Tular, a native preacher. CP: NBS

TONGA of Tonga Islands

940

21 Ka nae lea ia ki he fale ko hono
jino.

22 Koia i he hili ene tuu hake mei
he mate, nae manatu ene kau akoga,
naa ne lea aki eni kiate kinautolu;
bea ne nau tui ki he tohi, mo ia nae
lea aki e Jisu.

23 ¶ Bea i he ene i Jelusalem a he
katoaga o Lakaatu nae tui ae toko
lahi ki hono huafa lolotoga ae katoaga,
i he e nau mamata ki he gaahi mana
naa ne fai.

24 Ka nae ikai falala atu a Jisu kiate
kinautolu, koeuhi naa ne ilo'i akinau-
tolu kotoabe.

25 Bea nae ikai aoga ke fakailo e ha
taha kiate ia ha mea i he tagata:
he naa ne ilo'i ae loto oe tagata.

VAHE III.

1 Otu aho e Kalaisi ki he aoga oe fakatubu fono.
14 Moe tui i he ene hekia. 16 Moe ofa lahi ae
Otua ki mamani. 18 Koe malala oe laetui.
21 Koe fai babatiso a Jone, mo ene fakamooni,
mo ene akonaki oku hau hua Kalaisi.

BEA nae ai ha tagata i he kau
Falesi, ko Nikotimasi hono higoa,
koe eiki ia i he kakai Jiu.

2 Bea nae ha'u ia kia Jisu i he bouli,
o ne behe, Labai, oku mau ilo koe
akonaki koe kuo ha'u mei he Otua:
he oku ikai ha tagata oku faa fai ae
gaahi mana ni oku ke fai, o kabau oku
ikai iate ia ae Otua.

3 Bea lea a Jisu, o beheage kiate ia,
Koe mooni, koe mooni, oku ou tala
kiate koe, Kabau e ikai fanau'i foou
ha tagata, e ikai aubito mamata ia ki
he buleaga oe Otua.

4 Bea behe e Nikotimasi kiate ia, E
faa fanau'i fefe'i ae tagata oku motua?
e toe faa hu ia ki he manava o ene fa'e,
bea fanau'i?

5 Bea behe e Jisu, Koe mooni, koe
mooni, oku ou tala kiate koe, Kabau e
ikai fanau'i ae tagata i he vai bea moe
Laumalie, e ikai aubito faa hu ia ki
he buleaga oe Otua.

9 Bea leaage a Nikotimasi, o ne behe
kiate ia, Oku fefe nai ae gaahi mea ni?

10 Bea leaage a Jisu, o behe kiate ia,
He koe akonaki koe i Isileli, bea oku
ikai te ke iloa ae gaahi mea ni?

11 Koe mooni, koe mooni, oku ou
tala kiate koe, Oku mau lea aki aia
oku mau ilo, o fakababau aia kuo mau
mamata; ka oku ikai te mou ma'u
e mau fakamooni.

12 Kabau oku ikai te mou tui i he
eku tala kiate kimoutolu ae mea oe
mamani, e fefe hou mou tui, o kabau
teu tala kiate kimoutolu ae mea oe lagi?

13 Bea oku heeki ai alu hake ha
tagata ki he lagi, ka ko ia be nae alu
hifo mei he lagi, ae Foha oe tagata aia
oku i he lagi.

14 ¶ Bea hage nae hiki hake e
Mosese ae gata i he toafa, e behe hono
hiki ae Foha oe tagata ki oluga:

15 Koeuhi ko ia kotpabe oku tui
kiate ia ke oua naa auha ia, kae ma'u
ae moui taegata.

16 ¶ He nae ofa behe ae Otua ki
mamani, naa ne foaki hono Alo be taha
nae fakatubu, koeuhi ko ia kotoabe
e tui kiate ia ke oua naa auha, kae
ma'u ae moui taegata.

17 He nae ikai fekau e he Otua hono
Alo ki mamani ke fakamalaia a ma-
mani: ka koeuhi ke moui a mamani
iate ia.

18 ¶ Ko ia oku tui kiate ia, oku
ikai fakamalaia ia: ka ko ia oku ikai
tui, oku fakamalaia ni ia, koeuhi oku
ikai tui ia i he huafa oe Alo be taha
nae tubu i he Otua.

19 Bea koe malalaaga eni, koeuhi
kuo ha'u ae mama ki mamani, bea
ofa lahi ae kakai ki he bouli i he mama,
koeuhi oku kovi e nau gaahi gaue.

20 He ko ia fulibe oku fai kovi oku
fehia ki he mama, bea oku ikai ha'u
ia ki he mama, telia naa fakaha ai ene
gaahi gaue.

21 Ka ko ia oku fai ki he mooni, oku
ha'u ia ki he mama, koeuhi ke fakaha

1912

Spoken in the Tonga or Friendly Islands, South Pacific. Between 1831 and 1844 Genesis, 1 and 2 Samuel, parts of St. Matthew's Gospel, the Gospels of St. Luke and St. John, most of the Acts and all the Epistles except Hebrews were printed at the Wesleyan Missionary Society Press in the Islands, partly on paper granted by the BFBS; details as to dates and translators are wanting. New Testament, WMS, Vavau, 1849; tr. by Stephen Rabone aided by W. J. Davis, Thomas West, Thomas Adams, N. Turner, W. Cross, C. Tucker, M. Wilson, G. Daniel and R. Amos. A revised edition, BFBS, London, 1852. Bible, 1862.

New Testament, J. Walker and Co. London, 1880; revised by J. Egan Moulton (forbidden to be used in schools by the Tonga Government). Bible, BFBS, 1884; revised by T. West (approved for use in schools by the Tonga Government) CP: BFBS.

ndipo vyenivi kuti uviziwa cha? Nadi, nadi, ndikunene, Cho tiziwa tirongoro, ndi cho taona tisimikizga; ndipo chisimisimi chidu kuti muronde cha. Asani ndingunene imwe vya panupasi ndi kuti mugomekezga cha, ne ndikuneneyani vya kuchanya mugomekezgenge uli? Ndipo kuti munthu wangukwere kuchanya cha, kweni yo wangusika kuchanya, Mwana wa munthu, yo waja kuchanya. Ndipo uli ndi po Musa wangusoske njoka mu bozwa, viyo kutenere Mwana wa munthu kusoskeka: kuti yose yo wagomekezga mwaku iyo wawe ndi umoyo wamuyaya.

Chifukwa Chiuta wangwanja viyo charu, ndiviyo wangupaskiya Kananda wake, kuti yose wakugomekezga mwaku iyo kuti watayike cha, kweni wawe ndi umoyo wamuyaya. Chifukwa Chiuta kuti wangu-tumiya Mwana wake mu charu kweruzga charu cha; kweni kuti charu chitaskike ndi iyo. Wakugomekezga mwaku iyo kuti wateruzgika cha: wakureka kugomekezga weruzgika kali, pakuti wareka kugomekezga mu zina la Kananda waku Chiuta. Kweni uku nkheruzga, kuti kungweruka ko kwaza mu charu, ndipo anthu angwanja mdima kwakuruka kungweruka ko; chifukwa zenga zihehi nchitu zao. Chifukwa yose wakuchita vyawaka watinkha kungweruka ko, ndi kuti watuza ku kungweruka ko cha, vinu zingasuskika nchitu zake. Kweni wakuchita uneneska watuza ku kungweruka ko, kuti zirongoleke nchitu zake, kuti zachitika mwaku Chiuta.

Pavuli paku vyenivi wanguza Yesu ndi asambizi wake ku charu cha Yudea; ndi wangutandara nao kweniko, ndi wabatizanga. Kweni Yohane nayo wabatizanga mu Ainone pafupi ndi Salemu, pakuti

Jn. 3.11-22; 1921

Spoken by tribes along the western shore of Lake Nyasa, Nyasaland, east Africa. Reduced to written form by Robert Laws before 1890

First publication, St. Mark's Gospel in 1890 at Livingstonia by the NBSS; tr. by Mr. Laws of the Free Church of Scotland Mission. St. John's Gospel, BFBS, 1899; tr. by R. D. McMinn (also the Parables and Miracles from the Gospels, Livingstonia, 1899). St. Mark's Gospel, NBSS, 1904; St. Matthew's Gospel and the Epistles of St. John, 1905; Joshua and Judges, 1906; Ruth and 1 and 2 Samuel, and 1 Corinthians to 2 Thessalonians, 1910. Psalms, Acts and Romans, 1911; Jude and Revelation, 1912; Genesis, 1915; Exodus, chapters 1-22:21. 1 Timothy to 2 Peter, 1919. New Testament, 1921.

Umwi a umwi na ngwani u cita luyando lwa Leza, nguwe mukwesu, a mucizi wangu, a bama.

Mk. 3.35; 1930

Spoken by about 100,000 people between the Zambezi and Kafue rivers in Northern Rhodesia, South Africa. Reduced to written form by Rev. J. R. Fell of the Primitive Methodist Mission, before 1911. First publication, St. Mark's Gospel in 1911, privately printed; tr. by Mr. Fell. Genesis, BFBS, 1922. St. Mark's Gospel, 1930; revised by Rev. J. T. Lyon. Ruth, Janes Printing Company, Louisville, Kentucky, 1936; tr. by Iris Cook Merritt, a young girl not 15 years old. CP: BFBS.

TORRES ISLAND

944

God ma tep ne merema wak, ta nia ma vanaka ne Magola me tuwuwi tegolgol, ne dae ta ne vol tela ve dotgavowiae nia, tat lera, navagi tan ola ne ah vagaret.

Spoken by about 1500 people living on four islands in the Torres Group, north of the New Hebrides, South Pacific. First publication, St. Luke's and St. John's Gospels in 1894 at Norfolk Island by the Melanesian Mission Press; tr. by L. P. Robin. The Liturgical Epistles and Gospels, 1897; St. Luke's Gospel, NBSS, 1900; revised by Mr. Robin.

TSAMBA

945

Je deut ne den ma naken pen den Suandaran wo ni, gon naken bemi me, i nya me.

Mk. 3.35

Spoken by 20,000 people in Adamawa Province, northeastern Nigeria, West Africa. First publication, St. Mark's Gospel in 1933 by the BFBS (Jos printed); tr. by Rev. W. R. Fleming of the Sudan United Mission, aided by Mrs. Fleming and several natives.

4 Nikodemusi aku ngalo kakwe, A munhu i ta belekiswa kuyini na hi wa kale ke? i ta klela a engena ga wumbiri rumbyini ga nyine, a wuya a belekiwa ke?

5 Jesu i lo hlamula aku, Hižinene, hižinene, nzi ku wena, loku munhu a nga belekiwi hi mati ni Moya, a nga na ku engena mufunweni wa Nungungulu.

6 Leži ži belekilweko hi nyama ži hi nyama; ni leži ži belekilweko hi Moya ži hi moya.

7 U nga hlamali hi leži nzi ngaku ngalo ka wena, Mu fanele hi ku belekiwa luša.

8 A mheho yi pupuxa laha yi ranzako kona, u gizwa lungu ga yona, kanileži a ku yi tibi laha yi tako ha kona, ni lomo yi yako kona: hižaležo bonkle laba ba belekilweko hi Moya.

9 Nikodemusi i lo hlamula aku ngalo kakwe, Leži žilo ži nga mahekisa ku yini ke?

10 Jesu i lo hlamula aku ngalo kakwe, Wena u mungonzisi wa Israeli, wena na u nga ži pimi leži žilo ke?

11 Hižinene, hižinene, nzi ku ka wena, Hi wulawula leži hi ži tibako, hi maha wukustumunyu ga leži hi ži wonileko; kanileži a mu amukeli a wukustumunyu ga hina.

12 Leži mu nga kholwiko loku nzi mu byela hi žilo ža

kuyini loku nzi mu byela hi žilo ža le tilweni ke?

13 A ku na munhu a kanziyileko le tilweni, sine loyi a releleko hi le tilweni, yena loyi a Nwana wa munhu, loyi a nga hi le tilweni.

14 Kukotisa leži Mosi a nga klakusa a nyoka xiwuleni, hižaležo a Nwana wa munhu i fanelwe a ku klakuswa:

15 Aku kasi ni wihi a kholwako ka yena abe ni kuhanya ka pinzukulwa.

16 Hakuba Nungungulu i lo ranza tiko kota leži, a kala a nyikela a Nwana wakwe a belekilweko yece, kasi ni wihi loyi a kholwako kakwe a nga lobi, kanileži a be ni wutomi ga pinzukulwa.

17 Hakuba Nungungulu a nga rumelangi a Nwana tikweni a ku ta lamula tiko; kanileži a ku kasi a tiko gi fela ku hanyiswa hi yena.

18 Loyi a kholwako ka kwe a nga lamulwi: kanileži loyi a nga kholwiko i lamulwe ni žaleži, hakuba a nga kholwangi bitweni ga Nwana a belekilweko yece wa Nungungulu.

19 A kulamula hi kwaloku, ležaku a kuwonekela ku cikele misabeni, ni banhu ba lo ranza munyama ku hunza kuwonekela; hakuba mitiro yabye yi wa bihile.

mitiro yabye yi wa bihile.

Besiele ia walo kolimiu, Eaubada ana aniloseao manili mena si iariariaia topwanoli kaigeda ana nuabui kaiwena.

Spoken on Slade Island, New Guinea. First publication, selections from the Scriptures in 1897 at Sydney by the Australasian Wesleyan Methodist Missionary Society; tr. by Rev. W. E. Bromilow (probably). St. Luke's Gospel, BFBS, 1928; tr. by Rev. W. Guy.

TUKUDH

tachya: 15 akoehi chootin te yi kinjizhit elyet rsyetetgititehli lyē, kō sheg kwundui tetiya.

16 Kwuggut yoo kwikit Vittekwichanchyo nunh-kug ketinizhin, ti Tinji etetvirzi etiyin kwuntlantshi, chootin te yi kinjizhit rsyetetgititelya kkwa kenjit, kō sheg kwundui tetiya. 17 Kwuggut yoo Vittekwichanchyo tih Tinji nunhkug kwu tsut chileh nunhkug * kutoututatri kenjit elyet kkwa; kō nunhkug vi kirkhe kwitetizi. 18 Attun yi kinjizhit vitoutichatri kkwa: attun kwikinjizhit kkwa utui vitoutitchiltri, kwuggut yoo Vittekwichanchyo Tinji etetvirzi orzi kug elyet kwikinjidha. 19 Ako chih † kutukotichatri nili, nunhkug kwu tsut attri nitchat-tshit kenjit, ako tinjih tsegga attri yendo tsut ketunginzhin; kwuggut yoo ko kwitrid zyunkwirzyoo. 20 Kwuggut yoo ettounyatchyo kwirzyoo titiyin attri trutouchachyo, ako elyet attri tsut nosyeih, ti kwitrid ‡ kinjitruteza kkwa kenjit. 21 Kō attun hlitewitli titiyin attri tsut niheih, vi kwitrid kwikuntrutunahtya kenjit, Vittekwichanchyo zit kwitridtutrigwahyinh kenjit.

22 Chih etchichi kwitlē Jisus ninizi ako vi katronahtunnut vah Joodia kthoikit kwu tsut; ako zut kwah akhetedichyo, ako bapteizkweltsui. 23 Ako John tthui Enon kwi zit Salim kwu tsut nyakwun bapteizkwahtsi, kwuggut yoo zut choq lyej kwilih: ako nigininchil, ako bapteizyunkotreltsej. 24 Kwuggut yoo tthui te kwitētinitututh kwi zit trantshi kkwa. 25 Ezyuk kwuggut John vi katronahtunnut tsui Joo ihlē ha trochikthut § kwilih dhitsyatri-

1937

Spoken by about 3,000,000 people in northern Transvaal and southern Mozambique, southeast Africa. First publication, the Story of the Gospels with Genesis, chapters 1-5:5 and St. Matthew's Gospel, chapters 5-7, in 1888 at Adams, Natal, by the ABCFM; tr. by B. F. Ousley. St. Matthew's, St. Mark's and St. Luke's Gospels, and Acts, ABS, 1891. Selections from the Gospels and Psalms, Missionary Society of the Methodist Episcopal Church, New York, 1898; tr. by Erwin H. Richards. New Testament, ABS, 1903. Genesis, M. E. Mission, Inhambane, 1905; Deuteronomy to Ruth, ABS, 1908. Bible, 1910. Revised Version: New Testament (Bungay, England, printed), 1928; revised by Rev. J. A. Persson. Corrected edition, 1931. CP: ABS.



Spoken by about 2,000 Indians living in the valley of the Yukon, northwestern Canada. First publication, St. John's Gospel and Epistles in 1873 by the BFBS; tr. by Robert McDonald of the CMS. The Gospels, 1874; Corinthians to Revelation, 1885. New Testament, 1886. The Psalter, SPCK, Winnipeg, 1886. Genesis to Leviticus, BFBS, 1890. Bible, 1898. The fifth whole Bible printed in a language of the Americas. CP: BFBS.

Nango Kwama a mūla tūtūnito a mwana ni
Bwēko kuni win kuna bñhñbē, kē kanwore kù ke
biyilum a nan kñnē a naba kaiyan, aya a ya
tokwōrito kudiya kwado.

Spoken by about 15,000 people in the southeastern Bauchi Plateau, Nigeria, West Africa. Reduced to written form by Rev. and Mrs. J. A. Huggins of the Sudan Interior Mission about 1920. First publication, *St. John's Gospel in 1930 by the BFBS (Jos, Nigeria, printed); tr. by Thomas Millar.*

TULU

950

Kanarese characters

೧೨. ಯಾನ್ ಭೂಲೋಕದನ್
ನಿಕುಳಿಗ್ ಪರ್ಣಗ ನಂಬಜರ್, ನಿ
ಕುಳಿಗ್ ಪರಲೋಕದನ್ ಪರ್ಣಗ
ಯೆಚ ನಂಬರ್?

೧೩. ಬೊಕ್ಕ ಪರಲೋಕೊಡು
ಉಪ್ಪು ನರಮಾನ್ಯ ಮಗ, ಪರಲೋ
ಕೊಡ್ಪು ಜತ್ತದ್ ಒತ್ತಿನಾಯಿ ಹೊ
ತಂದ್, ಯೇರ್ಲಾ ಪರಲೋಕೊಗು
ಯೇರ್ಲಾ ಪೋಯಿಜೆ.

೧೪. ಉಂದತ್ತಂದೆ ಮೋಸೆ ಕಾ
ಡ್ಡಾ ಸರ್ಪೊನು ಯೆಚ ಯೇರಾ
ಯೆನಾ,

೧೫. ಅಂಚೆ ನರಮಾನ್ಯ ಮಗ,
ಆಯನ್ ನಂಬನಾಯಿ ಯೇರ್ಲಾ
ನಾಶನಾದ್ ಪೋವಂದೆ, ನಿತ್ಯಜೀವ
ಇತ್ತಿನಾಯಿ ಅದುಪ್ಪು ಲೆಕ್ಕ, ಯೇರಾ
ದಿನಾಯಿ ಆಪೊಡು;

೧೬. ದಾಯೆಗಂದಂಡ ಆಯನ್
ನಂಬನಾಯಿ ಯೇರ್ಲಾ ನಾಶನಾ
ವ್ ಪೋವಂದೆ, ನಿತ್ಯಜೀವ ಇತ್ತಿನಾ
ಯೆ ಅದುಪ್ಪು ಲೆಕ್ಕ, ದೇವರ್ ತನ
ಪೊಯಾದ್ ಪುಟ್ಟ ಮಗನ್ ಕೊರಿ
ಯೆರೆ, ಲೋಕೊನು ಈ ಪ್ರಕಾರ ಪ್ರೀತಿ
ಮುಳ್ತೆ.

೧೭. ಆಯನ್ ನಂಬನಾಯಿಗ್
ನ್ಯಾಯತೀರ್ಪು ಆವಂದ್, ಅಂಡ ನಂ
ಬಂದಿನಾಯಿಗ್, ಆಯೆ ದೇವರ್ ಪೊರಿ
ಯಾದ್ ಪುಟ್ಟ ಮಗ ಪುದರ್ ನಂ
ಬಂದಿನೆಡ್, ನ್ಯಾಯತೀರ್ಪು ಆವ್
ಪೋಂಡ.

೧೮. ನ್ಯಾಯತೀರಿಕೆ ಉಂದೇ—
ಬೊಕ್ಕ ಲೋಕೊಗು ಒತ್ತಂಡ್,
ಬೊಕ್ಕ ನರಮಾನ್ಯ, ತನಕುಳಿ ಕ್ರಿ
ಯೊಳು ಪಡಿಕೆ ಆದ್ತಿನೆಡ್, ಬೊಕ್ಕ
ಡ್ಪು ಕತ್ತಲೆಗ್ ಹೆಚ್ಚ ಪ್ರೀತಿ ಮುಳ್ತೆ;
೨೦. ದಾಯೆಗಂದಂಡ ಪಡಿಕೆಂ
ತಿನೆ ಮುಳ್ಳನಾಯಿ ಯೇರ್ಲಾ ಬೊ
ಳ್ಳುಗು ಪಗ್ ಮುಳ್ತದ್, ತನಕ್ರಿಯೊಳು
ಶಿಕ್ಷೆ ಪಡೆವಂದಿ ಲೆಕ್ಕ, ಬೊಳ್ಳುಗು ಒ
ಪ್ಪಜೆ.

೨೧. ಅಂಡ ಸತ್ಯೊನು ಮುಳ್ಳು
ನಾಯಿ—ತನ ಕ್ರಿಯೊಳು ದೇವರ್ಡ್
ಮುಳ್ತದಿನವು ಅಂದಾದ್ ಅವು ತೋ
ಜು ಲೆಕ್ಕ ಬೊಳ್ಳುಗು ಒಪ್ಪೆ.

೨೨. ¶ ಉಂದೆಡ್ ಬೊಕ್ಕಯೇ
ಸುಲಾ ಆಯ ಶಿಷ್ಯರಲಾ ಯೆಹೂದ
ದೇಶೊಗು ಪೋದು, ಅವುಳು ಆಕು
ಳೆಡೊಪ್ಪ ತಡೆದ್, ಸ್ನಾನ ಕೊರಿಯೆ.

Jn. 3.12-16, 18-22; 1885

Spoken by more than 500,000 people in a small district in South Kanara, southern India. First publication, *St. Matthew's Gospel in 1842 at Mangalore by the Basel Missionary Society; tr. by C. Greiner. St. John's Gospel and Galatians to Thessalonians, 1844; tr. by Basel missionaries. New Testament, 1847. Revised 1858; by J. J. Ammann; BFBS, Mangalore, 1885. The Psalms, Proverbs and Ecclesiastes, 1849; tr. by J. J. Ammann; Genesis, 1850; Genesis, BFBS, Mangalore, 1905; tr. by G. Ritter; Exodus, 1909; tr. by H. Baechle; Daniel, 1912.*

Pakuti Chiuta wakamanya nchakuchitemwa charu, le-
kani wakapereka Mwana wake uyo njeka na yeka pa
kubabika, mwakuti yose uyo wakupulikana nayo wareke
kuparanika, kwene wabenge na umoyo wa muyirayira.
Chifukwa Chiuta kuti wakatuma Mwana mu charu kwiza
keruzga charu chara; kwene kuti charu chiponoskekere
mwa iyo. Uyo wakupulikana na iyo, kuti wakweruzgika
chara: uyo wareka kupulikana weruzgika kali, chifukwa
walive kupulikana na zina la Mwana wa Chiuta, uyo njeka
na yeka pa kubabika. Ndipo uku nkweruzgika, kuti
kungweruka kuli kwiza mu charu, ndipo bantu bakatemwa
chisi kwakuruka kungweruka, chifukwa milimo yabo yi-
kaba yihene. Pakuti yose uyo wakuchita uhene wakuti-
nka kungweruka, ndipo kuti wakwizako ku kungweruka
chara, wakuti milimo yake yingasuskika. Kwene uyo
wakuchita uneneko wakwiza ku kungweruka, mwakuti
milimo yake yiwoneke, kuti yachitikira mwa Chiuta.

Pamanyuma pa vintu ivi Yesu wakiza mu charu cha
Yudeya pamoza na basambiri bake, ndiko wakakhala
nabo, ndipo wakabapatizanga.

Jn. 3.16-22; 1921

Spoken west of Lake Nyasa, Nyasaland, southeast Africa. First
publication, *St. Mark's Gospel in 1904 at Livingstonia by the NBSS; tr. by W. A. Elmslie of the United Free Church of Scotland Mission. St. John's Gospel, 1906; tr. by Malcolm Moffat; St. Luke's Gospel, 1909; tr. by F. A. Innes; Romans, 1909; tr. by R. D. McMinn; Hebrews, 1909; tr. by D. R. MacKenzie; St. Matthew's Gospel and Acts, 1910; tr. by D. Fraser. New Testament, 1911; tr. by the missionaries. 1921 edition printed in Edinburgh. The Psalms (selected), NBSS, 1931; tr. by Rev. Dr. D. Y. Turner. CP: NBSS.*

TUPI: Guajajara dialect

952

34. Ae uzariko ijiwiri-uwapwiki-
harawe wanehe: Aitze he hi, heriwirawe no.
35. Parapi Tupan mimutara-ijapo-harawe
uiko heriwirawe, herinirawe no, he hi no.

Mk. 3.34-35; 1933

Spoken by some 3,000 Indians in scattered villages along the Rio
Pindare and Rio Grajabu, Maranba, Brazil. First publication,
St. Mark's Gospel in 1930 by the Unevangelized Fields Mission; tr. by Frederick Roberts and Patrick Symes. St. John's Gospels and selections from St. Matthew's and St. Luke's Gospels, 1931; the Acts and St. Mark's Gospel, BFBS, Altamira, Brazil, 1933; Romans, 1 Corinthians and some Psalms, privately printed, 1934 (?). All these were mimeo-graphed.

TUPI: Guarani dialect

953

Peze pezemumiku pe pia pe. Peze peruzari Tupana
rehe, peruzari He rehe. Uiko heta tapwi Ile Ru rekwe-
Jn. 14.1

Spoken by Indians living south and west of Para, northern Brazil.
First publication, selections from the Gospels in 1929 by the SGM;
tr. by J. Duval Rice.

روحدن طوغان کیم ایسه دی بویه در * نيقوديموس جواب ويروب
اڭا دیدی که بونسنه لر نيه اولق قابلدن * حضرت عیسی جواب
ويروب اڭا دیدیکه سن اسراييلک معلى سن ده بونسنه لری بلز سن *
حقا حقا سکا دیرمه بزبلدو کزی سویلر و کوردو کز شهادت
ایدرز اما سز شهادت می قبول اتمز سکر * بن سزه ارضه دایر نسنه لر
سویلدم ده اینانمز سکر یا سزه سواوی نسنه لر سویلرم نیجه ایناننا سکر *
کوککه کسه معود اتمدی الا کوکدن نازل اولان ابن الانسان که
او کوککه در * ونیجه که موسی ییلانی بریده قالدردیسه ابن الانسان
ده بویه قالدردلق کرکدر * تاکیم اڭا ایمان کتورن هلاک اولمیه
لکن ابدی حق اول * زیرا الله تعالی عالمی اوقدر سودیکه کندو
بریحق اوغلنی ویردی تاکه اڭا ایمان کتورن هلاک اولمیه اما ابدی حق
اولا * زیرا الله تعالی کندو اوغلنی عالمه انک ایچون کوندردی که
عالمی حکم ایلیه اما انک ایچون که عالم انک سبی ایله خلاص بولا *
اڭا ایمان کتورن مدان اولمز اما ایمان کتورمین آرتق مدان اولمشدر
اول سببدن که الله تعالی انک بریحق اوغلنک اهنه ایمان کتورمدی *
ومداینه بودرکه نورعالمه کلدید بنی آدم ظلماتی نوردن زیاده سودی
زیرا عملری یوامز ایدی * زیرا هرکیم یوامز ایشلر ایشلر ایسه
نوری سومز هم نوره کلز تاکه عملری ذم اولمیه * اما حق عمل
اشلین نوره کلور تاکه عملری ظاهر اولز زیرا الله ایله عمل اولمشدر *
بوندنصکره حضرت عیسی کندو تلامیذی ایله یهودا ولایننه کلدید
اورده انلرک ایله طوروب تعید ایدردی * یوحنا دخی سالمه یقین
اولان عیسی نونه تعید ایدردی زیرا اول موضع مولر چوق ایدی ده
کلن تعید اولنوردی * زیرا یوحنا هنوز زندانه قونلیدی ایدی *
عیسی یوحنا انک میندلری ایله یهودیلرک میننه طهارت خصومند بر
مچالده نوشدی *

• عیسی اکا جواباً حقیقة حقیقة سکا دیرمه بر کیمسه یکدن
طوغمايخه اللهک ملکوتی کوره مز دیدی • نيقوديموس اکا بر ادم
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دیرمه اکر بر کیمسه صودن و روحدن طوغان سوازه اللهک ملکوتنه
کیره مز • تندن طوغان تندر و روحدن طوغان روحدر (۷) سکا
یکدن طوغمکز لازمدر دیدیکه تعجب اتمه • روزکار استدیکی یرده
اسر وانک سسینی ایشیدرسین لکن نرهدن کلوب نرهبه کیتدیکی
ییلزسین. روحدن طوغمش اولان هر کیمسه بویه در دیدی.
• نيقوديموس اکا جواباً بو شیر نصل اوله ییلور دیدی (۱۰) عیسی
اکا جواباً دیدیکه سن اسراييلک بر معلى ایکن بو شیر ییلز میسین.
• حقیقة حقیقة سکا دیرمه بز بیلدیکمزی سویلر و کوردیکمزه
شهادت ایدرز و شهادت می قبول اتمز سکر • اکر سزه زمینی شیرلی
سویلدیکمه اینانماز ایسه کز سواوی شیرلی سزه سویلسم نصل
اینانه جقسکر • وسایه هیچ بر کیمسه چقماش آنحق سمان تزل
ایدن ابن الانسان که سابه در • و موسی بریده ییلانی یوکسکه
قالدردینی مثللو ابن الانسان بویه یوکسکه قالدردلق کرکدر • تاکه
اکا هر ایمان ایدن هلاک اولماوب آنحق ابدی حیاته مالک اوله • زیرا
الله دنیایی یو قدر سودی که کندی ابن وحیدنی ویردی تاکه اکا هر
ایمان ایدن هلاک اولماوب آنحق ابدی حیاته مالک اوله • چونکه الله
کندی اوغلنی دنیانک حکمی ایچون دکل آنحق دنیا انک واسطه سیله
خلاص بولسی ایچون دنیایه کوندردی • اکا ایمان ایدن حکم اولماز

Jn. 3.9-25; 1819

Spoken by more than 13,000,000 people in the Turkish Republic (see below).

First publication, the Psalter (in Greek characters) in 1782 at Venice; tr. by Seraphim, Metropolitan of Caramania. The Wisdom of Solomon, Constantinople, 1799; by an unknown translator. The Psalter, (Armenian character), Constantinople, 1800; Selections (Greek characters), Nicolas Glukus, Venice, 1805, 1812, 1818; tr. possibly by Seraphim. New Testament (Arabic characters), BFBS, Paris, 1819; tr. by Ali Bey in the 17th century and prepared for the press by Jean Daniel Kieffer. Bible, 1827.

Other versions in Arabic characters: New Testament, BFBS, 1853; revised by Turabi Effendi under the supervision of E. Henderson.

New Testament, 1857; revised by J. W. Redhouse. Schauffler Version: Gospels and Acts, BFBS and ABS, Constantinople, 1862; tr. by Wilhelm Gottlieb Schauffler of the ABCFM. New Testament, 1866; Psalms, 1868; Isaiah, BFBS, Vienna, 1876; Pentateuch, 1877.

Jn. 3.3-17; 1911

Revision Committee's Version: the Gospels, BFBS and ABS, Constantinople; 1874; by a committee consisting of Elias Riggs (ABCFM), R. H. Weakley (CMS), Avedis Constantian of the Evangelical Armenian Church, aided by Shukry Effendi, Ahmed Effendi, and Keifi Effendi. New Testament, 1875; Psalms, and Proverbs, 1876; Bible, 1878.

Further revision: Bible, 1885; by the previous committee joined by H. O. Dwight and Edward Riggs of the ABCFM and Berjian and S. Tersian. These two texts printed in Armenian characters, 1880 and 1888; in Greek characters, (BFBS only), 1905.

Versions in Armenian characters: Russian Bible Society version: New Testament, Russian BS, St. Petersburg, 1819; tr. by Khojentzi, an Armenian translator formerly in the service of the Russian Government.

Goodell's Version: New Testament, BFBS, Malta, 1831; tr. by William Goodell of the ABCFM; aided by Dionysius, an Armenian bishop. Genesis and Psalms, ABS, Smyrna, 1839; Pentateuch, 1840;

(Continued on Page 335)

THE TURKISH VERSIONS

The word "Turkish" as applied to language covers a large number of dialects of Turkish or Turkoman tribes extending from Central Asia to the Mediterranean, of which the best known in the western world are the Osmanli Turks, citizens of the present republic of Turkey. The language of the latter became in the long past also the language of large groups of Greek and Armenian inhabitants of Asia Minor who were more familiar, however, with Greek and Armenian characters than with the Arabic script in which Osmanli Turkish was written. Thus there are of Osmanli Turkish not only that in Arabic characters, called sometimes Arabo-Turkish, but also Turkish in Armenian characters (Armeno-Turkish) and Turkish in Greek characters (Greco-Turkish). To these now a fourth has been added as will appear.

There is a whole world of missionary faith, courage, and persistence lying behind the veil of the heterogeneous data beneath each of those fourteen other Turkish dialects. The Central Asian plateau and the endless steppes of European and Asiatic Russia where they are spoken have been barely accessible to evangelical forces in the past, and are still less so today. There will be space here to write only of the Osmanli Turkish, which, as the official language of the Ottoman Empire, became the most widespread and the most literary of them all.

The story of Ali Bey, the first translator of the Bible into Turkish, has often been told but is, even so, less known than it deserves to be. Who would seem less likely to fill this role than a Polish child, stolen from his home and sold as a slave to the Turks? Yet such was the origin of the man, a contemporary of Cromwell, who as a Moslem was known as Ali Bey, but whose real name was Albert Bobowsky. It was the thorough education this slave boy received in the Sultan's palace school, and the experience he gained as chief dragoman or translator for Sultan Muhammad IV, that prepared him to render the Bible out of French into Turkish.

The Dutch ambassador to the Sublime Porte was perhaps the one who led Ali Bey to undertake this work. At any rate, as soon as finished in 1666, it was immediately sent by the ambassador to Leyden, where the manuscript is still kept in the library of Leyden University. Unlike most versions, on which the humblest of men and women have toiled, this version seemed destined to be a joint task of men high in the affairs of state. After lying for a century and a half in Holland, the first portion of the manuscript was edited in Berlin by a Baron Diez, sometime Russian ambassador at Constantinople, well versed in Turkish as well as a scholar in the other languages, Arabic and Hebrew, Latin and German, of which he made use for comparison with Ali Bey's rendering. At least half of the Old Testament was completed and the first four books had been through the press, when the learned editor died. Still another person, of another nation, was thus destined to have a share in this production. This was a M. Kieffer, who had been interpreter and secretary of the French Legation at Constantinople, then seven years a prisoner of the Sultan, then a Professor of Turkish and Interpreter to Louis XVIII at Paris. At last the manuscript was to be published, but it was only the New Testament that actually saw the light in this first (1819) edition of Ali Bey. Eight years later M. Kieffer completed his long task by the issue of the whole Bible, with a revision of the New Testament printed separately. At least seven nationalities had by this time had a share in the famous book.

Contemporary with the first appearance of the Ali Bey New Testament in Arabo-Turkish was the first issue of the Testament in Armeno-Turkish. This was one of the praiseworthy efforts of the short-lived Russian Bible Society to meet the needs of various Christian races living within the Russian Empire. For many

Turkish-speaking Armenians dwelt in the Russian Caucasus as well as in Turkey. A later and better text issued in Turkey in 1831 superseded that first attempt: this text of William Goodell is still preferred by some readers today, to the later Bibles, which were conformed to the Arabo-Turkish and Greco-Turkish texts.

Meanwhile the Greeks using Turkish received their Bible, part by part. The Psalter in Greek dress was in fact the very earliest part of the Turkish Bible to be published, as early as 1782. After Kieffer's Ali Bey Bible appeared, it was worked over into Greek type and issued at Athens, but paid for by subscription of the Turkish-speaking Greeks of Anatolia, who were most anxious to possess it as their Armenian brethren had their Armeno-Turkish Bible.

In spite of differences in the way Christians and Moslems spoke Turkish, the existence of divergences between the various Turkish texts did more harm than good. They gave offence to some who compared them and declared the Word of God in Turkish was contradictory. After isolated attempts to harmonize, a large and representative committee was appointed in 1874 under the lead of the Bible Societies, with the commission to produce a single text that would be satisfactory to all readers, when issued in all the three scripts. This was done, so far as it was possible to reach a compromise, and this is the text still being issued for the Turkish-speaking Armenians and Greeks.

For the Turks themselves a new Bible became absolutely imperative after the establishment of the new Republic. For among the sweeping reforms, introduced in rapid succession, was a thorough-going reform of the Turkish language. It was not enough to abandon the Arabo-Persian script in which Turks had dressed their language ever since it had been committed to writing, and to adopt the roman script, which much better fitted the Turkish sounds. Large areas of the vocabulary, the very stuff of Turkish as it had been spoken—still more notably, as it had been written for centuries—were by strict order banished from newspaper, from book, and from official documents. So rapid was this change put through that, it is said, it became necessary for a while to accompany government instructions issued by officials in Angora to inferiors in various parts of Turkey and abroad with the same message expressed in the now forbidden language of yesterday; otherwise they would not be clearly understood.

The committee that undertook the production of a Turkish Bible for this new nation was faced with a difficult problem: how much of this excessive zeal for change would last? How thorough should be the rejection of the foreign words and phrases (chiefly Arabic and Persian) now banned in favor of "genuine" Turkish? Clearly, some happy mean must be found; and as the work proceeded, lasting eight years, it became increasingly obvious that from the first the common-sense decisions daily made by the committee were being justified by the event. By the time the whole was finished, the worst of the upheaval was past: what was to go had gone, and what was to stay had come back even if banned at first. A Turkish Bible lay ready for the new Turkish nation, intelligible to the unlearned, yet acceptable to the learned who were willing to adapt their tongue to the speech of a new day. The reception accorded the New Testament, already published, augurs well for the success of the entire Bible when issued. To the thousands of emigrants from the old Ottoman Empire, whose mother-tongue is the Turkish of yesterday, this new version will be unacceptable, sometimes even shocking. But to the Turk of the Turkey which has passed through all the reforms of 1923 to 1938, it will speak in the new sort of Turkish that he uses and likes.

ده كرك ايله اوچالندرسون * تاكه هراونه ايمان كتورن هلاك اولماسون اما ابدى حياته مالك اولسون * چونكه الله دنيانى آيله سودى كه اوز يكانه اوغلنى ويردى تا كه هراونه ايمان كتورن هلاك اولماسون اما ابدى حياته مالك اولسون * چونكه الله اوز اوغلنى دنيايه كوندرمدى كه دنيايه حكم ايلسون اما كه دنيا اونن واسطه لنى اين نجات تاپسون * اونه ايمان كتورنه حكم اولناز اما ايمان كتورميه ابدى حكم اولوبدر او سيبدن كه الله يكانه اوغلنن آدينه ايمان كتورميويدر * وحكم بو در كه نور دنيايه كلدى و آدملىر ظلمتى نورتن آرتق سوديلر چونكه اولرن عمللى پيس ايدى * چونكه هر كس كه پيس عمللى مشغول در نوره نفس ايلر ونوره باخين كلز تا كه عمللى ملزم اولماسون * اما حقى عمله كورن نوره باخين كلور تا عمللى آشكار اولسون چونكه الله اينن عمله كلوبدرلر *

وبوردن صوره عيسى شاكردلى اينن بهودا ولايته كلدى و اولر اينن اوراده قالبو تعيد و بر ابدى * بجى ده سليه باخين عيتونه تعيد و بر ابدى بو سيبدن كه اوراده صوچوخ ابدى و خلق كلوب تعيد اولنور ايديلر * چونكه بجى هنوز زندانه صالحامش ابدى * او وقت بجى ن شاكردى اينن هوديلرن آراسنه طهارت خصوصه مباحنه دوشدى * و بجى بن يانه كلوب اونه ديديلر اى معلم سنن اينن اردنن او طرفنه اولان كيمسه كه اونن خصوصه شهادت ويردن بو در او تعيد و بر و هلى اونن يانه كيدرلر *

Jn. 3.15-26; 1922

Spoken by 3,000,000 people in the region north and south of the Caucasus mountains in the U.S.S.R. and northern Iran. First publication, St. Matthew's Gospel in 1842 by the BFBS; tr. by Mirza Ferukh and Felix Zarembo of the Basel Missionary Society, revised by Karl Gottlieb Pfander. The Gospels and Acts, 1877; tr. by Mirza Ferukh and Mr. Pfander. New Testament, 1878; tr. by Mirza Ferukh, Mr. Pfander and Abraham Amirchianian, son of Mirza Ferukh.

Old Testament, Leipzig, 1891; tr. by A. Amirchianian, Benjamin Labaree and G. N. Wright. Revised New Testament, 1893.

Labaree Version: St. Matthew's Gospel, ABS, Leipzig, 1872 (?); tr. by Benjamin Labaree of the American Presbyterian Mission. St. John's Gospel, Constantinople, 1876; tr. by Mr. Van Norden and Mr. Labaree; St. Luke's Gospel, Urumia, 1881; tr. by Mr. Labaree; The Gospels and the Psalter, London, 1884. (See also Old Testament, above.) CP: BFBS.

BASHKIR TURKISH

956

Анын ёён Хозай донйаны шул тикте йаратты, Ул Ыёнен йангыз тыуган Улын, Ага эшанеусе йар-кем йалак булмагын, манго теректек алгын, тиб бирёе.

Spoken by about 460,000 people south of the Urals, Orenburg, Ufa, Perm and Vyatka provinces, U.S.S.R. First publication, St. Matthew's Gospel in 1899 at Kazan by the Kazan Missionary Society of the Russian Orthodox Church; tr. by missionaries of that Society. The Gospels, BFBS, Kazan, 1902.

9. Пёлет шинтен анна, пёлет шинти Етем Ывалёнтен пусне, пёлет шине никам та улахман. Пуша хирте Моисей сёлене сёкленё пек, Етем Ывалийен те: Ана ёненекенсем пёри те ан пётёр, ёмёрлех пуранасла пултёр тесе, (хёрес сүмне) сёкленмелле.

10. Тура тёнёене пит йуратна: Хайен пертен пер Ывалне те панә: Ана ёненекенсем пёри те ан пётёр, ёмёрлех пуранасла пултёр, төнё: Тура Хайен Ывалне сёр шине: тёнёене сут тутар тесе йаман, Ун урла тёнё сәлантәр, тесе йана. Ана ёненсе таракан айәплә пулмә, Ана ёненменни айәпа йулвә ёнтә: вал Турран пертен пер Ывалне ёненмест. Айәпа йулвә ака мөnten килет: тёнёене сүтә килтә, анҗах сынсем сүтаран ытла тёттөме йуратрәс, мөшөн тесен весен ёсёсем усал-тә. Усал әс тавакан кәрек кам та сүтта йуратмәст; хайен ёсёсем ан курантёр тесе, вал сүта патве пымәст, мөшөн тесен унан ёсёсем усал.

Jn. 3.13-20; 1911

Spoken by more than 500,000 people in the valley of the Volga, eastern European Russia. First publication, the Gospels in 1820 at Kazan by the Russian Bible Society; tr. by a committee appointed by the Kurmysh branch of the Russian Bible Society. St. Matthew's Gospel, Kazan ?, 1873 ?; tr. by I. Jacobleff. St. John's Gospel, Orthodox Missionary Society, 1880. The Gospels, BFBS, Simbirsk, 1895; the Psalms, 1901. New Testament, 1911.

GAGAUZI TURKISH

958

Зира Аллахъ дюняи букадаръ севди, ки кенди Ибни вахидини верди, та ки ана херъ иманъ еденъ хелахъ олмайбъ, анджакъ хаятж ебедиеи маликъ ола.

35. Zerea her chim Alla-doudu, tohum eandâ, hem hân istediini (iradetini) tamamlarsa (eaparsa) o dur Benim cardaşım, odur Benim câz-cardaşım hem Benim anam. 7. Başcasâ diuştiu ti-chen arasâna, hem da ti-chenlear cicâr onu buu-dular, hem da mahsul ver-

Mk. 3.35; 1935

Spoken by perhaps 10,000 people along the northwestern shores of the Black Sea in Bulgaria and Rumania. First publication, St. John's Gospel (Cyrillic characters) in 1927 at Varna by the BFBS (Sofia printed); tr. by Rev. Ivan Todoroff and Rev. Dr. St. Thomoff, of the Orthodox Church. St. Matthew's Gospel (roman characters), Mihail Ciachir, Kishineff, 1934 ?; tr. by Professor Ciachir; St. Mark's Gospel, BFBS, Bucharest (Kishineff printed), 1935.

اَي تُوکَلْ جِيَاچَنکَلرْ وَاغْرِيُوکَلِيلِرْ مَنکَه کَلِيکَتْ وِمَن سِنِي
پَرَاخْتَلِنْدِرْ جَقْدَرِنْ.

Mt. 11.28; 1884

Spoken by from 200,000 to 500,000 Tekké Turkomans, nomads of eastern Turkestan, from Merv to Tashkent. First publication, St. Matthew's Gospel in 1880 by the BFBS; tr. by J. Bassett of the ABCFM. Revised, 1884.

KARAITE TURKISH

Arabic characters

اولده تنكري كوك لارني و يرني
يراتي * ۲ و ير شكل سر و بوش ايدي و

Gen. 1.1; 1819

Hebrew characters

אֶבְרָהָם בִּשְׁמֵא וַיְדַבֵּר מִנֶּחָד וְאֵל גּוֹבֵן דָּאָל יִירֵד : הָאֲרֵץ דָּאָל יִירֵד
אֲדִי וְרַח דְּבוּשׁ וְרִקְנִיגֵלִי וְיִזְדִּיר אֶסְטִינָא דְרִיזְעִיג וְדִינִלִּי מִנֶּחָד
אֶסְר אֲדִי ו יִזְדִּיר אֶסְטִינָא אֵל סִבְלִרְנִיג וַיֵּאמֶר דְּרִיזְעִיג מִנֶּחָד אֶלְסִין דִּיקוֹן
דְּאֲלֹרִי דִּיקוֹן וַיֵּאמֶר דְּרִיזְעִיג מִנֶּחָד אֵל דִּיקֵּנִי בִּי וַיִּשְׁלָדִיר וְדִינִלִּי מִנֶּחָד אֶסְטִינָא
אֵל וַיִּרְקֵנִיג וְדִיזְעִיג אֵל קִנְדִּילִקֵּנִיג : וַיִּקְרָא דְאֶסְדִּיר מִנֶּחָד אֵל וַיִּרְקֵן קֵא
גַּם ו דָּאָל קִנְדִּילִיג קֵא אֶסְדִּיר גַּם וְדִינִלִּי מִנֶּחָד אֵל דִּיקֵּנִי בִּי וְגַם פִּיר :
וַיֵּאמֶר דְּרִיזְעִיג מִנֶּחָד אֶלְסִין מִבְּקֵא אֶרְסִינִיגָא אֵל סִבְלִרְנִיג ו דְּרִיזְעִיג
אֲדִירִיג ו אֶרְסִינָא סִבְלִיג סִבְלִיג : וַיַּעַשׂ דָּא וַיְדַבֵּר מִנֶּחָד אֵל סִבְלִיג ו
דְּרִיזְעִיג ו אֶרְסִינָא אֵל סִבְלִיג בִּי מִיבִינֵן אֵל מִכְּקֵיג ו דְּרִיזְעִיג אֵל סִבְלִיג ו
בִּי אֶסְטִינָא אֵל מִכְּקֵיג ו דְּרִיזְעִיג עֲלִי : וַיִּקְרָא דְאֶסְדִּיר מִנֶּחָד אֵל סִבְלִיג גּוֹב
דְּאֲלֹרִי עֲלֵשׁ דְּרִיזְעִיג מִכְּחוּנִג אֲבִינִיג וַיֵּאמֶר דְּרִיזְעִיג מִנֶּחָד בִּי וַיִּשְׁלָדִיר אֵל
סִבְלִי מִיבִינֵן אֵל גּוֹבֵנִי פִיר וַיִּנְאֹבִי גּוֹדֵנִיג אֵל קִר ו דְּרִיזְעִיג אֵלִי :
וַיִּקְרָא דְאֶסְדִּיר מִנֶּחָד אֵל קִרֵּנָא יִיר ו דְּרִיזְעִיג אֵל סִבְלִרְנִיג אֶסְדִּיר דְּרִיזְעִיג ו
דְּרִיזְעִיג מִנֶּחָד בִּי וַיִּשְׁלָדִיר : וַיֵּאמֶר דְּרִיזְעִיג מִנֶּחָד וַיִּשְׁמַעְסִין אֵל יִיר וַיִּשְׁמַעְלֵשׁ
וְאֵם אֲרִילֵק אֲמִיג ו אֲרִילֵק וַיִּשְׁמַעְלֵשׁ אֲנִי קִלְבֻצִּי וַיִּשְׁמַעְלֵשׁ גִּסְנִינֵהוּ כִי אֲרִילֵק

Gen. 1.1–11; 1842

Spoken by the Karaite Jews in the Crimea and Turkey. First publication, Genesis (Arabic characters) in 1819 at Astrakhan by the Russian Bible Society; prepared by Scottish missionaries from an old manuscript of the Old Testament. The Pentateuch (Hebrew characters), Ortaköi (Constantinople), 1835.

Old Testament (except *Chronicles*), Mordecai Tirishkin, Goslov, Crimea, 1842; tr. by Jacob b. Ladny. *Genesis*, Vilna, 1889; tr. by Zechariah Michaeloff Mitzekevitch and Elijah Isayeff Roetski for Karaite Jews in Lithuania.

۱۶ بولمای اینک ابدی تیریکلیکی بولغای * چونکه خدا دنیاغه شونداغ محبت کورساتی که اوز یالغوز اوغلی نی بردی تاکه هرکم انکا ایشانسه هلاک بولمای اینک ابدی تیریکلیکی بولغای. چونکه خدا اوز اوغلی نی دنیانی حکم قیلغالی دنیاغه ایبارمادی بلکه دنیا اینک واسطه سی برله نجات تاپقالی (ایباردی). انکا ایشانکان حکم قیلیناس وانکا ایشانماکان خدا اینک یالغوز اوغلی اینک اینغه ایشانماکانی اوچون حکم قیلینیب دور. و حکم شودور که نور دنیاغه کلدی

Jn. 3.16-18; 1898

Spoken between the Tian Shan mountains and northern Tibet, Sinkiang, western China. First publication, the Gospels in 1898 at Leipzig by the BFBS; tr. by Ohannes Avetarianian (later of the Swedish Missionary Society), and Mirza Abdul Kerim Ahmad, revised by L. E. Högberg and other members of the Swedish mission. The Gospels and Acts, Deutsche Orient Mission, Philippopolis (Bulgaria), 1911. New Testament, BFBS, Philippopolis, 1914; tr. by Pastor Avetarianian and Pastor G. Raquette. Genesis, 1917; tr. by Mr. Anderssen of the Swedish Mission. 1 Samuel, China Inland Mission, Tihwafu, 1917; tr. by Rev. G. W. Hunter. Job, Swedish Mission, Kashgar, 1921; tr. by Pastor Raquette; the Acts, Tihwafu, 1922; tr. by Mr. Hunter; Psalms, 1923; tr. by Pastor Raquette. St. Mark's Gospel, 1925.

KAZAN TURKISH

Russian characters

Ходай минем Ходайыма айткян: Мин дошман-
нарытны аягын астына салгынчы, Минем уң
жагымда утыр диб.

Ps. 110.1; 1914

Arabic characters

چونکہ اللہ تبارک و تعالیٰ ارادہ سبب فیلا نورغان کش اول منکا آغایانی
طوطانکلی ہم آنا بولادر دیدی *

Mk. 3.35; 1886

Spoken by about 200,000 Tatars in Kazan, eastern European Russia.
First publication, *Ecclesiasticus* in 1864, at Kazan; translator unknown. *St. Matthew's Gospel*, 1866. *St. Matthew's Gospel*, Kazan ?, 1873; tr. by Nicholas Ivanovitch Ilminsky; the *Psalter*, 1875 ?. *The Gospels*, Orthodox Missionary Society, Kazan, 1893; tr. by Nicholas Bobrovnikoff. Editions in Arabic character: *St. Matthew's Gospel*, FBFS, Kazan, 1884; tr. by C. Salemann, revised by J. M. Gottwald; *St. Mark's Gospel*, 1886.

WESTERN KIRGHIZ TURKISH

963

Russian characters

Кудай дүйнөнү соншам жаксы көргөндиктен, Өзүңүз жалгыз туган Улын бирде, Оган нанушы ар-ким мантти турушы болсун, тек алек болмасын, деп.

Arabic characters

يوروب آنكا ايندى سين اسراييل ننگ بر معلّم سين و بو نرسه لارنى بلامزى سين * ۱۱ راست راست سنكا ديامين كه بلد و كمزنى سويلاوز و كورد و كمزكا شهادت يرازو و شهادتمزنى سز قبول اتماياسز * ۱۲ مين زمينى ننگ نرسه لار سزكا سويلادوكك ايمان كيدورمادونكر آسمانلى نرسه لار سزكا سويلاسام نچوك ايمان كيدوراسز * ۱۳ آسمان غه بر كمسه رفع اتمش داكل اول بولماسا كه آسمان دان اينمش ايردى يعنى ابن انسان كه آسمان دهر * ۱۴ و موسى بيان ده ييلاننى نچه بلند اتمش ايسا ابن انسان اول قسم اوزره رفع بولنسا كراك * ۱۵ تا هر كيم كه آنكا ايمان كتورسا هلاك بولمايلا لكن دايم حياتلى بولا * ۱۶ زيرا كه خدا جهان نى اول قدر سويدي كه بر دوغمش اوغلين بيردى كه هر كيم آنكا ايشاتسا هلاك بولمايلا لكن ابدى حياتلى بولا * ۱۷ زيرا كه خدا اوز اوغلين جهان غه

Jn. 3.11-16; 1880

Spoken by several hundred thousand nomads in the plains between the Lower Volga and northwestern Mongolia. First publication, St. Matthew's Gospel (Arabic characters) in 1818 at Astrakhan by the Russian Bible Society; tr. by Charles Fraser of the Scottish Missionary Society at Orenburg. New Testament, 1820. Revised, BFBS, Kazan, 1880; by J. M. E. Gottwald. Katerinski Version: the Gospels (Russian characters), BFBS, Kazan, 1901; tr. by I. Katerinski.

KUMUK TURKISH

965

Arabic characters

آنم وفارداشلارم. زيرا هر كيم الله ننگ مرادين غام ايتسه; اولدر فارداشم وفرفارداشم وآنم» دبدى،

1897

Spoken by about 70,000 people around the northwestern shores of the Caspian and northeastern Daghestan, southeastern Europe. First publication, St. Matthew's Gospel in 1888 at Leipzig, by the BFBS; tr. by Hassan Beg Effendi Mutsaloff revised by Chekanoff and A. Amiranian. St. Matthew's Gospel, 1897; a complete revision by Hassan Beg Effendi Mutsaloff. St. Mark's Gospel, 1897.

EASTERN (ALTAI) KIRGHIZ TURKISH: or QAZAQ TURKI

964

Russian characters

Неге десейдер ким-да-ким Кудайдын еркин тутса, Меним агам да, карындасым да, анам да сол деди.

Mk. 3.35; 1894

Arabic characters

هر كيم خدايدنى تله كه دن
قلسه ميناش بر طوغانم وقرنداسم وچيشه بم صوبولادى

1918

Spoken by many hundred thousand people living in the Altai and Tian Shan mountains, Chinese Turkestan and Siberia. First publication, St. Mark's Gospel (Russian characters) in 1894 at Tomsk by the BFBS; tr. by Makarios, Bishop of Tomsk. St. Matthew's and St. Mark's Gospels, and Acts, BFBS, Tihwafu, 1917; tr. by Rev. G. W. Hunter and J. C. Mather of the China Inland Mission. St. Luke and St. John's Gospels, Shanghai, 1927; Genesis, 1930 (issued, 1932).

NOGAI TURKISH

966

Arabic characters

وآلاس نئش ياننده جيليب او طوس خان خلق لسر غه قاسراب ايتيس منه آنام و بر توغانلرم! چونكه هر كيم خدا نئش قوشقانين توتسه مينم ايسر توغانم و تيسن طوغانم و آنام شول بولا.
وميس يينه ديتكن نئش بوينده تعليم بيرن باشلاوى. و آلر نئش آلدينه كرب خلق جيليديسر، شوندى بوليكه اوزى ديتكن ده بلور خان كيمه كه كيرب او توس دى؛ و خلق نئش همه سى ديتكن نئش بو يندا قوسرى بىر ده طوس ديسر. و عيسى آلر غه

Mk. 3.34-4.1; 1925

Spoken by 190,000 people living in Bessarabia, the Crimea and eastward, north of the Caucasus, southeastern Europe. First publication, the Epistles of St. John in 1659 at London by Jacob Flesher; tr. by William Seaman. The earliest Bible edition in a Turkish dialect.

New Testament, H. Hall, at the expense of Robert Boyle, Oxford, 1666.

Other versions: Brunton Version: St. Matthew's Gospel, Karass, 1807; tr. by Henry Brunton of the Scottish Mission at Karass; New Testament, with type and paper supplied by the BFBS, 1813. Dickson Version: the Psalms, Astrakhan, 1815; tr. by John Dickson of the Scottish Mission; Genesis to Judges chapters 1-4:14, 1825; New Testament, (a revision of Brunton's version), 1825.

زیراک خدا دنیانی شونداق سويدی اوزبېنېك يالغوز توقان اوغلى نى
بركونچە تاكېم هرآنكا ايمان كىلتور كوچى ملاك بولماغاي بلكه
♦ حيات چاويدانى نى تاپقاي

1913

Spoken by more than 2,000,000 nomads in Bokhara, Khiva and Khokand, Turkestan. First publication, the Gospels in 1891 at Leipzig by the BFBS; tr. by M. Ostroumoff, revised by W. Radloff, A. Amiranian, C. Salemann, and G. Sauerwein.

YAKUT TURKISH

968

Russian characters

16. Таҥара ан дойдуну солкурдук таптабыта, арай Байятин соб соҕотох төрөбүт Уолун, бары Киниэхэ итэҕэйбэтчү олбөтүн, хата өрүтүн тыннах буоллун диэн, ан дойдуга биэрбитэ. 17. Таҥара ан дойдуга Байятин Уолун ан дойдуну үллэтэ ыппатаҕа, хата Кининнэн ан дойдуга бэсаннын диэн ыппыта. 18. Киниэхэ итэҕэйбэтчү үллэммит; соб соҕотох төрөбүт Таҥара Уолун атыгар итэҕэйбэтэҕин иҥин итэҕэйбэт киҥи урут саба үллэммитэ. 19. Үүл ан дойдуга кэлбит сырдык буолар; киҥилэр суоллара кураган буолан, киҥилэр хараҕаны сырдыктагар ордук таптатылар. 20. Кусаганы оҕороччу сырдыгы абасы көрөр; киҥи мөкү суоллара көстүбэтиннэр диэн сырдыкка да кэлбэт. 21. Кирдиги оҕороччу Таҥара түсүгар оҕосүлүбүт суоллара көсүнүннэр диэн сырдыкка кэлэр.

1898

Spoken by 260,000 people along the Lena River in northeastern Siberia. First publication, the Gospels, Acts, Epistles and Genesis (in Slavonic characters) in 1858 at Moscow; translator unknown. The Psalter, Kazan, 1887; tr. by a committee appointed by the Orthodox Missionary Society at Yakutsk. The Gospels (in Russian characters), BFBS, Kazan, 1898; tr. by D. K. Kuchneff under the supervision of N. Bobrovnikoff.

UBIR

969

Wo nat, BADA aurin ta n kwarer: fonat si n momon, ati baiyawas an agim aurin.

Ps. 95.1

Spoken around Collingwood Bay, southeastern New Guinea. First publication, a catechism with several Psalms in 1908 by the SPCK; tr. by P. J. Money of the Anglican New Guinea Mission.

(No specimen available.)

Spoken by about 10,000 people living south of the Caucasus mountains in the U.S.S.R. First publication, the Gospels in 1902 at Tiflis; tr. by Simeon Bezhanoff. Published as volume 30 of "Collection of Materials for the description of the localities and tribes of the Caucasus" by the Directors of the Caucasus Educational District.

(For Ukrainian, No. 971, see next page.)

ULAWA

972

9 A Nikodemus e alamia easi tauri munia, Na moola inihou anai ua otoni? 10 A Jesus e alamia easi tauri, Raona ioe na haausuli ikira mai Israel, na o qake manatania na moola inihou? 11 Walaimoli, walaimoli, naa unua munio, Ami a unua na moola ami manatainii, na ami a unu haatoo ana na moola ami loosii; na iamu, amu qake tola konia na ma haiwala ni unu haatoo iami. 12 Ana naa unua oto muniamu na moola e keikei mai iano, na amu qake aani hiiwalaimoli eni, ne amu anaisi hiiwalaimoli uritaha ana naa taumei unua muniamu na moola e keikei ileni? 13 Na naile oto e qake hanetaha ileni, taa a laani haleite e siho mai keikei ileni, neia a Kale ni inoni, laa ea ioio oto ileni. 14 Na mala a Moses e haauresia oto na maa ana hanua sasala, alihana noone lou na holoholo a Kale ni inoni muni kire haauresia oto lou: 15 uri muni taana naile ea hiiwalaimoli ana esi manatania na maurina hu ana.

16 Ana God e saepainaana na walumalau oto urina, hulaana e maia a Kalena na tae kalemou uri muni taana naile e hiiwalaimoli ana esie aiaa oto, taa muni e helesia na maurina huu. 17 Ana God e qake usunainia a Kalena ilaona walumalau muni e ii mae ana walumalau, taa muni walumalau e mauri oto isulia. 18 Ile ea hiiwa-

1927

Spoken on Ulawa Island, Solomon Islands, South Pacific. First publication, selections from the Gospels in 1890 at Norfolk Island by the Mission Press; tr. by R. B. Comins of the Melanesian Mission. St. Matthew's Gospel, 1896; tr. by W. G. Ivens. St. Luke's Gospel, BFBS, Melbourne, 1899; St. John's Gospel, Melanesian Mission Press, Norfolk Island, 1901; the Gospels and Acts, BFBS, 1906. New Testament, 1911; revised, 1927. Old Testament selections, Melanesian Mission Press, Guadalcanar, 1932. CP: BFBS.

UMON

973

Fiugade öne weni unem demön Surem, ame amune waraka Ayim urim, ame waraka Ayim önugwa, ame aka Ayim.

Mk. 3.35

Spoken in Old Calabar, southern Nigeria, West Africa. First publication, St. Mark's Gospel and St. Matthew's Gospel, chapters 5-7, in 1895 by the NBSS; tr. by Ebenezer Deas of the United Presbyterian Church of Scotland Mission.

Russian characters

3. Озавсь Ісус і рече йому: Істино, істино глаголю тобі: Коли хто не народить ся звиш, не може видіти царства Божого.

4. Кажє до Нєго Никодим: Як же може чоловік народитись, старим бувши? хибя може в утробу матери своєї знов увійти, і родитись?

5. Озавсь Ісус: Істино, істино глаголю тобі: Коли хто не родить ся од води й Духа, не може ввійти в царство Боже.

6. Родженє від тіла — тіло, а родженє від Духа — дух.

7. Не дивуй ся, що глаголав тобі: Мусите ви народити ся звиш.

8. Дух, де хоче, дине, й голос його чуєш, та не знаєш, звідкіля виходить, і куди йде; так усякий народжений од Духа.

9. Озавсь Никодим і кажє йому: Як може се статись?

10. Відказав Ісус і рече йому: Ти єси учитель Ізраїлів, і сього не знаєш?

11. Істино, істино глаголю тобі: Що те, що знаємо, говоримо, й що бачили, свідкуємо; а свідкування нашого не приймає.

12. Коли про земне глаголав вам, і не віруєте, — як же, коли скажу вам про небесне, увіруєте?

13. І ніхто не зійшов на небо, тільки хто з неба зійшов, Син чоловічий, що на небі.

14. І, як Мойсей підняв утору гадюку в пустині, так мусить бути піднятий і Син чоловічий,

15. щоб кожний віруючий в Нєго не погіб, а мав життє вічне.

16. Так бо полюбив Бог світ, що Сина свого єдиного родного дав, щоб кожен, віруючий в Нєго, не погіб, а мав життє вічне.

17. Бо не післав Бог Сина свого на світ, щоб осудив світ, а щоб спас ся Ним світ.

18. Хто вірує в Нєго, не осудить ся; хто ж не вірує, уже осуждений; бо не вірував у імя єдиного родного Сина Божого.

20. Кожен бо, хто чинить лихе, не навидить світла, й не йде до світла, щоб не зганено вчинків його.

21. Хто ж робить правду, йде до світла, щоб виявились його вчинки, бо в Бозі роблені.

22. Після сього пійшов Ісус і ученики його в Юдейську землю; і там пробував з ними, й хрестив.

23. Хрестив же й Йоан у Сноні поблизу Салима, бо води було там багато; й приходили, й хрестились.

24. Ще бо не вкинуто в темницю Йоана.

25. Постало ж змагання в учеників Йоанових з Жидами про очищення.

26. І прийшли вони до Йоана, й казали йому: Рави, той що був з тобою за Йорданом, котрому свідкував єси, ось сей хрестить і всі йдуть до Нєго.

27. Озавсь Йоан і рече: Не може чоловік прийняти нічого, коли не буде дано йому з неба.

28. Самі ви мені свідкуєте, що я казав: Я не Христос, а що я посланий перед Ним.

29. Хто має заручену, той жених; а друг жениха, стоячи й слухаючи його, радощами радуєть ся голосу жениха; ся оце радієть моя сповнилась.

30. Той мусить рости, а ж маліти.

31. Хто звиш грядє, той над усіма; хто від землі, той від землі, і від землі говорить; хто з неба грядє, той над усіма.

32. І що бачив і чув, про те й свідкує; і свідкування його ніхто не приймає.

33. Хто прийняв свідкування його, той ствердив, що Бог правдивий.

34. Кого бо післав Бог, той слова Божі говорить; бо не мірою дає Бог Духа.

35. Отець любить Сина, і все дав у руки йому.

36. Хто вірує в Сина, той має вічне життє; а хто не вірує Синові, не бачити ме життя, а гнів Божий пробує на йому.

Slavonic characters

Так єо полюбив Бог світ, що Сина свого єдиного родного дав, щоб кожен віруючий в него не погнів, а мав життє вічне.

1904

Spoken by more than 20,000,000 people in southwestern Russia, and near by in Poland, Czechoslovakia, and Rumania. First publication, the Pentateuch (Russian characters) in 1869 at Lemberg; tr. by P. A. Kulisch. The Psalter, in verse, Lemberg, 1871; tr. by Paul Rataj. St. Luke's Gospel, (roman characters), BFBS, Lemberg (Vienna printed), 1874; tr. by A. Kobylanski, (another edition in Slavonic characters). St. John's Gospel (Slavonic characters), 1877. New Testament

(Russian characters), privately published, Vienna (Lemberg printed), 1880; tr. by Mr. Kulisch and D. I. Pulu. New Testament (Slavonic characters), BFBS, Lemberg (Vienna printed), 1887; reprinted in Russian characters, 1901. Bible, (Russian characters) BFBS, Vienna, 1903; tr. by Kulisch, Pulu, I. C. Levitsky and revised for printing by Alexander Sluszarzcyk. Morachevsky Version: St. Matthew's Gospel (Russian characters), Holy Synod Press, Moscow, 1905; tr. by F. S. Morachevsky; St. Mark's Gospel, 1907; St. Luke's Gospel, 1907.

Levitsky Version: New Testament, O. O. Vasilian, Žotkief (near Lemberg), 1921; tr. by Dr. Yaroslav Levitsky, revised by a committee of professors and officials of the Greek Orthodox Church. Ogijenko Version: the Gospels (Russian characters), BFBS, Warsaw, 1937; tr. by Ian Ogijenko and revised by a revision committee. CP: ABS, BFBS.

See also "The Slavic Versions," No. 874.

1927

Persian characters

۱۲	اسکے بعد وہ اور اسکی ماں اور بھائی اور اسکے شاگرد کھڑے ہوئے اور وہاں چند روز رہے۔	ہو سکتا ہے؟ کیا وہ دوبارہ اپنی ماں کے پیٹ میں داخل ہو کر پیدا ہو سکتا ہے؟ یسوع نے جواب دیا کہ میں تم سے
۱۳	یسوؤں کی عید فصح نزدیک تھی اور یسوع یروشلیم کو گیا۔ اُس نے بیکیل میں بیل اور بھیڑ اور کبوتر بیچنے والوں کو اور مزارفوں کو پیٹھے پایا۔ اور ریتوں کا کوڑا بنا کر سب کو	سچ کہتا ہوں جب تک کوئی آدمی پانی اور رُوح سے پیدا نہ ہو وہ خدا کی بادشاہی میں داخل نہیں ہو سکتا۔ جو جسم سے پیدا ہوا ہے جسم ہے اور جو رُوح سے پیدا ہوا ہے روح ہے۔
۱۴	یعنی بھیڑوں اور بیلوں کو بیکیل سے نکال دیا اور مزارفوں کی نقدی بکھیر دی اور اُنکے تختے اُلٹ دئے۔ اور کبوتر فروشوں سے کہا انکو یہاں سے لے جاؤ۔ میرے باپ کے	تعب نہ کر کہ میں نے تم سے کہا تمہیں نئے سرے سے پیدا ہونا ضرور ہے۔ ہوا چھڑا جاتی ہے چلتی ہے اور ٹوٹاؤ کی آواز سُنتا ہے مگر نہیں جانتا کہ وہ کہاں سے آتی اور کہاں کو جاتی ہے۔
۱۵	گھر کو تجارت کا گھر نہ بناؤ۔ اس کے شاگرد دوں کو یاد کیا رکھا ہے۔ تیرے گھر کی غیرت مجھے کھا جائیگی۔ پس یسوؤں نے جواب میں اُس سے کہا تو جو ان کاموں کو کرتا ہے میں کُنسا	جو کوئی رُوح سے پیدا ہوا ایسا ہی ہے۔ نہ کیونکہ میں نے جواب میں اُس سے کہا یہ باتیں کیونکر ہو سکتی ہیں؟ یسوع نے جواب
۱۶	رُشان دکھاتا ہے؟ یسوع نے جواب میں اُن سے کہا اس مقدس کو ڈھا دو تو میں اُسے تین دن میں کھڑا کر دوں گا۔ یسوؤں نے کہا چھپالیس برس میں یہ مقدس بنا ہے اور کیا تو اُسے تین دن میں کھڑا کر دینا چاہتا ہے؟ مگر اُس نے	نہیں جانتا؟ میں تم سے سچ کہتا ہوں کہ جو ہم جانتے ہیں وہ کہتے ہیں اور جسے ہم نے دیکھا ہے اُسکی گواہی دیتے ہیں اور تم ہماری گواہی قبول نہیں کرتے۔ جب میں نے تم سے زمین کی باتیں کہیں اور تم نے یقین نہیں کیا تو اگر میں تم سے آسمان کی باتیں کہوں تو کیونکر یقین کرو گے؟ اور آسمان پر کوئی نہیں
۱۷	مردوں میں سے جی اٹھا تو اُسکے شاگرد دوں کو یاد کیا کہ اُس نے یہ کہا تھا اور اُنہوں نے کتاب مقدس اور اُس قول کا جو یسوع نے کہا تھا یقین کیا۔	چڑھا سوا اسکے جو آسمان سے اُتر یعنی ابن آدم جو آسمان میں ہے اور جس طرح موسیٰ نے سانپ کو بایان میں اونچے پر چڑھایا اُسی طرح ضرور ہے کہ ابن آدم بھی اونچے پر چڑھایا جائے۔
۱۸	جب وہ یروشلیم میں فصح کے وقت عید میں تھا تو بہت سے لوگ اُن معجزوں کو دیکھ کر جو وہ دکھاتا تھا اُسکے نام پر ایمان لائے۔ لیکن یسوع اپنی نسبت اُن پر اعتبار نہ کرتا تھا اسلئے کہ وہ سب کو جانتا تھا۔ اور اسکی حاجت نہ رکھتا تھا کہ کوئی انسان کے حق میں گواہی دے کیونکہ وہ آپ جانتا تھا کہ انسان کے دل میں کیا کیا ہے۔	تاکہ جو کوئی ایمان لائے اُس میں ہمیشہ کی زندگی پائے۔ کیونکہ خدا نے دُنیا سے ایسی محبت رکھی کہ اُس نے اپنا اکلوتا بیٹا بھیجا تاکہ جو کوئی ایمان لائے ہلاک نہ ہو بلکہ ہمیشہ کی زندگی پائے۔ کیونکہ خدا نے بیٹے کو دُنیا میں اِسلئے نہیں بھیجا کہ دُنیا پر سزا کا حکم کرے بلکہ اِسلئے کہ دُنیا اسکے وہیلہ سے نجات پائے۔ جو اُس پر ایمان لاتا ہے اُس پر سزا کا حکم نہیں ہوتا جو اُس پر ایمان نہں لاتا اُس پر سزا کا حکم ہو چکا۔ اِسلئے کہ وہ خدا کے اکلوتے بیٹے کے نام پر ایمان نہیں لایا۔ اور سزا کے حکم کا
۱۹	کام ایک سردار تھا۔ اُس نے رات کو یسوع کے پاس آکر	

Jn. 2.12-3.1, 5-18; 1935

Devanagari characters

इसलिये कि खुदा ने जहान को ऐसा घार किया है कि उसने अपना एकलौता बेटा बख्शा ता कि जो कोई उस पर इमान लावे हलाक नही बल्कि ह्याति अवदो पावे ।

1817

Gujarati characters

۱۰ یسوع نے اُس سے کہا ؛ اے شیطان، ہر ڈھل، اُسکے لیا ہے کہ تُو خود اپنے خود کا سینہ کا کر اور سیکڑی اُٹھا کر۔
۱۱ تُو اُٹھ کر اُس کے پاس سے آ جا ؛ اور دے دے، کھڑے آ کر اُس کی پیروی کرنے لے۔

Mt. 4.10-11; 1933



A language which developed in the 16th and 17th centuries in India through the intermingling of Persian, the language of the Mohammedan rulers, and the form of Hindi spoken around Delhi and Agra. Adopted by the British Government as the language of the native army and of education and administration among the Mohammedan population, it has now become the lingua franca of the greater part of India.

First publication, the Ten Commandments and the Lord's Prayer in 1743 at Leyden; tr.

by J. J. Ketelaer, of the Dutch East India Company. The Gospels, (Devanagari characters), Calcutta, 1805; tr. by Mirza Muhammad Fitrat, a Mohammedan, and William Hunter. New Testament (Arabic characters), Serampore, 1814; tr. by Henry Martyn, aided by Mirza Fitrat. Reprinted, BFBS, 1817, in Devanagari characters and in 1819 in Persian characters. Bible (roman characters), BFBS, Calcutta, 1843; tr. by a Benares committee of missionaries.

Roman characters

saktá hai? kyá wuh dobára apní mán ke peṭ meṇ dākhl hokar paidá ho saktá hai? 5 Yisú' ne jawáb diyá, ki Main tujh se sach sach kahtá hún; Jab tak koí ádmí pání aur Rúh se paidá na ho, wuh Khudá kí bádsháhat meṇ dākhl nahín ho saktá. 6 Jo jism se paidá huá hai, jism hai, aur jo Rúh se paidá huá hai, rúh hai. 7 Ta'ajjub na kar, ki main ne tujh se kahá; Tumheṇ naye sír se paidá honá zarúr hai. 8 Hawá jidhar cháhtí hai chaltí hai, aur tú us kí áwáz suntá hai, magar nahín jántá, ki wuh kahán se áti, aur kahán ko játi hai: jo koí Rúh se paidá huá aisá hí hai. 9 Ní-kudemus ne jawáb meṇ us se kahá; Yih báten kyúnkar ho saktí hai? 10 Yisú' ne jawáb meṇ us se kahá; Baní Isráíl ká ustád hokar kyá tú in báton ko nahín jántá? 11 Main tujh se sach sach kahtá hún, ki Jo ham jánte haiṇ, wuh kahte haiṇ, aur jise ham ne dekhá hai, us kí gawáhi dete haiṇ; aur tum hamárá gawáhi qubúl nahín karte. 12 Jab main ne tum se zamín kí báten kahín, aur tum ne yaqín nahín kiyá, to agar main tum se ásmán kí báten kahún, to kyúnkar yaqín karoge? 13 Aur ásmán par koí nahín charhá, siwá us ke jo ásmán se utrá, ya'ní Ibn i A'dam, jo ásmán meṇ hai. 14 Aur jis tarah Músá ne sánp ko biyábán meṇ únche par charháya, usí tarah zarúr hai ki Ibn i A'dam bhí únche par charháya jáe; 15 táki jo koí imán láe, us meṇ hamesha kí zindagí páe. 16 Kyúnki Khudá ne dunyá se aisí mahabbat rakkhi, ki us ne apná iklautá Beṭá bakhsh diyá, táki jo koí us par imán láe halák na ho, balki hamesha kí zindagí páe.

20 Kyúnki jo koí badí karta hai, wuh núr se dushmaní rakhtá hai, aur núr ke pás nahín áta, aisá na ho ki us ke kámon par malámat kí jáe. 21 Magar jo sachcháí par 'amal kartá hai, wuh núr ke pás áta hai, táki us ke kám záhir hon, ki wuh Khudá meṇ kiye gaye haiṇ.

22 In báton ke ba'd Yisú' aur us ke shágird Yahúdiya ke mulk meṇ áe; aur wuh wahán un ke sáth rahkar baptisma dene lagá. 23 Aur Yuhanná bhí Shálem ke nazdík 'Ainon meṇ baptisma detá thá, kyúnki wahán pání bahut thá, aur log ákar baptisma lete the; 24 kyúnki Yuhanná us waqt tak qaid-kháne meṇ dála na gayá thá. 25 Pas Yuhanná ke shágirdon kí kisi Yahúdí ke sáth tahárat kí bábat bahs húi. 26 Unhon ne Yuhanná ke pás ákar kahá; Ai Rabbi, jo shaḡs Yardan ke pár tere sáth thá, jis kí tú ne gawáhi dí hai, dekh, wuh baptisma detá hai, aur sab us ke pás áte haiṇ. 27 Yuhanná ne jawáb meṇ kahá; Insán kuchh nahín pá saktá, jab tak us ko ásmán se na diyá jáe. 28 Tum khud mere gawáh ho, ki main ne kahá; Main Masih nahín, magar us ke ágè bhejá gayá hún. 29 Jis kí dulhan hai, wuh dulhá hai; magar dulhá ká dost jo khará huá us kí suntá hai, dulhá kí áwáz se bahut khush hotá hai: pas merí yih khushí purí ho gayí. 30 Zarúr hai ki wuh barhe, aur main ghatún.

31 Jo úpar se áta hai, wuh sab se úpar hai: jo zamín se hai, wuh zamín hí se hai, aur zamín hí kí kahtá hai: jo ásmán se áta hai, wuh sab se úpar hai. 32 Jo kuchh us ne dekhá aur suná, usí kí gawáhi detá

Arabic characters

ضرور هي كه انسان كا بيتا اُتھيا جائے (۱۵) تانكہ جو كوئي اُسپر ايمان لاوے هلاك نہ هورے بلکہ حیات ابدی پاوے (۱۶) کیونکہ خدا نے دنیا کو ایسا پیار کیا ہی کہ اُس نے اپنا اکلوتا بیٹا دے دیا تاکہ جو كوئي اُسپر ايمان لاوے هلاك نہ هورے بلکہ حیات ابدی پاوے (۱۷) کیونکہ خدا نے اپنے

Jn. 3.15-16; 1874

Other versions of note: Yates Version: New Testament (Devanagari characters), Baptist Mission Press, Calcutta, 1839; tr. by William Yates, Baptist Missionary Society; Bible, 1849. Benares Committee Version: St. Luke's Gospel and the Acts (roman characters), Church Mission Press, Calcutta, 1837; New Testament (Arabic characters), BFBS, Calcutta, 1842; tr. by a committee consisting of R. C. Mather, J. C. A. Dannenberg, W. Smith, C. B. Leupolt, K. G. Pfander and F. E. Schneider, of various missions. Revised, BFBS, 1860. Shurman Version: Genesis-2 Kings (Persian characters), BFBS, Serampore, 1829; tr. by a group of missionaries including J. A. Shurman of the LMS; Old Testament (Arabic characters), Calcutta, 1843. Häberlin

Version: New Testament (first in roman characters), BFBS, Calcutta, 1841; tr. by J. J. Häberlin (withdrawn because of numerous errors in transliteration and printing). Hartmann Version: New Testament (roman characters), at Patna, 1864; tr. from the Vulgate by Anastasius Hartmann, R. C. Bishop of Derbe. Mather Revision: Bible (editions in Arabic and roman characters), BFBS, Mirzapore, 1870; prepared by R. C. Mather of the LMS, (in Persian characters, Ludhiana, 1883). Revised New Testament (roman characters), BFBS, 1900; Old Testament, 1931. In Gujarati characters: St. Matthew's Gospel, BFBS, Bombay, 1933. CP: BFBS.

ta je mone anyin tavat adre me wia mone, me ohnyimená hnyikánai ta je laulau; 16 me e ame ha ka tavat úo je biny, ka habe, Hom dō ta je únyi eang úheny ang; ca wia bi uma umō Cica, me me uma úú. 17 Haba lata adre me únyikúme hna síhnalimen, ka habe, A hia but utō nya hnen weny ae gan hmá ka umám uma. 18 Me ame thu at Juda me ha káu, ka habe, Ieú haten u me he ka omanená kōhmun, a u me ányá ta je únyi e? 19 Iesu ame thu me ha kōdrin, ka habe, Kia but uma eang, me oge me he ka otílá hmetu e hnyi ta bong a kun. 20 Me haba at Juda adre me ha, ka habe, Fáte siks je huna adre otílá hnyin uma eang, ke u me he ka otílá e hnyi ta bong a kun? 21 Ke haba uma e ame ha, me, wale a unyin. 22 Ke hnyi uen ame mūt hmetu thō a úheny hnyi hna mok, me ame únyikúme laten a g' ame ha heláe; ke ódrin e kap hna síhnalimen me hofue a ha Iesu. 23 Tíga e bi hnyi Jerusalema hnyi híje-úny paseka, úda se hia adre me labageju ka hnyi ien, anyin adre me wá ta je úmnan e ame ányá. 24 Ke haba Iesu ame ca ka hna e kōdra, anyin a e ame wáhmukhmetoá tavat hia, 25 ke ca únyi hnatlu káu a g' ame he at ka omanená hwakecin at; anyin a e ame wáhmukhmetoá ta je únyi eú hnyi hnyin at.

HNIMAKAN 3.

HABA ke Faresaio, Nikodemo ien, ke taben at Juda: 2 ame he káu hnyi hnyinghet me ha káu ka habe, Rabi, e klan! úhmun dut u u at úne ame o únyi ge Khong: anyin ae ha at ae khana he ku ányá ke úmnan u je ányá, a ne hia unyin Khong. 3 Iesu ame thu me

E únyi hnatlu he ka hnōku óbun hmetu. 8 Ame si thō ang a ka hamen weny, u je lōng ut a g' ame hnuhmu, ke ca khañó úheny ua, k' ame he ká: heláe tavat hia adre me hnōkoá únyi hnyi Hanu. 9 Niko-demo ame thu me ha káu, ka habe, Ama kámáu he ka heláe? 10 Haba Iesu ame thu káu, ka habe, Hawa, u at úne hnyi Isaraela, ke u me ca wá únykúme bi e? 11 E hnatlu, e hnatlu, óhmun e ha hnōhmun hna wáhmukhmeto, me ha hnathoá hnōhmun hna wá; ke óbun e ca kap hnōhmun hna ohnathoá. 12 Oge hia but ha kōbun ta je únyi eang hmeledrany, ke óbun e ca labageju bi, awe, óbun e he ka kámáu he ka labageju oge ne he bi ka ha kōbun ta je únyi ethō hnyi drany? 13 E ba at ame hia but úli hnyi drany ai, ke so thibi at ame utat úheny hnyi drany, wale Nokon at a e hnyi drany. 14 Haba Mose ame ogóranýa on hnyi hnyebuba, ke heláe adre me he ka ogóranýá Nokon at: 15 me me he ku lu únyi gan mūt ame ca ba balua ka tavat hia adre me labageju. 16 Anyin a Khong ame betenge ge hmeledrany, me e ame ham but Nokon a kháa thibi, me me ca he ka mok ke at ge tavat adre me labageju káu, ke ame he bi ka lu mūt ame ca ba balua. 17 Anyin a ca kuná bi Khong Nokon ka hnyi hmeledrany he ka ohnathangóá hmeledrany; ke so bi he ka omeló hmeledrany a deny e. 18 Adre me ca ohnathangóá at ame labageju káu: k' adre hia but ohnathangóá walang ang at ame ca labageju, anyin a e ame ca hia but labageju ka ien Nokon Khong a kháa. 19 Ke walang hnaúhangó, a ga o but melam ka hnyi hmeledrany, ke weny bi tavat menekholom hon melam; anyin ae kong ut hwakecidra. 20 Anyin ame hūkō-tia melam hnen at ame mádrá monu, k' ame

1901

Spoken by people of Melanesian stock on the Uvea group of islands in the Loyalty Islands, South Pacific. Reduced to written form by S. Ella of the LMS about 1864. First publication, St. Mark's Gospel, chapter 1, in 1860; tr. by a Maré teacher in some dialect of the language. Selections from the Psalms and St. Matthew's Gospel, LMS, Uvea, 1867; tr. by S. Ella. St. Luke's Gospel, 1868. New Testament, Uvea and Sydney, 1868–78; the BFBS supplied the paper for the earlier portions and printed Romans to Revelation at Sydney. The Psalms, BFBS, Sydney, 1880. The Gospels and Acts, BFBS, London, 1891; revised by J. Hadfield. Bible, 1901. CP: BFBS.

UVEA: Wallis Island dialect

976

(No specimen available.)

Spoken by people of Polynesian stock living on Wallis Island (Uvea), northeast of Fiji, South Pacific. First publication, Liturgical Epistles and Gospels in 1878 at Freiburg (Germany); tr. by Roman Catholic missionaries.

VAI

977

(No specimen available.)

Spoken around Cape Mount, Liberia, West Africa. A special script has been used for the language but the publication recorded here is in roman characters. First publication, the Lord's Prayer, Ten Commandments, and Psalm 23, in 1910(?) at Douglas Muir Memorial Press, Cape Mount.

15 Ayekore ni dre erere niara kaintote nakare dikiadre ngwarobo, akua nie ko dabadre nire kore.

16 Kiseté Ngobó'we ko tarebare krōrō, ayekore Ngobó' kúe ngrobe biani, akisete ni drewe niara kadretote nakare rikiadre ngwarobo, kowe noadre kore kore.

17 Kiseté Ngobó'we nakare ja Ngobó' niani ko mikakore ngite, akua niani kúe ko ngubuo kore.

18 Nie niara kaintote nakare dabadre ngite, akua nenie nakare niara kaintote ábokon toro ngite, kiseté nakare Ngobó' Ngobó' ngrobe ko kaintote.

19 Awane ne koboite ni tau ngite, kiseté tro jataní ko te, awane kodruné bori nuore kroke tro ngwon, kiseté jondron diun noainetre.

20 Kiseté ni jukro nenie tau ja miki diun ábokon ko tau tro ben jadyere, nakare kite tro kukuore, nane ja diun noaine, motore boto.

21 Akua ne nie jondron metre noaine jatadre ko tro kukuore, ayekore sribie

boto kiset; koe nibi nuore é ti boto.

30 Niara ábokon didiai kunkuore, awane ti ábokon rikiadre krute.

31 Ni ko koin biti jatadre timon nie abro tau jukro ni bitita. Ni ko tibien boto abro ko tibien bokonko, ábokon jondron ko tibien boto kodrieko: nie ko koin biti jatadre ábokon tau jukro ni bitita.

32 Jondron toabare kúe awane jaroabare iwe, ayébe diredi kúe; awane ni nioe nakare niara drié kuke kainingobiti.

33 Nie niara drié kuke kainingobiti, Ngobó' bro metre, kuke mikani to boto kúe.

34 Kiseté ni niani Ngobó'we, Ngobó' kuke ayébe bitaidi kúe, kiseté Ngobó' nakare ja Uyae ñoke biandre chitali iwe.

35 Ni Dun ko ja tare Ngobó' ben, awane jondron jukro debeaninko niara kise te.

36 Nie Ngobó' boto kaintote ja nire kore kore; akua ni nakare Ngobó' kaintote ñan dabá ja nire toen; Ngobó' dubundre nu-

Spoken by perhaps 8,000 people in the Boca del Toro region of Panama, Central America. Reduced to written form by E. S. Alphonse of the Wesleyan Methodist Missionary Society about 1917. First publication, Scripture selections in a catechism in 1921 at Kingston, Jamaica; tr. by Mr. Alphonse. St. Matthew's Gospel, ABS, Cristobal, 1924; St. John's Gospel, New York, 1932. CP: ABS.

VEJOZ or MATACO

979

Tsi hap Dios wuj ta ihumnen thenai taj itpe honat, wet am iwenho Thōs ta way'hatha, wet hap khi lek o-eth chik hape chik ichaye, hap nem la tai, mat am ihiyej ame lewatsancheyaj ta tun. 17 Tsi hap Dios ichen honat e na hap Thōs, ni-netayek chik ikaletatcha honat, mat tuchok chik ifwainten thenai taj itpe honat.

Spoken by about 30,000 people in the upper Bermejo valley, Argentina. First publication, St. Mark's Gospel in 1919 by the BFBS; tr. by the Rev. R. J. Hunt, of the South American Missionary Society, with native assistants. The Gospels and the Acts, 1929. CP: BFBS.

VELLA LAVELLA:

980

Bilua dialect

Ako maba ta o erekani Banara ko vatolo, vo inio Anavo kaka, ni Anako saqi, ni niania.

Mk. 3.35



Spoken on the New Georgian group of Islands, Solomon Islands, South Pacific. First publication, St. Mark's Gospel in 1919 at Melbourne by the BFBS; tr. by Rev. R. C. Nicholson of the Australasian Wesleyan Methodist Missionary Society. The Acts, BFBS, London, 1932; tr. by Rev. A. A. Bensley of the Methodist Foreign Missionary Society of the New Zealand Church. St. Luke's Gospel, 1936.

YOHANE

ntha sogani, Murwa-muthu ó fanela u imiselwa nthá sa zwenezwo;
15 Uri vhothe vha mu tendaho vha si lovhe; tshavho hu vhe u tshila tshothe.

16 Mudzimu o funa shango zwingafha-ngafha, a vhuva a nekeda Murwa wawe mu-bebwa-efhe, uri vhothe vha mu tendaho, vha si lovhe, tshavho hu vhe u tshila tshothe.

17 Ngauri Mudzimu Murwa wawe ha ngo mu ruma shangoni uri a hatule shango; o itelwa uri shango li tshidzwe nga ene.

18 A mu tendaho, ha hafulwi; a sá tendi, o no di hafulwa, nge a si tende dzina ja Murwa mu-bebwa-efhe wa Mudzimu.

19 Khathulo yone a siyi: Tshedza tsho da shangoni, vhatu vha funesa swiswi; tshedza vha si tshi fune, ngauri mishumo yavho yo vha i mivhi.

20 Ngauri vhothe vha itaho zwo vhfahho, tshedza vha a tshi vhená, a vha di tshedzani, vha tshi ri vha sa ó rovhedzwa mishumo yavho.
21 Itaho mafhungo-ngoho ene u da tshedzani, uri mishumo yawe i vhonele, ngauri yo shumwa Mudzimu e khayo'.

22 Ngavhuya Yesu a ya shangoni ja Yudea e na vhafunziwa vhave, a dzula hone navho' a tshi lovhedza.

23 Na Yohane o vha a tshi khoulvhedza mudini wa Enoni tsini ha Salaimi, ngauri ho vha hu na mañi manzhi henefho. Vhatu vha ó u lovhedzwa henefho.

24 Ngauri Yohane o vha a sathu u iswa khotthoni.

25 Ha vuwa khani kha vhafunziwa vha Yohane na Vha-Yuda, vha tshi amba zwa u tamba.

26 Vha ó ha Yohane vha mu vhudza vha ri: Mufunzi, uja muthu we a vha e na iwe ngei seli ha Yorodane, we wa mu vhetshela vhuñanzi, u khoulvhedza, huno vhatu vhothe vha ó ha ene.

27 Yohane a fhindula a ri: Muthu ha koni u dzhia tshithu arali á so ngo tou fhiwa tshi tshi bva tañulu.

28 Inwi vhave ni dzithanzi dza zwe nda ri: Nge a si nge Kristo! Nda ri: Ndo rumiwa u mu ranga phanda!

29 A re na muselwa ndi ene muhwe. Khonani ya muhwe yo imaho i tshi mu thetshesha, i takala lwa u takala i tshi pfa ipfi ja muhwe. Dakalo

langa line ja nga lenelo lo khunyelela.

30 Ene nga a hule, nge ndi tuku-fhale.

31 A bvaho tañulu u fhira vhothe. A bvaho fhasi, ndi wa jifhasi, u amba zwa jifhasi. A bvaho ngei tañulu u fhira vhothe.

32 U tañziela zwe a zwi vhone na zwe a zwi pfa. Hone vhuñanzi hawe a vhu tangedzwi nga muthu.

33 A vhu tangedzaho u bhumela ja u ri: Mudzimu ha zwifhi.

34 Ngauri o rumiwa nga Mudzimu, u amba zwe Mudzimu a amba, ngauri ha nei Muya nga u tou ela.

35 Khoti u funa Murwa; o kumedza zwothe tshandani tshawe.

36 A tendaho Murwa u na vhutshilo vhu sá fhele. A sa tendiho Murwa, vhutshilo ha nga vhu vhoñi; tshawe ndi uri vhuñali ha Mudzimu vhu dzula vhu khae'.

NDIMA ya 4

1 Murena a zwi pfa zwañuri kha Vhafarisei zwo pfala zwañuri vhafunziwa vha Yesu ndi vhanzhi, na uri vhané a lovhedza vha fhira vha Yohane.

2 Ngeno hú sa lovhedzi Yesu ene muge; hu tshi lovhedza vhafunziwa vhave.

3 A tutshele ja Yudea a vhuzelela Galilea.

4 Ndila yawe ya vha ya u buñekanya ja Samaria.

5 A swika kha muñwe muñi wa ja Samaria une wa pfi Sikara, tsini ha tsimu ye Yakobo a ñea murwa wawe Yosefa.

6 Henefho ho vha hu na tshisima tsha Yakobo. Yesu zwino a tshi pfa ó neta nga ndila, a dzula fhasi tsini ha tshisima.

7 Ha ó musadzi wa Mu-Samaria a tshi ó u ka mañi. Yesu a amba nae' a ri: Mphe ndi nwe.

8 Vhafunziwa vhave vho vha vho tñwa, vho ya mudini u renga zwiliwa.

9 Musadzi uyo wa Mu-Samaria a amba nae' a ri: Naa iwe U Mu-Yuda U nga nkumbela hani mañi, nge ndi musadzi wa Mu-Samaria? Ngauri Vha-Yuda a vha konani na Vha-Samaria.

10 Yesu a mu fhindula a ri: Ngavhe U tshi ó vha tshifhiwa tsha

1936

Spoken by about 200,000 people in northern Transvaal, South Africa.

First publication, the Gospels and Acts, in 1920 by the BFBS; tr. by Rev. P. E. Schweltnus, of the Berlin Mission. New Testament, 1923. The Psalms, 1923. Bible, 1936. CP: BFBS.

VOLAPÜK

983

Ab aikel fölom oma vödi, vo in at pelefulum löf Goda. In atos lesevobs, das in it binobs.

1 John 2.5

An artificial language devised about 1880 by J. M. Schleyer, a German priest, which attained quite a success in 1889. First publication, Proverbs in 1889 at New York by the translator; tr. by Samuel Huebsch. Selections, translator, publisher and place not identified, 1912.

Russian characters

Нянк Торымынне кошгэн, i äкү таванэ
служитлэн.

Mt. 4.10; 1882

Roman characters

Nak toremenne choşgen i aku tavane služitlen.

Mt. 4:10b

Spoken by about 6,000 people in the Ural mountains along the Sosva, Konda, and Tavda rivers, U. S. S. R. First publication, St. Matthew's Gospel in 1868 at London (Bonaparte); tr. by G. Popoff. (See No. 232) St. Matthew's and St. Mark's Gospels (Russian characters), BFBS, Helsingfors, 1882.

VOTIAK

984

Russian characters

7. Исус соли верам: гоҗтемын вань: Господь
Иньмардэ эн сынаты шумса.

8. Со бере номік шайтан сое туж джужыт гу-
резь йылэ басьтем, отысен но та дуньельсь эксэй-му-
земтёсыз соёслэн вань дзецен-бурен возматыса

9. Соли верам: мыным погыраса йыбыртыд ке,
тае ваньзэ но тынды сёто.

10. Исус соли верам: эй шайтан, мон дорысь-
тым кошкы! гоҗтемын вань Господь Иньмаредлы
йыбырты, соли гына восьясыны шумса.

Mt. 4.7-10; 1882

Roman characters

Gospod' inmaredly jibyrtu, odyg soä no syla.

Mt. 4:10b

Spoken by about 275,000 people in the Vyatka region of northeastern Russia. First publication, St. Matthew's Gospel (roman characters) in 1863 at London (Bonaparte); tr. by F. J. Wiedemann. (See No. 232) St. Matthew's Gospel (Russian characters), BFBS, Helsingfors, 1882; tr. by Aminoff. The Gospels, BFBS, Kazan, 1904; tr. by the Kazan Orthodox Missionary Society.

Awm

hoit yaok Mose si-u-ing ka dau tehk dau tu,
tak sang yaok Kawn kawn pwi yu nan heu-e.
Yu ka maw pwi pa yumrawm ka Naw hkanki
ang lai hwet kra lau kra lui-ing, mai: pon ju
lui-ing ju lui-ing hpan.

“Maw hkeu Siyeh keht mo hakteh tete, Naw
taw Kawn Ti pa kwe ti kau hkaing, son pwi pa
sang yumrawm ka Naw hkanki ang lai hwet kra
lau kra lui-ing, mai: pon ju lui-ing ju lui-ing
hpan. Siyeh ploi Kawn Naw hwet ti ciyang
hakteh ang maw, ploi hwet son hakteh sang
hwet kra tao hkeu Naw heu-e.

Jn. 3.14-17

Spoken by some 38,000 people in the Northern Shan States, Burma, southeastern Asia. First publication, St. John's Gospel, in 1934 at Rangoon by the American Baptist Mission Press; tr. by M. Vincent Young aided by Wa teachers. St. Matthew's, St. Mark's and St. Luke's Gospels, 1935.

WAJA

986

Diñin Yamba kañ man sima wañ, ar nyi Bolyo
bugi yoi wundu, palako kanawę wu ru ganguyou yi
yọ kal ba liya, anda ba nyinga pima bu ya tukur wa.

1927

Spoken by perhaps 25,000 people in the southeastern part of the Bauchi Plateau, Nigeria, West Africa. First publication, a primer with Scripture selections in 1924 at Minna (Nigeria) by the Niger Press; tr. by C. Gordon Beacham, Sudan Interior Mission. St. John's Gospel, BFBS (Minna printed), 1927.

WARAU

987

Hihi obonote Kai'idamo Kanonatu kokotika
hi'kobe aisiko; kokotika hi 'meyhowkoho aisiko;
kokotika 'tairaa aisiko; kokotika h'obonan aisiko.
Hihi obonote hi 'warow hihi munika.

Lk. 10.27

Spoken by Indians along the coast of British Guiana and Venezuela. First publication, selections in 1850 by the SPCK; tr. by W. H. Brett.

avei. 4 Nicodemus e ririwei i pa, Aiwaiei da rava
magurina i ta tupua ? alona au manawana mara viruaina
i na rui, ma i na tupua bo ? 5 Iesu i paribelei i pa,
Anina, anina, a ririwem, Rava ega wairei ma Aruei i na
tupua, ma God ana au basileia i na rui ava. 6 Vioei
e tuputupua lamna viao; ma Aruei e tuputupua lamna
arua. 7 Ega ma baei a ririwem, O na tupua vira.
8 Ive e vinevinei da e nenei, ma ponana u nononori, ma
meiei e nenei, bo mepa e nenei, ega malana u ta vaia:
nanare rava anatapai Aruei e tuputupua. 9 Nicodemus
i paribelei i pa, Aiwaiei wei i ta kauai ? 10 Iesu i pari-
bele i pa, Tam Israel taugiuni bo, ma wei ega u ta
aramanei ? 11 Anina, anina, a ririwem, Tauai a
notanotaia a ririwei, ma a inainanaia a viviegai; ma ai
viegai o gedugeduaiei. 12 Tau kaua dobuei a riwemi,
ma ega u ta notai, ma kaua marei a ta riwemi, ma ai-
waiei o na notai ? 13 Ma ega ai ai i ta gae au mara,
ega da tauna marei i gaigairai, rava Natuna, au mara
e mamae. 14 Moses mota au mutulua i voepai, ma
nanare rava Natuna i na voepai: 15 ma rava anatapai
e notanotai lawana mamae nonoana taunei i na vaia.

16 Dobu nanare God nuanuana i vaia, ma tauna
Natuna tagotago i verei, ma tauai anatapai tauna e vivi-
tumaganei ega i ta irage, ma lawana mamae nonoana
i ta vaia. 17 God tauna Natuna ega i ta paritawanei
au dobu dobu vitarapirianana au baina; ma dobu
taunei i ta lawana. 18 Rava tauna e vitumaganei
ega i ta vitarapiriei: rava ega i ta vitumaganei tauna
i vitarapiriana nonoei, God Natuna tagotago ana wava
ega i ta vitumaganei. 19 Ma wei vitarapiri, lalalaina
au dobu i nei, ma waguvara rava nuanuai i vaia ma
lalalaina ega; ai goa i apoapoe. 20 Rava anatapai
apoapoe e kaukauei lalalaina e gedugeduaiei, ma, au
lalalaina ega i ta nenei, mepa da ana kaua i ta viwavui.
21 Ma rava riwakaua e kaukauei au lalalaina e nenei,
ma ana kaua i ta ega, tauai Godei i kaukaueia.

1927



Spoken around Goodenough Bay, New Guinea. First publication, a primer with three Psalms and the Decalogue in 1895 at Sydney. St. Luke's Gospel, BFBS, Sydney, 1897; tr. by Copland King of the Anglican New Guinea Mission. Genesis (selections), Mission Press, Dogura, 1901. The Gospels and Acts, BFBS, 1903; tr. by Mr. King, E. W. Taylor and A. Ker. St. John's Epistles and Revelation, 1908; tr. by Mr. Ker and George Downton. The Psalms (by the Mission ?), 1919.

New Testament, BFBS, 1927; prepared by Miss A. M. Cottingham and other missionaries of the Anglican New Guinea Mission, including C. W. Light. CP: BFBS.

Gothic characters

Oddieithr geni dyn drachefn, ni ddichon efe weled teyrnas Dduw.

4 Nicodemus a ddywedodd wrtho, Pa fodd y ddichon dyn ei eni, ac efe yn hen? a ddichon efe fyned i groth ei fam eilwaith, a'i eni?

5 Iesu a atebodd ac a ddywedodd, Yn wir, yn wir, meddaf i ti, Oddieithr geni dyn o ddwfr ac o'r Ysbryd, ni ddichon efe fyned i mewn i deyrnas Dduw.

6 Yr hyn a aned o'r cnawd, sydd gnawd; a'r hyn a aned o'r Ysbryd, sydd ysbryd.

7 Na ryfedda ddywedyd ohonof fi wrthyt, Y mae'n rhaid eich geni chwi drachefn.

8 Y mae'r gwynt yn chwythu lle y mynno; a thi a glywi ei swm ef, ond ni wyddost o ba le y mae yn dyfod, nac i ba le y mae yn myned: felly mae pob un a'r a aned o'r Ysbryd.

9 Nicodemus a atebodd ac a ddywedodd wrtho, Pa fodd y ddichon y pethau hyn fod?

10 Iesu a atebodd ac a ddywedodd wrtho, A wyt ti yn ddysgawdwr yn Israel, ac ni wyddost y pethau hyn?

11 Yn wir, yn wir, meddaf i ti, Mai yr hyn a wyddom yr ydym yn ei lefaru, a'r hyn a welom yr ydym yn ei dystiolaethu; a'n tystiolaeth ni nid ydych yn ei derbyn.

12 Os dywedais i chwi bethau dae-arol, a chwithau nid ydych yn credu; pa fodd, os dywedais i chwi bethau nefol, y credwch?

13 Ac nid esgynnodd neb i'r nef, oddieithr yr hwn a ddisgynnodd o'r nef, sef Mab y dyn, yr hwn sydd yn y nef.

14 ¶ Ac megis y dyrchafodd Moses y sarff yn y diffeithwch, felly y mae

ynddo ef, ond caffael ohono fywyd tragwyddol.

16 ¶ Canys felly y carodd Duw y byd fel y rhoddodd eie ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynnddo ef, ond caffael ohono fywyd tragwyddol.

17 Oblegid ni ddanfonodd Duw ei Fab i'r byd i ddamnio'r byd, ond fel yr achubid y byd trwyddo ef.

18 ¶ Yr hwn sydd yn credu ynnddo ef, ni ddemni'r eithr yr hwn nid yw yn credu, a ddamniwyd eisoes; oherwydd na chredodd yn enw unig-anedig Fab Duw.

19 A hon yw'r ddamnedigaeth, dyddof goleuni i'r byd, a charu o ddynion y tywyllwch yn fwy na'r goleuni; canys yr oedd eu gweithredoedd hwy yn ddrwg.

20 Oherwydd pob un a'r sydd yn gwneuthur drwg, sydd yn casáu'r goleuni, ac nid yw yn dyfod i'r goleuni, fel nad argyhoedder ei weithredoedd ef.

21 Ond yr hwn sydd yn gwneuthur gwirionedd, sydd yn dyfod i'r goleuni, fel yr eglurhaer ei weithredoedd ef, mai yn Nuw y gwnaed hwynt.

22 ¶ Wedi'r pethau hyn, daeth yr Iesu a i ddisgyblion i wlad Judea; ac a arhosodd yno gyda hwynt, ac a feddyddiodd.

23 ¶ Ac yr oedd Ioan hefyd yn bedyddio yn Aïnon, yn agos i Salim; canys dyfroedd lawer oedd yno: a hwy a ddaethant, ac a'u bedyddiwyd;

24 Canys ni fwriadid Ioan eto yng ngharchar.

25 ¶ Yna y bu ymofyn rhwng rhai o ddisgyblion Ioan a'r Iddewon, ynghylch puredigaeth.

1936

Spoken by a majority of the 2,500,000 people in Wales and by emigrants in other parts of the world. First publication, the Lord's Prayer, the Decalogue and three verses from the New Testament in 1546 at London by Edward Whitchurch; edited by Sir John Prys of Brecon. The Liturgical Epistles and Gospels, Robert Crowley, London, 1551; tr. by William Salesbury. New Testament, H. Toy, London, 1567; tr. by Salesbury aided by Richard Davies and Thomas Huet. Bible, Christopher Barker (Deputies), London, 1588; tr. by William Morgan. Revision, Bonham Norton and John Bill, London, 1620; prepared by Richard Parry—the standard Welsh Bible text.

First edition in roman characters: Bible, Robert Barker and Assigns of John Bill, London, 1630. First printed in Wales: Bible, J. Ross for P. Williams, Carmarthen, 1770; annotated by Peter Williams of the Welsh Calvinistic Methodists. First BFB editions: New Testament, Cambridge, 1806; Bible, 1807. First ABS editions: New Testament (with English), 1854; Bible (Welsh only), 1858.

Other versions of note: John Williams Version: New Testament, Simpkin, Marshall and Co., London (Llynlleifiad printed), 1842; tr. by John Williams, a Baptist minister. Briscoe Version: Isaiah, W. Morris, Holywell (Oxford printed), 1853; tr. by Thomas Briscoe, of Jesus College, Oxford. Job, 1854; Proverbs and the Psalter, 1855; New Testament, Bangor, 1894. A new edition in harmony with the English Revised Version; Bible, BFB, Oxford, 1908; prepared by Cynddylan Jones, D. C. Edwards of the BFB, aided by D. Rhys Phillips and Sir John Rhys. New Testament, in the new standard orthography devised some years ago by a committee of Welsh scholars under the chairmanship of Sir John Rhys, 1936; prepared by Dr. Henry Lewis and four University graduates. CP: ABS, BFB.

Ewangelion ffw. Jana 3.

15. Abh lujby do ñogo wëtezy sjubjony ñehordował, alë to ñi-merne žyweñe mël.

16. Pšcheto taf jo Bog ten fivët lübowaf, až won fwojogo jadro-porožonego žpna bał jo, abh ščpñe do ñogo wëteze, sjubjone ñebyli, alë to ñi-merne žyweñe mël.

17. Pšcheto Bog ñejo fwojogo žpna poštat do togo fivëta, abh won ten fivët fuzit, alë abh ten fivët pšches ñogo sbožny hordowaf.

18. Čtož we ñogo wëri, ten ñe-bužo fuzjony, čtož pał ñewëri, ten jo južo fuzjony, pšcheto won ñejo wërit we to më togo jadro-narožonego žpna Božego

19. To pał jo ten fub, až to fivëtlo do togo fivëta jo pščišćto, a te žto-ivëti lübowachu tu ščam-nosć wëžy ñëžli to fivëtlo, pšcheto jich statfi beču fte.

20. Pšcheto lujby to fte žyñežy grantužo tomu fivëtloju, a ñe-pščižo na fivëtlo, abh jogo statfi pomščžone ñehordowali.

21. Čtož pał tu wëri-ñosć žpni, ten pščižo na fivëtlo, abh jogo statfi šjawne hordowali, pšcheto woni fu we Bogu špñone.

22. Botom pščiže Iesus a jogo bukniti do teje žpbojstje semje a pšchëbowašcho tam f'iñni a dupjašcho.

23. Jan pał dupjašcho tež we Enon, blisko pšči Salim, dokulaž ñele woby tam bešcho. A woni pščižochu tam a hordowachu du-pjone.

24. Pšcheto Jan ñebëšcho hyščjji

25. Ga stanu še pščasčane mjašy tpmi Janowpmi buknitami f'tpmi žydamy wot togo žpščenja.

26. A pščižochu f'Januju a žachu f'ñomu: Rabbi, ten tenž f'tobu bešcho ja Jordanom, wot kotaregož ty sñanašcho, lej, ten dupi, a ščpñne pščidu f'ñomu.

27. Jan wotgromi a žašcho: žto-ivët ñamozo ñiž brašč, ñejoli jomu dane f'ñebja.

28. Wy žami šczo moje sñanki, až ja žom gromi: ja ñejšom Arys-tus, alë ja žom prebł togo žamtego žom poštan.

29. Čtož tu ñewëstu ma, ten jo nawoženja; ten nawoženiny pšči-jašchel pał, kotaryž stoj a na ñogo pošlucha, wjašeli še wëłgi nad tpm nawoženiny glosom. To žame mojo wjašele jo ñeto dopolñone.

30. Ten žamy bej roščj, ja pał woteberašch.

31. Ten wot wërčja pšchibuzy jo buščej ščpñnych. Ten f'teje semje bydužy jo f'teje semje a gromi wot teje semje; ten f'togo ñebja pšchibuzy jo buščej ščpñnych.

32. A žož won jo wëžet a f'tp-šat, to won sñani, a jogo sñank-fitwo ñewesunjo ñičž gorej.

33. Čtož jogo sñankitwo gorej wësmju, ten jo šašyglužo, až Bog wëmju jo.

34. Pšcheto kotaregož Bog poštat jo, ten gromi Bože f'towo; pšcheto Bog ñebama togo Duča ja mëru.

35. Ten Wosčž lübujo togo žpna a jo jomu ščpñno do jogo ruki bał.

36. Čtož do togo žpna wëri,

1860

A Slav language spoken by perhaps 35,000 people in the valley of the Spree, near Kottbus, Prussia, eastern Germany. First publication, the New Testament in 1709 at Kabren (Germany) by G. Richter; tr. by Gottlieb Fabricius who established a press at the castle of a noble patroness, partly at the expense of Frederick I of Prussia. New edition with revised orthography: BFB, Berlin, 1860; prepared by F. Teschner. Old Testament, at the expense of the translator, Cottbus (Kottbus), 1796; tr. by Johann Friedrich Fryco. Revised edition: Prussian Bible Society, Berlin, 1824; prepared by J. S. F. Schindler.

See also "The Slavic Versions," No. 874.

Gothic characters

ton cīlowſti Sēhn, klj we Nebesach je. Et. 6, 62. Eph. 4, 9.

14. A klaj Moſaſi Saba je we Buſſini pomofchit, tal dyrbi cīlowſti Sēhn pomofchen bñcj. 4 Moſ. 31, 8, 9.

15. So bñchu ſchitzj, klj do njeſo wjerja, ſhubeni nebhli, ale wjecjne Žiwenje mjeſli. Mat. 16, 16. Mat. 19, 10.

16. Pſchetoj tal je Boh ton Sēwjet lubowal, ſo won ſwojeſo jenicizeſo narobjeneſo Sēhna dal je, ſo bñchu ſchitzj, klj do njeſo wjerja, ſhubeni nebhli, ale wjecjne Žiwenje mjeſli. Et. 15, 18. 1 Jan. 4, 9. Et. 3, 16. Rom. 5, 8. Et. 8, 32.

17. Pſchetoj Boh neje ſwojeſo Sēhna do Sēwjeta poſtal, ſo bñ won Sēwjet ſubjil, ale ſo bñ Sēwjet pſches njeſo ſbozñ bñl. Et. 9, 39.

18. Sēhtuž do njeſo wjeri, ton nebudje ſubjenz: ſchitj paſ neiwjeri, ton je hñom ſubjenz; pſchetoj won neje wjerit do Mēna teſo jenicizeſo narobjeneſo Sēhna Bojeſo. Et. 8, 34. Et. 8, 40, 47.

19. To je paſ ton Sēub, ſo to Sēwjetto je do Sēwjeta pſchifchto; a ſubjo lubowachu tu Cjēmmojz bole, dñjli Sēwjetto: pſchetoj jñ ſtutli bñchu ſte. Et. 1, 5, 9.

20. Sēhtuž ſte cñini, ton hñjli Sēwjetto: a nepſchindje na Sēwjetto, ſo bñchu jeſo ſtutli ſchtrafowane nebhle. Eph. 6, 18.

21. Sēhtuž paſ Prambu cñini, ton pſchindje na Sēwjetto: ſo bñchu jeſo ſtutli ſjanne bñle: pſchetoj wone ſu we Boh cñinene. Eph. 5, 20.

22. Potom pſchindje Jeſus a jeſo Wucjomniz do jñbowſteje Sēnje, a moſta tam ſñimi, a cñiſche. Et. 4, 1, 2.

23. Jan paſ tejj hñſche cñiſche we Enont, bliſto pſchit Salimi, pſchetoj tam bñſche wele Woby: a woni pſchitſchabjachu, a dachu ſo cñiſche. 1 Sam. 9, 4.

24. Pſchetoj Jan hñſche nebhſche do Jaſnwa poſojenz. Mat. 14, 8. Et. 5, 15, 20.

wel hebi nicjo wſacj nemoje, kiba ſo budje jemu bate ſnebeſ. Et. 19, 11.

28. Wñ ſami ſje mi Sēwjettojo, ſo ja ſñm powebjil, ſo neſñm ſchitſuſ, ale ſo ſñm prebñ njeſo poſlanb. Et. 1, 20, 30.

29. Sēhtuž ma Nemeſu, ton je Namozenja. Ton Pſcheczel paſ namozeninb ſtejl a poſtluha na njeſo, a ſweſell ſo wſchjz teſo namozenineſo Roſa bla. Ta ſama moja Weſelofj je teſobla doppelena. 2 Sam. 3, 1.

30. Won dyrbi rofj, ja paſ dñrhju wotberacj. 2 Sam. 3, 1.

31. Sēhtuž ſwoſoka pſchindje, ton je na wſchitſch. Sēhtuž wot Sēnje je, ton je wot Sēnje, a rñcj wot Sēnje: ſchitj ſnebeſ pſchindje, ton je na wſchitſch. Et. 1, 4, 23.

32. A ſchtoj je wñjil a ſñpſchal, to won ſñwjetſi: ale jeſo Sēwjetſenje ja-ebn horje nemoſime. Et. 5, 10. Et. 8, 36, 28.

33. Sēhtuž paſ jeſo Sēwjetſenje horje wñme: ton ſaſhluje, ſo Boh prabñ je. Et. 1, 5, 9.

34. Pſchetoj ſotrehoj Boh poſtal je, ton rñcj Boje Sēlowa: pſchetoj Boh neſawa teſo Duſa po Mjeri. Pl. 45, 3, 8.

35. Wotj ma Sēhna lubo, a je jemu ſchitſo do jeſo Ruſi dal. Mat. 11, 27.

36. Sēhtuž do teſo Sēhna wjeri, ton ma wjecjne Žiwenje. Sēhtuž paſ temu Sēhnej neiwjeri: ton nebudje Žiwenje wñdjicj, ale ton Njēw Boji wotſtane nab nim. Et. 8, 18. Mat. 16, 16.

Ton 4. Stam.

Wotſcenenje wñ Samaritſch: Wotſcenenje Sēhna teſo Kralowſche.

Jaſo teſobla ton Anes poſna, ſo Pparſeiſch bñchu ſñpſchell, tal Jeſus wñjz Wucjomnizow cñineſe a cñiſche, dñjli Jan; Et. 5, 22, 26.

1860

Ma tapē Moses siawa tawaipai bebabo na utan biro, tapēna kōta kawāsa Aantum nani sentabakiri I, abo tēi senūtiar I, niei ba, bape niē pena tenampai mēnauba! So tapēna Alla sanēpai kawāsa: diōnē so siat niē Aantum, abo siat wura, sensanūtiar I, senni ba, bape sennē pena tenampai mēnauba.

From Jn. 3

Spoken in Dutch New Guinea. First publication, Bible history (New Testament) in 1911 by the NBS; tr. by J. A. van Balen. Old Testament Bible History, 1915.

WINNEBAGO

16 Hisgexji Maura managre wogixetera deshesgena, Eshana Hinigra herera wogarna, higu peshe harnaxgungi inke d'arnikjanena, eshi wankshighoi hisgeja unkanjana.

17 Maura Hinigra manegi howahugigira, inke managre washinohire howekje wagiū jinina, eshi managre E wankshighi-inekjege esge.

Spoken by about 1,000 Indians in Wisconsin and Nebraska, U.S.A. First publication, the Gospels, Acts, Genesis and Exodus (chapters 19 and 20) in 1907 by the ABS; tr. by John Stacy, a native convert, and Jacob Stucki of the Reformed (German) church of the U.S.

WIZA

Wāsikulu Leza woŵe ukoyiza kumufukamila, epo wamene enka ukoyiza kumutumikila.

Mt. 4.10

Spoken in the Machinga mountains and the Loangwa valley, northeastern Rhodesia, South Africa. First publication, St. Mark's Gospel in 1909 at Livingstonia by the NBSS; tr. by Alexander Brown of the United Free Church of Scotland Mission. St. Matthew's Gospel, chapters 1:18–7:29; tr. by Malcolm Moffat (nephew of David Livingston and grandson of Dr. Robert Moffat). (See No. 187)

WIZA-LALA

Pakuti Leza watemelwe ichalo, mvyovye wapele Umwana wakwe uwavyalwa umo enka, ukuti bonse mbo abakochetekela muli ngo befwa iyo, kuntu bakekale nabo ubumi wamabelo. Pakuti Leza tatumile Umwana mu chalo ichapanonsi ukuti akapingule ichalo; kuntu ukuti ichalo chikapanuke muli ngo. Ngo u ukochetekela muli ngo takopingulwa iyo: ngo u utakochetekela wapingulika na kale, pakuba walikana ukochetekela mwi zina ilya Mwana uwavyalikwa umo enka wa ku Leza.

Jn. 3.16–18; 1926

Spoken by the Wiza and Lala tribes around Chitambo, northeastern Rhodesia. First publication, the Gospels in 1912 at Livingstonia by the NBSS; tr. by Malcolm Moffat. The Gospels (Revised), Acts and Psalms, NBSS, Edinburgh, 1926. CP: NBSS.

Minyi like biloli: Nkose ake nianku muabuiki muwala u busu bu bawandjo ba Nzambi, mpe muota me motshi atata lubelu.

Lk. 15.10

Spoken by about 10,000 people in the Idiofa Province of Belgian Congo and by about 50,000 Shillele, Central Africa. First publication, St. Luke's Gospel, in 1938 by the BFBS; tr. by Mrs. Augusta Eicher and Miss Schwarzenbach of the Unevangelized Tribes Mission aided by several natives.

WORRORA

997

Gehwoonya aua picha wondi-ehwu ngumma God koonjiri, aia nguomali, nguomalinya, karunya.

Mk. 3.35

Spoken by about 1,000 people between the Glenelg and Prince Regent Rivers, northwest Australia. Reduced to written form by J. R. B. Love of the Port George IV Presbyterian Mission before 1930. First publication, St. Mark's Gospel in 1930 by the BFBS; tr. by Mr. Love with three native assistants.

WURKUM

998

Nō kuni mindi yini na bun nungebali ya gham a bini malaiku ye Yamba a muri ba-pagh gibibna mi mogha mi sobe nzali.

Lk. 15.10

Spoken by about 20,000 people north of the Benue River and south of the Bauchi Plateau, Northern Nigeria, West Africa. Reduced to written form by Rev. and Mrs. C. W. Guinter of the Sudan United Mission about 1923-4. First publication, a primer with Scripture selections in 1924. St. Luke's Gospel, BFBS (Minna printed), 1927; tr. by Mr. and Mrs. Guinter. The Acts (Jos printed), 1932; tr. by Rev. and Mrs. Ira E. McBride.

For No. 999 see page 349.

YAHGAN

1001

Phonetic characters

Ged ūlu cumutaŋgu-curuda àmanupj, cutupj cutja-mugatukgamatada cemqewncj annuguqci, ciçicja çisina-muṭṭandjan mulakineali, cundjananimo cēamanamutj-ana cutaceta.

Spoken formerly by about 3,000 Indians in Tierra del Fuego, South America. Reduced to written form by Thomas Bridges of the South American Missionary Society about 1869. First publication, St. Luke's Gospel, in 1881 by the BFBS; tr. by Mr. Bridges. The Acts, 1883; St. John's Gospel, 1886. CP: BFBS.

Mose gējac moac nakatu tej sa aŋga gamēj sawa, ma ŋamalacnē latu oc sēnac ej sa ētōm tonaj, gebe ŋamalac samob taj sēkēj gēwīj ej, naj oc sēŋgōj matēj-jali tēŋgej. Gebe Anōtō tētac gēwīj ŋamalac. terc kēkēj nē latu tagej gēmēj gebe samob taj sēkēj gēwīj ej, naj sēnaja atom, sēj-gōj matēj-jali tēŋgej, gebe Anōtō kēkēj latu gēmēj nom gebe ensej ŋamalac su atom, gēmēj gebe ēnam ēsēac sa. Lau taj sēkēj gēwīj ej, naj oc ensej ēsēac su atom. Ma lau taj sēkēj gēwīj ej atom, naj tauj sēkic nēj biŋgac, gebe sēkēj gēwīj Anōtō latu tagej nē ŋaē atom. Sesej tauj su naj ŋam kēsēp tonec, gebe ŋawē gēmēj nom, mago ŋamalac sēgōm secej e dedec ŋawē ma sēkōc ŋakesec sa sējac ŋawae. Lau samob taj sēgōm sec, naj tēntac gedec ŋawē ma oc nasēō lasē ŋawē tau atom. Embe sēna, oc ŋawē ēmbu ēsēacnēj gēj. Ma lau taj sējgōm biŋŋanōgej, naj tec oc sēō lasē ŋawēja, ma nēj ŋanō ēlaj tau ētu tapa, gebe Anōtō kēpuc ēsēac tōŋgac.

Jn. 3.14-21; 1935

Spoken by about 30,000 along the north shore of Huon Gulf, eastern New Guinea. First publication, St. Luke's Gospel in 1908 in Germany; tr. by Th. Vetter and H. Zahn of the Gesellschaft für innere und äussere Mission im Sinne der Luther. Kirche. New Testament, BFBS, 1924; tr. by Mr. Zahn. Revised text and Proverbs, Privileg. Württ. Bibelanstalt, Stuttgart, 1935.

YAKA

1002

Me nadileeli: Bu buka ba khinya ŋa khul'abathumu ba Nzyambi mu nga masuma mosi ukingili mayele.

Lk. 15.10

Spoken by about 40,000 people in the region of the Louesse and Lali rivers, French Equatorial Africa. First publication, St. Luke's Gospel in 1933 by the BFBS; tr. by Rev. A. Unsgaard of the Swedish Mission aided by Samuel Ikunga and Isaac Balende.

YALUNKA

1003

I kha i Marigi ALLA kanu, anun i Atari nan keden pe kanue.

Mt. 4.10; 1907

Spoken in the Falaba district of northern Sierra Leone, West Africa. First publication, St. Matthew's Gospel, chapters 1-9 and 26-28, in 1901 by the BFBS; tr. by T. E. Alvarez of the CMS aided by five natives. St. Matthew's Gospel, 1907; revised and completed by H. Bowers aided by two natives, S. E. March and M. D. Showers.

ukuba kunqine bani ngaye umntu; kuba ubekwazi yena okungapákati komntu.

ISAHLUKO 3

1 Kwaye kukó-ke umntu wakuba-Farisi, ogama lingu-Nikodemo, umpátí wama-Juda.

2 Lowo weza ku-Yesu ebusuku, wati kuye, Rabi, siyazi ukuba ungumfundisi ovela ku-Tixo; kuba akukó namnye unakó ukuyenza lemiqondiso uyenzayo wena, ukuba u-Tixo akanye.

3 Wapéndula u-Yesu wati kuye, Inene, inene ndití kuwe, Ukuba akatanga umntu azalwe ngokutsha, akanakububona ubukumkani buka-Tixo.

4 Uti u-Nikodemo kuye, Angatínina umntu ukuzalwa emdala, angaba nakó yinina ukungena okwesibini esizalweni sonina azalwe?

5 Wapéndula u-Yesu wati, Inene, inene ndití kuwe, Ukuba umntu akatanga azalwe ngamanzi nangu-Moya, akanakungena ebukumkanini buka-Tixo.

6 Okuzelwe yinyama kuyinyama, nokuzelwe ngu-Moya kungumoya.

7 Mus' ukumangaliswa kukuba ndití kuwe, Nimelwe kukutí nizalwe ngokutsha.

8 Umoya upépéza apó utánda kóna, uze usive isandi sawo, kodwa ungawazi apó uvela kóna, nalapó usinga kóna: bakwanjalo bonke abazelwe ngu-Moya.

9 Wapéndula u-Nikodemo wati kuye, Zingati-nina ezizinto ukuba nokubakó?

10 Wapéndula u-Yesu wati kuye, Wena ungumfundisi-nje wakwa-Sirayeli, akuzazi-na ezizinto?

11 Inene, inene ndití kuwe, Sitétá esikwaziyo, siqine esikubonileyo, nisuke ningabamkeli ubunqina betú.

12 Ukuba ndinixelele izinto ezise-mhlabeni, naza anakólwa; notí-nina ukukólwa, ukuba ndití ndanixelele izinto ezisezulwini?

13 Akukó namnye unyukileyo waya ezulwini, ngulowo yedwa wehla epúma ezulwini, u-Nyana womntu lowo usezulwini.

14 Njengokuba ke u-Moses wayipákamisayo inyoka entlango, umelwe kupákanyiswa ngokunjalo u-Nyana womntu;

i-Num. 21, 9.

bangatshabalali, koko babe nobomi obungunapákade.

16 ¶ Kuba wenje nje u-Tixo ukulitánda kwaké ihlabatí, ude wancama unyana waké okupéla kwamzeleyo, ukuze bonke abakólwayo kuye bangatshabalali, koko babe nobomi obungunapákade.

17 Kuba u-Tixo akamtúmanga u-Nyana waké ehlabatini, ukuze ali-gwebe ihlabatí; wamtúma, ukuze ihlabatí lisindiswe ngaye.

18 Lowo ukólwayo kuye akagwetywa; ke lowo ungakólwayo usel' egwetyiwe, ngokuba engakólwanga kwigama lo-Nyana okupéla kwamzeleyo u-Tixo.

19 Kekaloku umgwebo nguwo lo ukuba ukányiso lufikile ehlabatini, baza abantu batánda ubumnyama ngapázu kokányiso; kuba imisebenzi yabo ingendawo.

20 Kuba bonke abenza okubi baya-lutiya ukányiso, bangezi elukányisweni, ukuze imisebenzi yabo ingohwaywa.

21 Ke lowo uyenzayo inyaniso uyeza elukányisweni, ukuze imisebenzi yaké ibonakaliswe; ngokuba isetyenzelwe ku-Tixo.

22 ¶ Emveni kwezizinto weza u-Yesu nabafundi baké emhlabeni wakwa-Juda; waké walibala kón'apó nabo, wabáptiza.

23 Waye-ke no-Yohane ebáptiza e-Enon, kufupí ne-Salem, ngokuba amanzi ebe maninzi kón'apó; babesiza-ke babáptizwe.

24 Kuba ebengekapóswa entolongweni u-Yohane.

25 Kwabakó-ke imbuzwano kuba-fundi baka-Yohane nama-Juda ngokuhlanjululwa.

26 Beza ku-Yohane, batí kuye, Rabi,¹ lowa waye nawe pásheya kwe-Yordan, umnqinela, yabona, yena uyabáptiza, beza kuye-ke bonke.

27 Wapéndula u-Yohane wati, Akanakwamkela nto umntu, engayini-kwanga ivela ezulwini.

28 Nani ngokwenu niyandinqinela, ukuba ndati, Andinguye u-Kristu mna, ndati nditúnyiwe pámbí kwaké.

29 Lowo unomtshakazi ngumyeni; isihlobo-ke somyeni esimiyo simve sivuya kunene ngenxa yezwi lomnyeni; ngoko oluluvuyo lwam luzalisekile.

Spoken by perhaps 250,000 people in East Griqualand, between Basutoland and the Pacific Ocean, South Africa. First publication, St.

Luke's Gospel, in 1833 at Graham's Town by the Wesleyan Missionary Society; tr. by William B. Boyce and other missionaries. Isaiah, 1834; tr. by W. J. Shrewsbury; Joel, 1835. Psalms 1-45, 1836; tr. by Richard Haddy. St. Matthew's and St. John's Gospels, 1836; tr. possibly by Mr. Shrewsbury; printed on paper supplied by the BFBS. St. Mark's Gospel, 1836; tr. by Mr. Haddy(?).

New Testament, Fort Peddie and Newton Dale, 1846; tr. by various missionaries. Proverbs, Fort Peddie, 1840(?); tr. by Joseph C. Warner, the Psalter, 1841(?); tr. by Jakob L. Döhne of the Berlin Missionary Society. Ezra, Nehemiah, Esther, and



Ruth, King William's Town, 1850; tr. by John W. Appleyard and William H. Garner. Old Testament, Mount Coke, 1858-59; tr. in large part by J. W. Appleyard. The fourth Bible printed in a language of Africa. The BFBS supplied the paper and £1,000 toward this publication. Revised one volume Bible, BFBS, London, 1864; prepared by Mr. Appleyard.

Revised Version: St. Matthew's Gospel, BFBS, Mount Coke, 1870; prepared by a Revision Committee representing the SPG, Wesleyan Missionary Society, LMS, Free Church of Scotland Mission, the United Presbyterian Church of Scotland Mission, and others. The Acts, 1872. Genesis, Love-dale, 1874. New Testament, Mount Coke, 1875. Bible, London, 1889.

Re-revised Version: New Testament, 1903; Bible, 1906. Union Revision Committee: Bible, 1927; prepared by a new committee representing the missions at work on the field. St. Mark's Gospel in new orthography, 1934; New Testament, 1936. CP: BFBS.

13 Soni ngapagwa mundu jwakwesile Kwiunde, akawe jwatulwiche Kwiunde, ndijo Mwanagwao mundu jwakutama Kwiunde. 14 Nipo mpela Musa wanyakwile lijoka mwi-pululu mula, iyoyo ikumbajila Mwanagwao mundu kunyakuka: 15 kuti jwali jose jwa-kumkulupilila jwelejo, akasajonasika, nambo akapate umi wangamala.

16 Pakuwa Mlungu wachinonyele chila-mbo chino mpaka wampeleche Mwanagwao jwawekekwe jumpepe, kuti jwali jose jwaku-mkulupilila jwelejo, akasajonasika, nambo apate umi wangamala.

1934

Spoken east and south of Lake Nyasa, Nyasaland, East Africa. First publication, St. Matthew's Gospel in 1880 by the BFBS; tr. by Chauncy Maples, of the Universities Mission to Central Africa. The Gospels and Acts, 1889; tr. by A. Hetherwick of the Church of Scotland Mission. Romans and Corinthians, 1891; Galatians to James, 1894. New Testament, by the publication of Peter to Revelation, 1898; in one volume, revised, 1907. Genesis, Universities Mission to Central Africa, Likoma, 1906; tr. by a Yao teacher and revised by W. B. Suter; The Psalms, 1912; tr. by missionaries of the UMCA. Old Testament, in parts, BFBS, Likoma, 1913-20; tr. by UMCA missionaries. UMCA revision: St. Matthew's Gospel, BFBS, London, 1927; St. Mark's Gospel and the Acts, 1932; Genesis and Exodus, 1933; St. Luke's and St. John's Gospels, 1934; Romans, 1 Corinthians, the Epistles of St. John and St. Jude, 1935.

YAO of Siam

1005

Siamese characters

ยี่

วิทย์ ชำย คีไ้ จั๊ อ๋อญู้ด คำบ่ ชู่ญ่ ฮญู้ว, ช่ อ้ว ลั่น ต้ง
อ๋าญ่ ก่อ บ่ไ้ ม๊ว ค้อย ช่ไ้ ม๊ว."

Mk. 3:35

Spoken in the mountains from south China, through northern Siam to Indo-China. Reduced to written form by François, an Annamese teacher, and Nai C. K. Trung of the ABS, about 1930. First publication, St. Mark's Gospel in 1932 at Bangkok by the ABS; tr. by François and Nai Trung.

YAUNDE

1006

Boan ngo, anë mbol esoa ya yob nâ anë ngo.

Lk. 6:36

Spoken in the western Camerouns, West Africa. First publication, selections in 1910.

Ko nzu num ngo
wà zi nim nap Inan zu wa ginañ mi ku
nañ mi.

Mk. 3:35

Spoken by about 50,000 people in Muri Province, Northern Nigeria, West Africa. First publication, a reading book with Scripture selections, in 1915; tr. by Mr. and Mrs. H. J. Cooper of the Sudan United Mission. St. Mark's Gospel, BFBS, 1917. 1 John, published locally by the Mission, 1934.

YIDDISH

(Judaean-German)

That larger part of European Jewry which goes under the name of *Ashkenazim*, in distinction from the *Sephardim* or Spanish-speaking Jews, has used since the Middle Ages a language at base German, with a more or less important admixture of Hebrew words (not always Biblical Hebrew), and a highly variable salting of words belonging to the region where those using it are settled, e.g., Polish in Poland, Russian or Rumanian in Bessarabia, etc. The resultant composite is an uneven colloquial dialect, yet, surprisingly, it has recently developed not only a vigorous journalism, but a highly praised drama and other forms of fiction and even humor.

Among the devotees of Felix Mendelssohn's music there are comparatively few who know that the master's grandfather, Moses, was once as well known as he. Born poor, largely self-taught, yet by sheer ability and character lifted early to the summit of German philosophy and letters in the middle of the eighteenth century, Moses Mendelssohn turned himself to the needs of his fellow-Jews—and first of all, to the publication of their Pentateuch in a good German translation, printed in Hebrew letters, and provided with the parallel Hebrew text and a Hebrew introduction and commentary. "Yiddish" only in the sense of being a German text in Hebrew script, this work, at first execrated, was before long warmly admired by the Jews. And because of it and all that went with it in its author's influence, Mendelssohn is called (by the *Jewish Encyclopedia*) "the 'third Moses,' with whom begins a new era in Judaism."

A fresh problem in Yiddish Scriptures has latterly been created by that vast mass of Jews who have migrated to English-speaking lands, especially the United States. They have gradually absorbed English words and idioms and ceased to use words belonging to the old life of Ghetto and Pale left behind them in Europe. To meet this need recent attempts have been made to issue Gospels in a modernized Yiddish, but the wide variations in usage render these experiments only partially successful.

Rabbinic characters

יג (מת ה') פאר גמט ריין הער זאלטו דין פערצטן חול' מן חס ואלטו דין חול' בייח
זיין נאמין זאלטו טוערין (רש"י) טרייבט ווען דער מענטש דין (אדור) מן זיך האט דו ער זיך פערצט פאר הקב"ה חול' רינט
חס פלייסיג רען זאג ער בייח דין נאמין פון גמט טוערין רען דורך דערו ער זיך פערצט פאר הקב"ה זאג פערצט ער זיך
אך חס דין (פסועה) לו חיבר טרעטין חבר זאג דער מענטש דין (אדור) ניט מן זיך האט טערן ער ניט טוערין ביימירי נאמין
פון הקב"ה:

Dt. 6.13; Süsskind and Levi Version, 1729

Hebrew characters

דאס וואס איז געבוירען פון דעם פלייש איז פלייש, און
דאס וואס איז געבוירען פון דעם גייסט איז גייסט. יפער וואונדער דין גיט
אז איך האב דיר געזאגט, איהר מוזט פון אויבען געבוירען ווערען. דער
ווינד בלאזט וואו ער וויל, און דאס הערשט זיין קול, אבער דאס ווייסט גיט
פון וואגען ער. קומט, און וואו אהין ער געהט; אזוי איז אימדיקער וואס איז
געבוירען פון דעם גייסט. יניקודימוס האט געענטפערט און האט צו איהם
געזאגט, וויא אזוי קען דאס זיין? יישוע האט געענטפערט און האט צו
איהם געזאגט, ביסט דא דער לעהרער פון ישראל, און ווייסט גיט דווע זאכען?
"באמת באמת זאג איך דיר, אז מיר רעדען וואס מיר וויסען, און בעצייגען
וואס מיר האבען געוועהען, און איהר געסט גיט אן אונזער צייגנים. ווען
איך האב צו אייך גערדישע זאכען געזאגט, און איהר גלויבט גיט, וויא אזוי
וועט איהר גלויבען, ווען איך זאג צו אייך הימלישע זאכען? און גלייכער איז
גיט ארויפגעזאגט אים הימל אריין, גייערט דער וואס איז ארויפגעקומען
פון דעם הימל, דער בן אדם וואס איז אים הימל. און וויא משה האט
אויפגעהויבען דיא שלאנג אין דער סדק, אזוי מוז דער בן אדם אויפגעהויבען
ווערען; אז אימליקער וואס גלויבט אן איהם זאל האבען דאס עגיגע לעבען.
ווארין גאט האט דיא וועלט אזוי געליבט, אז ער האט געגעבען זיין אייגן
געבוירענען ווהן, אז אימליקער וואס גלויבט אן איהם זאל גיט פערלירען
ווערען, גייערט ער זאל האבען דאס עגיגע לעבען. ווארין גאט האט גיט
געשיקט זיין ווהן אין דער וועלט אריין אז ער זאל דיא וועלט פערשולדיגען;
גייערט אז דיא וועלט זאל דורך איהם געקעסט ווערען. דער וואס גלויבט
אן איהם איז גיט פערשולדיגט; דער וואס גלויבט גיט איז שוין פערשולדיגט.
ווייל ער האט גיט געגלויבט אן דעם נאמען פון דעם איינגעבוירענען
ווען פון גאט. און דאס איז דאס טשפט, אז דאס ליבט איז אין דער
וועלט אריינגעקומען, און דיא מענשען האבען געליבט דיא פינסטערניס מעהר
וויא דאס ליבט, ווארין ווייערע מעשים זענען שלעכט געווען.

BFBS Revision; 1913

The spoken language of the Jews of Central Europe, based on medieval German mixed with Hebrew and with varying elements of dialects of Lithuania, Poland, and Bessarabia, depending on the locality of the speakers.

First publication, the New Testament except Revelation (in rabbinic characters), in 1540 at Cracow; tr. by Johann Harzige. The Pentateuch with the Megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes and Esther), Paulus Fagius, Constance, 1544; tr. by Michael Adam. The Psalter, Venice, 1545; tr. by Elijah Levita. Old Testament, 1676-8; tr. by Jekuthiel ben Isaac Blitz and revised by Meir Stern. New Testament, Michael Gottschalk, Frankfurt a. d. Oder, 1700; tr. by Christian Möller.

Other versions of note: Reitz Version: New Testament, Offenbach, 1703; tr. by Johann Heinrich Reitz. Süsskind and Levi Version:

Old Testament, Moses Frankfurter, Amsterdam, 1725-9; tr. by Naphtali Hirz b. Süsskind and Menahem b. Solomon Levi. Callenberg Version:

New Testament, Halle, 1732 etc. (in parts); tr. by J. H. Callenberg.

London Jews Society Version: New Testament (Rabbinic characters), London Jews Society, London, 1821; tr. by Benjamin Nehemiah Solomon. Pentateuch, 1829; tr. by A. McCaul; Isaiah, 1829; Psalter, 1834.

Hershon Version (Hebrew characters): St. Matthew's Gospel, BFBS, 1872; tr. by P. I. Hershon; St. Luke's Gospel, Acts, Romans, and Hebrews, 1874; St. Mark's and St. John's Gospels, Corinthians, Galatians to Philemon, 1877; James to Revelation, 1878. New Testament, revised, Berlin, 1901; revised by J. Rabinowitz, W. I. Nelom and Joseph Lerner in an attempt to combine the Lithuanian, Bessarabian, and Galician forms. Kaban Version: Psalter, BFBS, Vienna, 1887; tr. by Isaac

Isar Kaban aided by G. H. Händler. Adler Version: St. Matthew's Gospel, Trinitarian Bible Society, London, 1889; tr. by J. A. Adler; Hebrews, 1891; New Testament, 1895. Bergmann Version: Pentateuch, BFBS, 1893; tr. by Mordecai Samuel Bergmann of the London City Mission and revised by Aaron Bernstein of the IJS. Hebrews, privately published, 1896; Old Testament, 1898; Bible, BFBS, 1908.

BFBS revision: New Testament, BFBS, 1913; revised by Rev. A. Bernstein, Dr. A. S. Geden, Rev. M. S. Bergmann, Rev. S. H. Wilkinson and Rev. R. Kilgour, D.D. Old Testament, 1927 (Dr. Bergmann and Dr. Bernstein had died before the completion of this revision).

ABS American Version: St. Matthew's Gospel, ABS, 1925; a tentative edition tr. by Rev. Henry Einspruch and a committee. St. John's Gospel, 1927; a tentative edition, tr. by Rev. I. Landsman and a committee.

Einspruch Version: James, "The Mediator," Baltimore, 1929; tr. by Rev. Henry Einspruch; Hebrews, 1930; St. Mark's Gospel, 1932; St. John's Gospel, 1933. Yeboash Version: Old Testament, Hebrew

Publishing Company, New York, 1926-36; tr. by Yeboash (F. Bloomgarten).

CP: ABS, BFBS.

Some of the German editions prepared for German Jewish readers: Mendelssohn Version: Pentateuch, Hebrew characters, Berlin, 1780-3; tr. by Moses Mendelssohn, reprinted many times in rabbinic and in gothic characters: Psalter, 1783; Song of Solomon, 1789. Luther's Version: New Testament, London Jews Society, 1820; transliterated into rabbinic character by Judah D'Allemand. Old Testament, BFBS, Vienna, 1858; transliterated into Hebrew characters by R. König of the Free Church of Scotland Mission to the Jews. Kasselberg Version: Old Testament, W. Haas, Basel, 1825; a continuation of Mendelssohn's text prepared by Jewish scholars and edited by Salomon Kasselberg. Zunz's Version: Old Testament (in Gothic characters), Berlin, 1837; tr. by H. Arnheim and M. Sachs aided by Julius Fürst and L. Zunz under the editorship of the latter.

YORUBA

1009

14 Bi Mose si ti gbé ejò soke li aginjù gègè bẹ̀li a ko le še alaigbé Omọ enia soke pẹ̀lu:

15 Pe ẹ̀nikẹ̀ni ti o ba gbà a gbọ́, ki o má ba ẹ̀sgbẹ́, ẹ̀sgbọ̀n ki o le ni iye ti ko nipekun.

16 Nitoriti Ọ̀lọ̀run fẹ́ araiye tobẹ́ gẹ́, ti o fi Omọ bíbí rẹ́ nikanşoşo funni, pe ẹ̀nikẹ̀ni ti o ba gbà a gbọ́ ki yio ẹ̀sgbẹ́, ẹ̀sgbọ̀n yio ni iye ti ko nipekun.

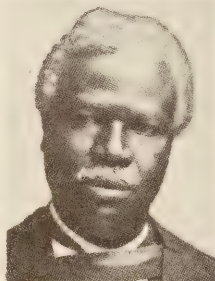
17 Nitori Ọ̀lọ̀run ko rán Omọ rẹ́ si aiye lati da araiye lẹ́bi; ẹ̀sgbọ̀n ki a le ti ipasẹ́ rẹ́ gbà araiye là.

18 Ẹ̀nikẹ̀ni ti o ba gbà a gbọ́, a ki yio da a lẹ́bi; ẹ̀sgbọ̀n a ti da ẹ̀niti ko gbà a gbọ́ lẹ́bi na, nitoriti ko gbà orukọ Omọ bíbíkanşoşo ti Ọ̀lọ̀run gbọ́.

19 Eyi si li ẹ́bi pe, imọ́lẹ́ wá si aiye, awọ̀n

1879

Spoken by 2,500,000 people in Western Nigeria, West Africa. First publication, a primer with Scripture selections in 1848, locally printed; tr. by Samuel Adjai Crowther, of the CMS, an ex-slave who later became Bishop of the Niger. Romans, BFBS, 1850; St. Luke's Gospel, the Acts and the Epistles of St. James and St. Peter, 1851; Genesis, 1853. St. Matthew's Gospel, 1853; tr. by Crowther and Thomas King, a native who later became a CMS missionary. New Testament, by the publication of Philippians, Hebrews; the Epistles of St. John and of St. Jude and Revelation, 1862; all tr. by Crowther and some edited by J. F. Schön. Revised, in one volume, 1865; edited by C. A. Gollmer. Old Testament, 1867-84; tr. by Crowther and Adolphus Mann with the aid of other missionaries. The text has been revised several times by mission committees. CP: BFBS.



ZANDE

1010

pa ũ ngbangbaturũ fu roni, oni wiri pa ida a wāi? 13 A nga boro sa na ga ku ngbangbaturũ yo te, kina gu ko na zorõ ngbangbaturũ yo, nga Wiri boro, du ngbangbaturũ yo. 14 Wa Mose a tumba wo ku ari ngbakungba yo, kina wo Wiri boro ka du a du ni tumbatumba ko ku ari: 15 ya gu ni ka idi pako ni nye a nye ni ungani kindi.

16 Bambiko Mbori a kpi nyemu aboro a kpi zegino dũ, wa ko a fu bangisa Wiriko, ya gu ni ka idi pa ko ni kpi nga te, ni nye a nye ni ungani kindi. 17 Bambiko Mbori a keda nga Wiri ku zegino ko sapu ngbanga (aboro) zegino te; (Ko a kedi ko) aboro bati a bata mbiko ko zegino. 18 Gu ni ka idi pa ko i sapu nga ngbanga ni te: gu ni ka ida nga pa ko ya i ima sapa ngbanga ni, bambiko ni a ida nga pa rimo bangisa Wiri Mbori te. 19 Sapangbanga nga gere, nga imarago ye ku zegino, aboro ki ni kpi kina nyemu bitimo susi imarago; bambiko gayo apai na ngia gbegberẽ pai. 20 Bambiko gu ni na inga pai ni na soja imarago a soja, ni na ye nga ku imarago te, i ka za ni ti gani apai. 21 Ono gu ni na manga rengo ni na ye ku imarago, gani pai du ni yuguyugu e, bambiko wa ni ni mangi e kina kpoto Mbori yo.

Yoane Babapatiza a yugu pa Yẹ̀su.

22 Fuo agi apai re aYesu ki ye na gako abawiriki ku rogo gu ringara nga ga aYudo; i ki nye yo na yo ki ni bapatizi (aboro). 23 Yoane a na bapatiza (yo) a ti gako Ainona yo mbembei ku Sarima yo, bambiko bakere ime na du yo: i ki ye, ko ki bapatizi yo. 24 Bambiko i a ba nga Yoane o ku bambukisa yo te. 25 Saka pai

1938

Spoken by perhaps 300,000 people in northeastern Belgian Congo, eastern French Equatorial Africa and southern Anglo-Egyptian Sudan.

First publication, St. Mark's Gospel in 1918 by the BFBS; tr. by Rev. E. C. Gore of the CMS. St. Luke's Gospel, 1920; tr. by Rev. G. F. B. Morris of the Africa Inland Mission. St. John's Gospel, 1921; tr. by Rev. W. Haddow, CMS. The Acts and Galatians, 1921.

New Testament, 1938; tr. by Mr. Gore, Mr. Haddow and other missionaries. CP: BFBS.

15 Para túh gacacreer labé guibaní né Dios para siempre.

16 Pues de tanto gunàshihí Dios Guixhilayuh, bidih tubilucha Shínigana, nessu cadí guinitiluh túh gacacreer lah; sino guibaní né Dios para siempre.

17 Dios cadí bicenda Shinigana Guixhilayuh para guinitiluh Guixhilayuh; sino Shíniganabé gunisalvarní.

Spoken by several thousand Indians in the southern part of Oaxaca, Mexico. First publication, St. John's Gospel in 1912 by the ABS; tr. by Sr. Arcadio G. Molina and E. A. Hunt of the Holiness Mission.

ZIA

1013

(No specimen available.)

Spoken around the mouth of the Waria River, New Guinea. First publication, reading book with Scripture selections in 1914 at Saga by the Mission; tr. by K. Mailänder of the Lutheran Mission. Bible History of the Old and New Testaments, 1917.

ZIGULA

1014

Usekumgeza Zumbe Mlungu ywako, naye ikedu naumvike.

Mt. 4.10

Spoken by several thousand in eastern Tanganyika, East Africa. First publication, St. Matthew's Gospel in 1906 by the BFBS; tr. by Rev. W. H. Kisbey, of the Universities Mission to Central Africa. CP: BFBS.

ZIMSHIAN

1015

Awil gushgout shiēbunt ga Shimoigiat ga La-kāga halizogut, gunt ginamsh ga gaulū lip da Lthgōlthk gut ga, gunt ligit lip nā ga shimhou-dikshit gish niat althga dum gwāt̄k gut, dum yagaī gāda da whati shābām gundidōlshit.

Spoken by Indians along the Skeena River, western British Columbia, North America. Reduced to written form by William Ridley, Bishop of Caledonia. First publication, St. Matthew's Gospel in 1885 by the SPCK; tr. by Bishop Ridley. St. Mark's and St. Luke's Gospels, 1887; St. John's Gospel, 1889; Galatians to Philemon, and the Epistles of St. James, St. Peter, St. John and St. Jude, 1898.

10 Entonces Jesús le dice: **Véte, Satanás, que escrito está: Al Señor tu Dios adoras y á él solo servirás.**

Mt. 4.10; parallel with Spanish

Spoken by Indians in the Villa Alta district of northeastern Oaxaca, Mexico. First publication, St. Matthew's Gospel in 1936 at Tacubaya, Mexico, by the Presbyterian Mission; tr. by Mr. and Mrs. L. P. Van Slyke.

ZINZA

1016

10 Ahonyini Yezu yazigambira ati: Ruhendeho, Sitani. manya bakandika bati: Olyahabudu Mungu Omukama wawe, obe niwe ogomokera wenyini wenka, 11 Nikwo ahonyini Sitani kumuleka; bamalaika niho kwiza bakamuhereza.

Mt. 4.10-11

Spoken by about 54,000 people southwest of Lake Victoria and in some of the nearby islands, Tanganyika, East Africa. First publication, St. Matthew's Gospel and the Acts in 1930 at Bukalasa, Uganda, by the White Fathers Printing Press; tr. by Father M. J. Vekemans of the White Fathers Mission.

ZIRYEN

1017

Slavonic characters

Асладъ Господъ Енѣлы юрѣитъ и Сымы
ѣтиславы сѣжитъ.

Mt. 4.10; 1823

Russian characters

Сы понда мы́ Јен мусаалыс му́жугдѣс сы́дз, мы́
ѣтыс Аслае ѣтѣуждѣма Писѣ, мед-нѣ бѣдѣн, Сы
вылѣ ескыс, оз вош, мед-нѣ бѣдѣнлѣн лѣас немѣа
олѣм.

1885

Spoken by about 70,000 people in the Ust-Sysolsk and Yarensk districts of Vologda, U.S.S.R. First publication, St. Matthew's Gospel (Slavonic characters) in 1823 at St. Petersburg by the Russian Bible Society; tr. by A. Shergin. St. Matthew's Gospel (roman characters), (Bona-parté), London, 1864; revised by F. J. Wiedemann. (See No. 232) St. Matthew's Gospel (Russian characters), BFBS, St. Petersburg, 1882; revised by G. S. Litkin under the supervision of Mr. Wiedemann. The Gospels and Acts, and the Psalter, Holy Synod, St. Petersburg, 1885; tr. by Mr. Litkin.

2: 18

UJOHANE

3: 25

U hlanza itempeli. U hanjelwa uNikodemu. U ya baptiza.

sekela indhlu yako ku ya kungidhla. 18 Ba pendulake abaJuda ba ti kuye, U si bonisa sibonakaliso sini njengaloku wenza lezi zinto nje? 19 UJesu wa pendula wa ti kubo, Citani leli tempeli, ngo buya ngi li vuse ngezinsuku ezintatu. 20 Ba ti ke abaJuda, Leli tempeli kwa ba iminyaka emashumi amane nesitupa lakiwa, wena ke wo li vusa ngezinsuku ezintatu na? 21 Kepa wa e kuluma ngetempeli lomzimba wake. 22 Ku teke e se vusiwe kwabafileyo, abafundi bake ba kumbula ukuba wa kuluma loku; ba kolwa umbhalo nezwi a be li shilo uJesu.

23 Kwa ti e seJerusalem epasikeni emkosini, abanengi ba kolwa egameni lake; be bona izibonakaliso zake azenzayo. 24 Kodwa uJesu ka b'etembanga ukuba a zinike kubo, ngenxa yokubazi kwake bonke abantu, 25 na ngoba wa e nga dingi ukuba ku fakaze bani ngomuntu; ngoba wa e kwazi yena oku ku muntu.

3 Kwa ku kona umuntu wa ku baFarisi, igama lake uNikodemu, umbusi wabaJuda: 2 lowoke w'eza kuye ebusuku, wa ti kuye, Rabi, si y'azi ukuba u ngumfundisi o vela ku Nkulunkulu; ngoba a kako o ng'enza lezi zibonakaliso ozenzayo, uNkulunkulu e nge naye. 3 UJesu wa pendula wa ti kuye, Ngi qinisile, ngi qinisile, ngi ti kuwe, Uma umuntu e nga zalwa ngokusha, a nge wu bone umbuso ka Nkulunkulu. 4 UNikodemu wa ti kuye, Umuntu a nga zalwa kanjani e se mdala na? a nga ngena esiswini si ka nina ngokwesibili, a zalwe na? 5 UJesu wa pendulake wa ti, Ngi qinisile, ngi qinisile, ngi ti kuwe, Uma umuntu e nga zalwa ngamanzi na ngoMoya, a nge ngene embusweni ka Nkulunkulu. 6 Loko oku zelwe yinyama ku inyama; na

Moya. 9 UNikodemu wa pendula wa ti kuye, Loku ku nga ba kanjani na? 10 UJesu wa pendula wa ti kuye, Wena u ngumfundisi wa kwa Israeli u nga kwazi loku na? 11 Ngi qinisile, ngi qinisile, ngi ti kuwe, Si kuluma esikwaziyo, si fakaza na ngesikubonileyo: kodwa a n'amkeli ubufakazi betu. 12 Uma ngi ni tshelile okwa semhlabeni ka na kolwa, ni ya kukolwa kanjani uma ngi ni tshela okwa sezulwini na? 13 A kako owa ke w'enyukela ezulwini, kupela yena ow'ehla ezulwini, iNdodana yomuntu, e sezulwini. 14 Njengokuba uMoses wa pakamisa inyoka ehlane, ku njalo iNdodana yomuntu i melwe ukupakanyiswa; 15 ukuba bonke abakolwayo ba be nokupila okumiyo njalo ngayo.

16 Ngoba uNkulunkulu wa wu tanda umhlaba kangaka, ngangoba wa pa ngeNdodana yake ayizalayo e yodwa, ukuba bonke abakolwa iyo ba nga bubi, ba be nokupila okumiyo njalo. 17 Ngoba uNkulunkulu ka yi tumelanga iNdodana yake emhlabeni ukuba ahlulele umhlaba; kodwa ukuba umhlaba u sindiswe ngayo. 18 O kolwa iyo k'ahlulelwa: o nga kolwa u s'ahlulelwe, loku e nga kolwanga egameni leNdodana e yodwa ayizalayo uNkulunkulu. 19 Ukwahlulela iloku, ukuti ukukanya ku fikile emhlabeni, abantu ba tanda ubumnyama kunokukanya: ngoba imisebenzi yabo i bi mibi. 20 Ngoba bonke abenza okubi ba zonda ukukanya, a b'ezi ekukanyeni, tuna ku dalulwe imisebenzi yabo. 21 Kepa o wenza iqiniso u y'eza ekukanyeni, ukuze imisebenzi yake i bonakale, ukuti i setshenzwe ku Nkulunkulu.

22 Ngasemva kwa loku uJesu nabafundi baka ba ya ezweni la se Judiya; wa hlala kona nabo, wa baptiza.

Spoken in Zululand and Natal, South Africa. Reduced to written form by missionaries of the ABCFM about 1840.

First publication, extracts from Genesis in 1846 at Umlazi by the ABCFM; tr. by Newton Adams. Selections from the Gospels, with the Decalogue, 1847. St. Matthew's Gospel, Pietermaritzburg, 1848; tr. by George Champion, revised by N. Adams. The Psalter, Port Natal, 1850; tr. by J. C. Bryant, Jakob L. Döhne, of the American Zulu Mission and C. W. Posselt of the Berlin Missionary Society. New Testament, Esidumbini, 1865; tr. by missionaries of the American Zulu Mission. Genesis, ABS, 1863; Ezra, ABCFM, Esidumbini, 1868; followed by other portions, some printed in New York by the ABS, which aided in the



African publications as well. Bible, ABS, 1883. New Testament, revised, ABCFM, Natal, 1872; revised by Andrew Abraham. Revised, Pietermaritzburg, 1878. Again revised, ABS, 1890; by David Rood.

Other versions of note: Döhne Version: the Gospels, Pietermaritzburg, 1866; tr. by J. L. Döhne. The Acts and Romans, 1867.

Callaway Version: the Psalms, Springvale, 1871; tr. by Henry Callaway of the SPG; the Prophets, 1872; Genesis to Joshua, St. John's Mission Press, Pondoland, 1871-5; the Gospels, Highflats, 1877.

Taylor Revision: New Testament, ABS, 1917; prepared by a committee including Rev. James Dexter Taylor, D.D., Rev. W. C. Wilcox, and the Rev. Mr. Goba, a native Zulu minister. Bible, 1924. Hermannsburg Mission Version: New Testament, Hermannsburg Mission, Hermannsburg (?), Germany, 1923; tr. by missionaries of that Mission. CP: ABS.

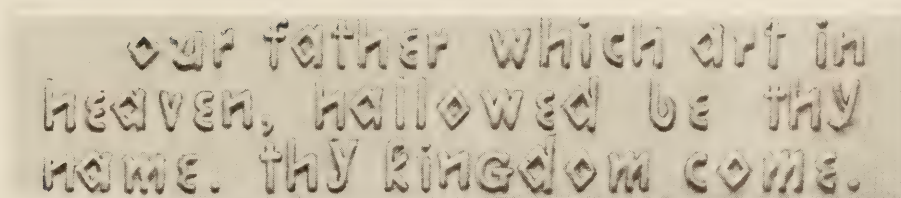
1924

EXAMPLES OF EDITIONS FOR THE BLIND

For further information, turn to page 42.

ENGLISH

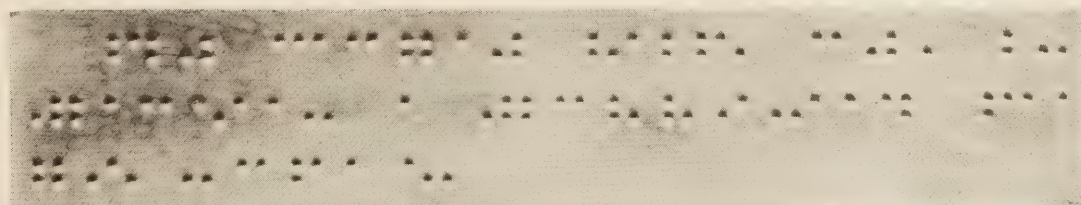
Line Letter



Part of the Lord's Prayer

ENGLISH

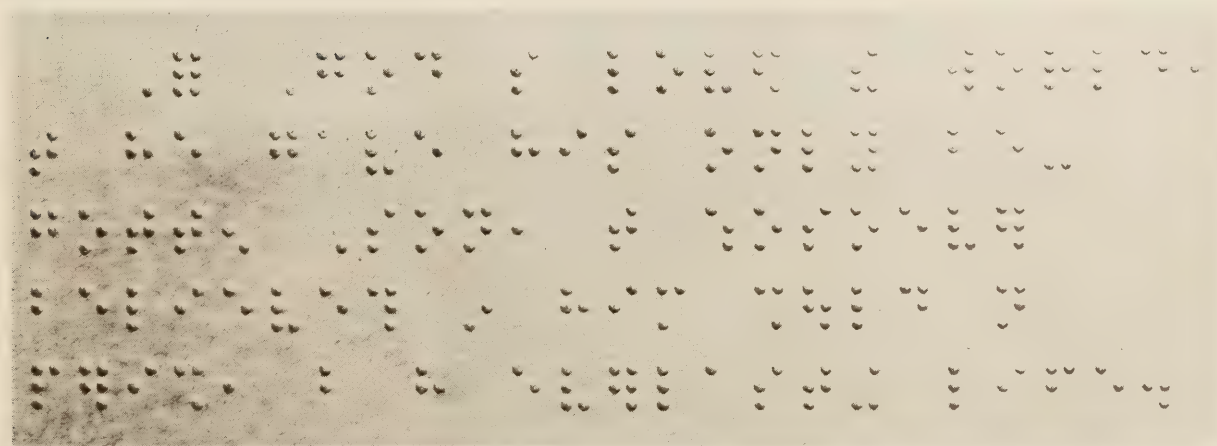
New York Point



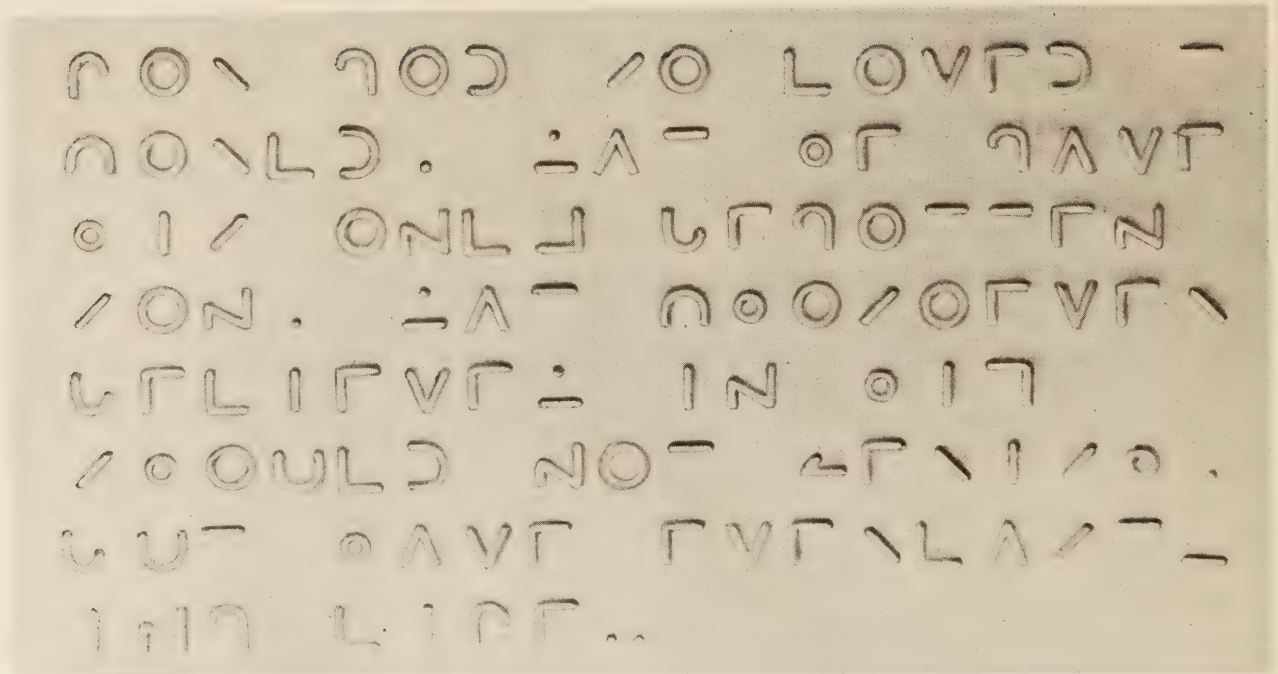
Part of the Lord's Prayer

ENGLISH

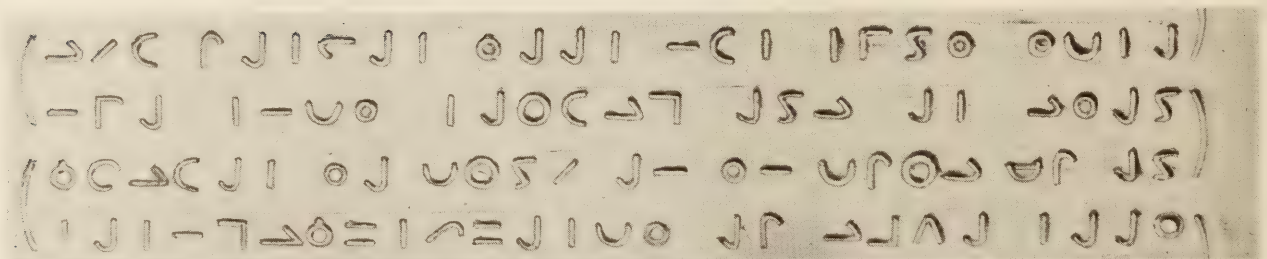
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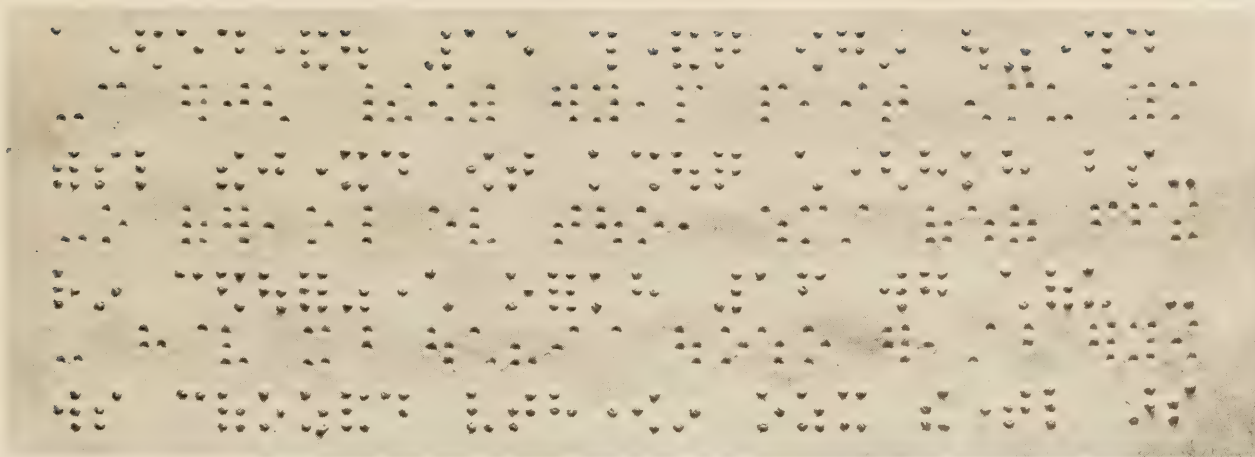
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JAPANESE

Braille



Jn. 3.15-16a; interpoint

SPANISH

Braille



Jn. 3.16; interpoint, reduced size

INDEX TO VARIANT NAMES OF LANGUAGES AND DIALECTS

This Index supplements the alphabetic arrangement of the Exhibit by citing the languages under which certain dialects appear and listing some of the names, other than those used in this book, by which some of the languages and dialects are known. Many variant spellings are omitted. No attempt has been made to provide for all the differences due to African substantive prefixes.

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